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OVID'S
METAMORPHOSIS

ENGLISHED,

MYTHOLOGIZ'D,

And

Represented in Figures.

An Essay to the Translation

of VIRGIL'S *ÆNEIS*.

By G. S.

IMPRINTED AT OXFORD,

By JOHN LICHFIELD.

An. Dom. MDCXXXII.

Cum Privilegio ad imprimendum hanc Ovidij
TRANSLATIONEM.

THE MINDE OF

THE FRONTISPEECE,

And Argument of this

WORKE.

FIRE, AIRE, EARTH, WATER, all the Opposites
That stroue in *Chaos*, powrefull *LOVE* vnites;
And from their Discord drew this Harmonie,
Which smiles in *Nature*: who, with rauisht eye,
Affects his owne-made *Beauties*. But, our *Will*,
Desire, and *Powres frascible*, the skill
Of *PALLAS* orders; who the *Mind* attires
With all *Heroick Vertues*: This aspires
To *Fame* and *Glorie*; by her noble Guide
Eternized, and well-nigh Deifid.
But who for sake that faire *Intelligence*,
To follow *Passion*, and voluptuous *Sense*;
That shun the Path and Toyles of *HERCVLES*,
Such, charm'd by *CIRCE*'s luxurie, and ease,
Themselues deforme: 'twixt whom, so great an ods,
That these are held for Beasts, and those for Gods.

PHOEBVS APOLLO (sacred Poesy)
Thus taught: for in these ancient Fables lie
The mysteries of all Philosophie.

Some Natures secrets shew; in some appeare
Distempers staines; some teach vs how to beare
Both Fortunes, bridling Ioy, Griefe, Hope, and Feare.

These Pietie, Devotion those excite;
These prompt to Vertue, those from Vice affright;
All fitly minging Profit with Delight.

This Course our Poet steeres: and those that faile,
By wandring stars, not by his Compasse, saile.

To the most High and Mightie

Prince CHARLES, King of

Great Britaine, France, and

IRELAND.

SIR,

Your Gracious acceptance of the first fruits of my Trauels,
when You were our Hope, as now our Happinesse; hath
actuated both Will and Power to the finishing of this Peece:
being limn'd by that vnperfect light which was snatcht from the
houres of night and repose. For the day was not mine, but dedi-
cated to the seruice of your Great Father, and your Selfe: which,
had it proued as fortunate as faithfull, in me, and others more wor-
thy; we had hoped, ere many yeares had turned about, to haue
presented you with a rich and wel-peopled Kingdome; from
whence now, with my selfe, I onely bring this Composure:

Inter Vicitrices Hedexam tibi serpere Laurus.

It needeth more then a single denization, being a double Strangers
Sprung from the Stocke of the ancient Romanes; but bred in the
New-World, of the rudenesse whereof it cannot but participate;
especially hauing *Wars* and Tumults to bring it to light in stead
of the *Muses*. But how euer vnperfect, Your fauour is able to sup-
ply; and to make it worthy of life, if you iudge it not vnworthy
of your Royall Patronage. To this haue I added, as the Mind to
the Body, the History and Philosophicall sence of the Fables (with
the shadow of either in Picture) which I humbly offer at the same
Altar, that they may as the rest of my labours, receiue their esti-
mation from so great an Authority. Long may you liue to bee, as
you are the delight and Glorie of your People: and slowly, yet
surely, exchange your mortal Diadem for an immortal. So wishes

Your Maiesties

most humble

Seruant

George Sandys.

A Panegyricke to the King.

Materia respondet Musæ.

IOue, whose transcendent Acts the Poets sing,
By Men made more then Man, is found a King:
Whose Thunder and inevitable Flame,
His Iustice and maiestick Awe proclaime:
His chearfull Influence, and refreshing Showers,
Mercy and Bounty; Marks of beaumenty Powers.
These, free from Ioues disorders, blesse thy Raigne;
And might restore the golden Age againe,
If all men, by thy great Example lead,
Would that prepared way to Vertue tread.
Rare Cures, deepe Prophecies, harmonious Layes,
Insphear'd Apollo; crown'd with Wisdomes Raies,
Thy onely touch can heale: Thou, to thy State,
The better Genius, Oracle, and Fate:
The Poets Theame and Patron, who at will
Canst adde to Augustus Scepter Marcs Quill.
Our Worlds cleare Eye, thy Cynthia, euer bright:
When neere'st thee, displays her fairest light:
May her exalted Rayes for euer ioyne
In a beneuolent Aspect with thyne!
Not Cupids wild-fiers, but those Beames which dart
From Venus purer Spheare, inflame thy hart.
Minerua's Oline prosper in thy Land:
And Neptunes Ocean stoopes to thy Command.
Like Bacchus thy fresh Youth, and free Delights;
Not as disguised in his frantick Rites:
Such, as when he, with Phœbus, takes his seat
On sacred Nisa, and with quickning heate
Inspires the Muses. Thou, our Mercury,
From shades infernall, wretches, doom'd to dy,

Re.

Restor'st to light: thy prudent Snakes asswage
Hell-norish'd Discord, and Warres bloody Rage:
Thy Zeale to many Mercuries giues wing,
Who beaumenty Embasies to Mortals bring:
Thy Vigilance secure Repose imparts,
Yet build'st no Connsets on his subtil Artes.
Those old Heroes with their Heroines,
Who spangled all the firmament with Signes,
Shut out succeeding worthies; scarce could spare
A little roome for Berenices Haire.
Great Iulius, who their Gods transcended farre,
Could rise no higher then a Blazing-starre.
Others, whom after Ages most admire,
At Comets catch, or Starres new set on fire;
Which, though Ætheriall, see not their euent;
So soone, like sublunary Glories, spent!
These, whose Aspects gaue lawes to Destiny,
Before the luster of the Day starre fly:
Their lights prou'd erring Fiers, their Influence vaine;
And nothing but their empty Names remaine.
Those last immortaliz'd, whose dying breath
Pronounc'd them Men, created Gods by Death;
Whom fragrant Flames, Ioues Eagles, Periuries,
And Popular Applause, rais'd to the Skies,
Downe shot like Falling starres: more transitory
In their Diuine, then in their Humane Glory.
These, as the first, bold Flattery desir'd:
Thou, to whom Heauen that title bath apply'd,
Shalt by Humility, a Grace unknowne
To their Ambition, gaine a beaumenty Throne.
Enough my Muse: Time shall a Poet raise,
Borne vnder better starres; to sing his Praise.

Urania

Urania to the Queene.

THE *Muses*; by your fauour blest,
 Faire Queene inuite you to their Feast.
 The *Graces* will reioyce, and sue,
 Since so excel'd, to waite on you.
 Ambrosia tast, which frees from Death;
 And Nectar, fragrant as your breath,
 By *Hebe* fill'd; who states the Prime
 Of Youth, and brailes the wings of Time.
 Here in *Adonis* Gardens grow,
 What nether Age nor winter know.
 The Boy, with whom *Loue* seem'd to dy,
 Bleeds in this pale Anemony.
 Selfe-lou'd *Narcissus* in the Myrror
 Of your faire eyes, now sees his error;
 And from the flattering Fountaine turns.
 The Hyacinth no longer mournes.
 This Heliotrope, which did pursue
 Th' adored Sun, conuerts to you.
 These Statues touch, and they agen
 Will from cold marble change to men.
 Chast *Daphne* bends her virgin boughs,
 And twines to imbrace your sacred browes.
 Their tops the *Paphian* Myrtles moue;
 Saluting you their Queene of Loue.
Myrrha, who weepes for her offence,
 Presents her teares; her Frankinsence
Leucotroë; the *Heliades*
 Their Amber: yet you need not these.
 They all retaine their sence, and throng
 To heare the *Thracian* Poets Song.
 How would they, should you sing, admire!
 Neglect his skill! as he his Lyre!
 Contending *Nightingals*, stricke mute,
 Drop downe, and dy vpon your Lute!
 The Phoenix, from the glowing East,
 With sweetes here builds her Tombe and Nest:
 Another Phoenix scene, shee dyes;
 Burnt into ashes by your eyes.

This

This Swan, which in *Penens* swims,
 His Funerall songs conuerts to Hymnes.
 These azure-plum'd *Halcyones*,
 Whose Birth controules the raging Seas,
 To your sweete Vnion yeild the praise
 Of Nuptial loues; of Peacefull Dayes.
 Nymph, take this Quiuer, and this Bow:
Diana such in shape and show;
 When with her star-like traine shee crownes
Eurotas banks, or *Cynthus* Downes.
 There, chase the *Calydonian* Bore:
 Here see *Altaon* fly before
 His eger Hounds. Wild Heards will stand
 At gaze; nor feare so faire a hand.
 There be, who our Delights despise,
 As Shaddows, and vaine Phantasies.
 Those Sons of Earth, inthrall'd to sence,
 Condemne what is our Excellence.
 The Aire, Immortall Soules, the Skyes,
 The Angels in their Hyrarchies;
 Vnseene, to all things seene dispense
 Breath, Life, Protection, Influence.
 Our high Conceptions craue a Minde
 From Earth, and Ignorance rescind:
 Crowne Vertue; Fortunes pride controule;
 Raise Obiects, equall to the Soule:
 At will create; eternitie
 Bestow on mortals, borne to dy.
 Yet we, who life to others giue,
 Faire Queene, would by your fauour liue.

TO

TO THE READER.

hath been among other Nations: rendred in so many languages illustrated by Comments, and imbelished with Figures: withall, that I may not prove lesse gratefull to my Autor, by whose Muse I may modestly hope to be rescued from Oblivion.

Lastly, since I cannot but doubt that my errors in so various a subject require a favourable conuinence, I am to desire that the Printers may not be added to mine. The literall will easily passe without rubs in the reading; the grosse ones correct themselves; but by those betweene both the sence is in greatest danger to suffer. Howeuer, I haue sifted out all, or the most materiall, and exposed them in the end of the Volume.

THE

THE LIFE OF OVID.

*Semi-bonumque virum, semi-mirumque bonum.
Sed gelidum Boreas, egelidumque Notum.*

whereby it appeareth that his admirable wit did not want an answerable judgement in suppressing the libertie of his verse, had he not affected it. An ample patrimonie he had in the territories of *Salmo*; with a house and a Temple in the Citie, where now stands the Church of *Sancta Maria de Tumba*; and where now stands the Church of *Sancta Maria de Consolatione*; he had another in *Rome*, not farre from the Capitoll; with pleasant Hort-yards betwene the wayes of *Flaminia* and *Claudia*, wherein he was accustomed to recreate himselfe with his Muses. Hee had three wives: whereof the first being given him in his youth, as neither worthie nor profitable, soone after (according to the custome of the *Romans*) he divorced: nor liv'd he long with the second, although nobly borne, and of behaviour inculpable. The chastitie and beauty of the third he often extolled; whom he instructed in poetrie, and to his death entirely affected. Neither was her affection inferior to his; living all the time of his banishment like a sorrowfull widdow, and continuing to the end exemplarie faithfull. But in this eueryway happy condition, when his age required ease, and now about to imploy his belov'd vacancie in the review and polishing of his former labours, he was banished, or rather confined to *Tomus* (a citie of *Sarmatia* bordering on the *Euxine* Sea) by *AVGVSTVS CÆSAR*, on the fourth of the Ides of December, and in the one and fiftieth yeere of his age, to the generall griefe of his friends and acquaintance: who sayled into *Thrace* in a ship of his owne, and by land performed the rest of his voyage. The cause of this his so cruell and deplored exile, is rather conjectured then certainly knowne. Most agree that it was for his too much familiarity with *IRVIA* the daughter of *AVGVSTVS*, masked vnder the name of *COLENA*. Others that hee had unfortunately seene the incest of *CÆSAR*: which may be insinuated, in that he complains of his error, and compares himselfe to *ACTÆON*. But the pretended occasion was for his composing of the *Art of Love*, as intolerably lascivious and corrupting good manners. A pretence I may call it, since vnluckily it is, that hee should banish him in his age for what hee writ when hardly a man, and after so long a conniuance. Yet *AVGVSTVS*, either to conceale his owne crime or his daughters, would haue it so thought: neither would *OVID* reueale the true cause, lest hee should further exasperate his displeasure. After he had long in vaine solicited his repale by the mediation of *GERMANICVS CÆSAR*, and others that were neere vnto the Emperour; or at least to be removed to a more temperate Climate; his hopes (as he writes) forsaking the earth with *AVGVSTVS*, he died at *Tomus* in the fifth yeere of the raigne of *TIBERIUS*; having liued seuen yeares in banishment. As *TIBELLVS* and hee were borne in one day, so hee and *LIBIVS* died on an other; that his birth and death might be nobly accompanied. He had so wonne the barbarous *GETS* with his humanitie and generous actions (having also written a booke in their language) that they honoured him in his life with triumphant garlands, and celebrated his funerals with vniuersall sorrow; erecting his tombe before the gates of their citie, hard by a lake which retaineth his name to this day. His sepulcher was found in the yeere, MDVIII. with a magnificent conecture presending this Epitaph,

FATVM

THE LIFE OF OVID.

FATVM NECESSITATIS LEX.

*Here lies that living Poet, by the rage
Of great Angustus banished from Rome:
Who in his countrie sought to interre his Age;
But vainly, Fate hath lodg'd him in this tombe.*

ISABELLA Queene of Hungarie in the yeare MDCXII shewed to *BARGVS* a pen of silver; found not long before vnder certaine ruines, with this inscription; *OVIDII NASONIS CALAMPS*: which she highly esteemed, and preferred as a sacred relique. Of the bookes which hee writ, since most of them are extant among vs, I will onely recite these following verses of *ANGELVS POLITIANVS*,

- 1 From times first birth he chanes the change of things,
- 2 The flames of Love in Elegiacks sings,
- 3 With curses doubtfull Ibis he insnares,
- 4 Epistles dictates fraught with Lovers cares,
- 5 In Swan-like tunes deplores his sad exile,
- 6 His verse the Roman Festivals compile,
- 7 Of fishes sings unknowne to Latin cares,
- 8 Computes the stars that glide in heavenly spheres,
- 9 His paper fills with Epigrammick rimes,
- 10 The tragick stage on high coburnals climes,
- 11 Whips Poetasters that abuse the times.

Metamorphosis.
De Arte, & Amoribus.
Ialbin.
Epist. Heroidum;
Trist. & de Ponto.
Fasti.
Halieutica.
Phænomena.
Epigrammata.
Medea tragg.
In malos Poetas.

Yet leaues he out the *Remedie of Love*, a legitimate Poem (except hee make it an appendix to the *Art*) and his *Consolation to LEBIA* for the death of *DRVSVS*: which *SENECA* hath excerpted and sprinkled among his severall *Consolations*. Among such a multiplicitie of arguments our gentle Poet did neuer write a virulent verse, but onely against *CORNIFICVS*; (maskt vnder the name of *IBIS*) who solicited his wife in his absence, and laboured against the repale of his banishment. Concerning his *Metamorphosis*, it should seeme that he therein imitated *PARTHENIVS* of *Chios*, who writ on the same argument: as the *Latin* Poets euen generally borrowed their inuentions from the *Græcian Magazines*. I will conclude with what himselfe hath written of this Poem, wherein I haue employed my vacant houres: with what successe, I leaue to the censure of others, which perhaps may proue lesse rigid then my owne.

*I thanke your love: my verse farre liuelier then
My picture shew me; wherefore those peruse:
My verse, which sing the changed shapes of men;
Though left vnperfect by my banishd Muse.
Departing, these I sadly with my hand
Into the fire, with other riches, threw.
Her sonne Althea burning in his brand,
A better sister then a mother grew:
So I, what should not perish with me, cast
Those bookes, my issue, in the funerall flame:*

TAR lib. 1. Elegia. 6.

In that I did my Mase my crime distast;
 Or that as yet unpolished and lame.
 But since I could not so destroy them quite;
 For sundry copies it should seeme there be:
 Now may they live, nor lazily delight
 The generous Reader; put in minde of me.
 Yet they with patience can by none be read,
 That know not how they uncorrected stand:
 Snatches from the forge, ere thoroughly annil'd;
 Deprived of my last life-giving band,
 For praise I crame thy pardon: highly grac'd,
 If, Reader, they be not despis'd by thee:
 Yet in the front be these sixe verses plac'd,
 If with thy liking as at least agree.

Who meets this Orphan-volume, poore in worth,
 Within your Critic barbage afford,
 To winne more favour, not by him set forth;
 But transmits from the Funerall of his Lord.
 He, all the faults, which the rude lines deface,
 Would have reform'd, had his mishaps given space.

OVID DEFENDED.

Since diuers, onely wittie in reprooving, haue profaned our Poet with their fastidious censures, to vindicate his worth from detraction, and prevent preiudicacie, haue here reuiued a few of those infinite testimonies, which the clearest iudgements of all Ages haue giuen him. I will begin with the censure of that accurate Orator

MARCVS ANNÆVS SENECA,
 One of his frequent and admiring Auditors. N A S O had a constant, becoming, and amiable wit. His Prose appeared no other then dissolued Verses. And a little after. Of his wordes no Prodigall, except in his Verse: wherein, he was not ignorant of the fault, but affected it: and often would say, that a Mole wisse-became not a beautifull face, but made it more lonely. Amongst the excellent of his time, we may esteeme

VELLEIVS PATERCVLVVS,
 Who writeth thus in his historie. It is almost a folly, to number the wits that are euer in our eyes. Amongst these, of our Age the most eminent are, Virgil the Prince of Verse, Rabirius, Lucius imitating Salust, Tibullus, and N A S O in the forme of his absolute Poem. Nor doth

LYCIVS ANNÆVS SENECA
 degenerate from his Fathers opinion: who to that Verse, by him thus dissolued, The Rocks appeare like Islands, and augment the dispersed Cyclades, annexeth this, as faith the wittiest of all Poets. A constant Imitator of his, through all his Philosophie; but especially in his Tragedies. Whereupon some haue coniectured that Seneca's Medea belongeth to OVID. Whereof

QVINTILIAN
 thus censures. OVID's Medea seemeth to me to expresse how much that man could haue perform'd, would he rather haue refrained then cherished his inuention. And

CORNELIVS TACITVS,
 Neither is there any composition of Asinius, or Messala so illustrious, as OVID's Dialde Orati Medea. The wittie

MARTIAL
 for the most part linkes him to incomparable Virgil: as in this Epigram;
 Th' art more then mad! those, whom thou see'st so bare,
 With OVID's false, or Virgil may compare.

And in that to INSTANTIUS,
 Would'st thou adde spirit to my fainting Muse,
 And read immortal Verses? loue is false.
 Me, Mantua; SVLMO mee should stile diuine;
 were but Alexu, or CORINNA mine.

Recorded by
 STATIVS PAMPINIUS,

amongst the best Poets.
 That honoured Day, the old Callimachus,
 Philetas, Vmbrian Propertius,
 Prepare to celebrate with one consent;
 And N A S O, chearefull though in banishment,
 With rich Tibullus.

Nor is he onely approved by prophane Authors. Thus learned

IACINTIVS

OVID DEFENDED

In lib. dial. lib. 1.

LACTANTIUS,

OVID, in the beginning of his excellent Poem, confesseth that God (not disguizing his Name) ordain'd the world; who calls him the Creator thereof, and Maker of all things. In the following booke. Which that ingenious Poet hath admirably described. And

In Ofc. cap. 2.

S. HIEROME;

Semiramis, of whom they report many wonders, erected the walls of Babylon; as testifies that renowned Poet in the 4. booke of his Metamorphosis. Nor is he forgot by

De Cluic. Del.

S. AUGUSTINE.

And NASO, that excellent Poet. Now descend wee to those, whom later times haue preferred for learning and iudgement. Thus sings the high prais'd

In Nutricia,

ANGELVS POLITIANVS.

Th'is doubtfull, whether He, whom SVLMO bore,
The World-commanding Tyber honour'd more,
Then his soule exile thee desam'd, O Rome!
Whom Getick sands (alas!) but halfe intombe.
Perhaps observed by Augustus Spyes
To looke on IVLIA with too friendly eyes.

In Ciceroniano Di-

ERASMVS

crownes him with the perfection of Eloquence. And the Censurer of all Poets;

Poetices lib. 5, & 6,

IVLIVS CESAR SCALIGER,

thus writes, when he comes to censure our Author. But now we arrive where the height of wit, and sharpnesse of iudgement, are both to be exerciz'd. For, who can commend OVID sufficiently? much lesse, who dares reprehend him? Notwithstanding, I will say something; not in way of detraction, but that we also may be able to grow with his greatnesse. Then speaking of his Metamorphosis. Booke describing a more fortunate Author; that from his last hand they might haue had their perfection: which he himselfe bewaileth in luculent Verses. Yes are there, in these well-nigh an infinite number, which the wit of another, I beleene, could neuer haue equal'd. And thus exclames against Caesar in the person of OVID.

In Heroibus,

Tyrant, with me I would thou hadst begun:
Nor thy black slaughterers had my Fate forerun.
If my licentious Touth incens'd thee so;
Thy owne condemnes thee: into exile goe.
Thy Cabinets are stoy'd with horrid deedes:
And thy foule guilt all monitrous names exceeds.
Diuine wit, innocence, nor yet my tongue,
Next to Apollo's, could prevent my wrong.
I smooth'd sh'old Poets with my flouent vaines;
And taught the New a farre more numerous straine.
When thee I prais'd, then from the truth I swer'd;
And banishment for that alone deseru'd.

Now heare we the much knowing

Prefat. in Horatium.

STEPHANVS.

NASO, in his Metamorphosis, may well be called the Poet of Painters; in that those witty descriptions of such lively pasterues for their pencils to imitate. And

Disputat. de fabul.

MARCVS ANTONIVS TRITONIUS.

This diuine worke is necessary, and to be desired of all, that are addicted to Poetrie, both for the gracefulness of speech, the admirable art of the Poet and delightful variety of the Subjects. Neither was there euer any, that diligently collected, or learnedly,

OVID DEFENDED

learnedly, elegantly and orderly expressed the fables, but OVID; who compos'd out of Orpheus, Hesiod, Homer, and other the most ancient Poets, so excellent and noble a Worke, that therein the learning of the Latines may worthily glorie. Add wee that of

BERNARDVS MARTINVS:

I conceiue the Poet of SVLMO did follow the industrie and aduice of ZEUXIS, in the composition of that admirable worke of his Metamorphosis. For as that excellent Painter, about to draw the Picture of Helena, had assembled together the most rare and beautifull Virgins of Greece; that by examining their severall perfections and graces he might expresse all in one with his curious pencil: so he out of the innumerable volumes of the Græcian Poets, first gathered these multiplicities of fables, composing the diffused and variously dispersed into one bodie: and then diligently noting what in euery author was elegant and beautifull, transferr'd the same to his owne, that nothing might be wanting to the enriching and adorning of his so diuine a Poem. I must not omit this testimonie of the learned

Vatiaz. Lib. Lib. M. cap. 12.

ANTONIUS MURETVS.

The Metamorphosis, a diuine Poem; shining through-out, with all the lustres of conceit and eloquence. Nor this of

Orat. 3. volum. 1.

HEACVLVS CIOFANVS;

in that a Citizen of SVLMO. A witty worke, repleat with solid & manifold learning. Who peruse it diligently, shall find such admirable sincerie, such fulnesse, so great a granitic of words and sentences; that few or none amongst the Latine Poets can be said to transcend him. What should I say of that singular, and well-nigh diuine contexture of Fable with Fable? so surpassing that nothing can be spoken or done, more artificially, more excellently, or, indeed, more gracefully. Who handling such diversity of matter, so cunningly weanes them together, that all appeare but one Series. Planudes, well knowing that Græce had not a Poem so abounding with delight and beauty, translated it into that language. What should I say more? All Arts, which antiquitie knew, are here so fully delineated, that a number, experts in both tongues, of Prime understanding and iudgements, admire it beyond all expression. The first that writ a Commentarie on this booke (whereof fittie thousand were vented, and that in his life time) was

Prefat. obseru. in Metam.

RAPHAEL REGIVS:

who thus in his Preface. There is nothing appertaining to the knowledge and glorie of warre, whereof we haue not famous examples in the Metamorphosis of OVID; (not to speake of Stratagems, nor the Orations of Commanders) described with such efficacie and eloquence, that often in reading, you will imagine your selfe imbroiled in their conflicts. Neither shall you finde any Author, from whom, a civill life may gather better instructions. Conclude we with

In prefat. Comment.

IACOBVS MICTELLVS.

Hardly shall you find a Poem, which flows with greater facilitie. For what should I speake of Learning? Herein, so great, so various and abstruse; that many places haue neither bene explained, nor yet understood; no, not by the most knowing: requiring rather a resolution from the Delian Oracle, &c.

In Principio Additionum.

Let the ingenuous that affect not error, now rectifie their owne by the iudgements of these. But incurable Criticks, who warre about words, and gill the found to feed on their sores, as not desiring their sanitie, I forbear to dissuade and deliuer them vp to the censure of AORTIPA.

QVOD

OVIDS

METAMORPHOSIS

The first Booke.

THE ARGUMENT.

THe World, form'd out of Chaos. Man is made.
The Ages change. The Giants Heaven invade.
Earth turns their blood to men. Ioue's flames confound
Lycæon, now a Wolfe. The World is drown'd.
Man-kind, cast stones restore. All quickning Earth
Renewes the rest, and giues new Monsters birth.
Apollo, Python kills; heart-wounded, Ioues
Lust-fying Daphne: Shee a Lawrell prone.
Ioue, Iô made a Cow, to make foule deëds.
Hermes, a Heardsman. Syrinx, chang'd to Reeds,
Dead Argu's eyes adorne the Peacocks traine.
The Cow, to Iô, Ioue transformes againe.

OF bodies chang'd to other shapes I sing.
Assist, you Gods *(from you these changes spring)
And, from the Worlds first fabrick b to these times,
Deduce my never-discontinued Rymes.

The Sea, the Earth, all-covering Heaven vnfram'd,
One face had Nature, which they Chaos nam'd:
An vndigested lump; a barren load,
Where jarring seeds of things ill-joyn'd aboard.
No Titan yet the world with light adornes;
Nor waxing *Phæbe* fill'd her wained hornes:
Nor hung the selfe-poliz'd Earth in thin Ayre plac'd;
Nor *Amphitrite* the vast shore imbrac'd.
With Earth, was Ayre and Sea: the Earth vnstable,
The Ayre was darke, the Sea vn-navigable:
No certaine forme to any one assign'd:
This, that resists. For, in one body joyn'd,
The Cold and Hot, the Drie and Humid fight;
The Soft and Hard, the Heavie with the Light.
But God, the better Nature, this decides:
Who Earth from Heaven, the Sea from earth divides:
And purer Heaven extracts from grosser Ayre.
All which vnfolded by his prudent care
From that blind Masse, the happily dis-joyn'd
With strifelesse peace He to their teats confin'd.
Forth-with vp-sprung the quick and waightlesse Fire,
Whose flames vnto the highest Arch aspire:
The next, in leuitie and place, is Ayre:
Grosse Elements to thicker Earth repayre

A

Selfe-clog'd

a (Nam vos mutastis & illas)
Ordo. Nam & vos mutastis il-
las. Virg. Times Danaos & do-
na ferentes. Minime vero (in-
quit Regius) imperitorum qua-
randam expostio est admitten-
da; Nam mutastis vos & illas:
quo quidem modo ex elegenti
sensu instantia efficeretur. Peri-
ret enim illa emphasti poëtica,
que per copulam Et aperte de-
monstratur. Hac au tem expo-
sitione omnes, non Deorum saltem
sed alterum quos, verum trans-
mutationes comprehenduntur.
Sic & Pontanus.
b The raigne of Argus.

CHAOS.

c The Sonne, of his suppo-
sed mother *Titan*, whose 45.
children were called *Titans*,
d The Moone; as *Phæbus*
the Sonne, in regard of their
brightnesse, said to haue
hornes from the figure of
her Crescent.
e The daughter of *Oceanus*
and wife to *Nepheus*, here ca-
ken for the Sea.

THE 4 ELEMENTS.

a The earth, or Goddess thereof.
THE EARTH ADORNED.

Selfe-clog'd with waight: the Waters flowing round,
Possesse the last, and solid *Tellus* bound.

What God focuer this diuision wrought,
And euery part to due proportion brought;
First, least the Earth vnequall should appeare,
He turn'd it round, in figure of a Sphere;
Then, Seas diffus'd, commanding them to roare
With rustling Winds, and giue the Land a shore.
To those he addeth Springs, Ponds, Lakes immense;
And Riuer, whom their winding borders fence:
Of these, not few Earth's thirsty jaws deuoure;
The rest, their streams into the Ocean poure;
When, in that liquid Plaine, with freer waue,
The foamic Cliftes, in stead of Banks, they laue:
Bid's Trees increafe to Woods, the Plaines extend,
The rocky Mountaynes rise, and Vales descend.

THE 5 ZONES.

b So called of compassing the Heauens like girdles.

Two equal^b Zones, on either side, dispose
The meaur'd Heauens; a fifth, more hot then those.
As many Lines th' included Globe diuide:
I'th' mid't vn sufferable beams reside;
Snow clothes the other two: the temperate hold
Twixt the fierce heats, the Heat well mixt with Cold.

THE DESCRIPTIO-
ON OF THE AYRE.

c The sonns of the Giant *Aëon* and *Auror*.

d A name of a Westerly wind in that it blowes from the *Orient*; *Persis* and *Sabea* lying East from *Itey*.

e The West wind importing a nourisher of life; for all vegetables by the temperate thereof more luxuriously prosper.

f The North wind; so called of his blustering.

g A Constellation, neere the *Arctic* Circle, which seems to follow the Northern waine; and takes his name from the diuining of oxen.

THE HEAVENS AND
THEIR CONTENTS.

h Seven flares that wheele about the North Pole, and are disposed in that forme.

i The Southerly wind; and signifies an attraction of water, in that commonly accompanied with raine.

MAN CREATED.

Which, void of earthly dregs, did highest rise.
Scarce had He all thus orderly dispos'd,
When as the Starres their radiant heads disclos'd
(Long hid in Night) and shone through all the skie.
Then, that no place should vnpossessed lie,
Bright Constellations, and faire figured Gods,
In heavenly Mansions fixt their blest abodes:
The glittering Fishes to the Clouds repayre;
The Beasts to Earth, the Birds resort to Ayre.
The nobler Creature, with a mind posselt,
Was wanting yet, that should command the rest.

That

That Maker, the best World's original,
Either Him fram'd of seed Celestiall;
Or Earth, which late he did from Heauen diuide,
Some sacred seeds retain'd, to Heauen ally'd:
Which with the liuing stream *Prometheus* mixt;
And in that artificiall structure fixt
The forme of all th' all-ruling Deities.
And whereas others see with downe-cast eyes,
He with a lofty looke did Man indue,
And bade him heauens transcendent glories view.
So, that rude Clay, which had no forme afore,
Thus chang'd, of Man the vnknowne figure bore.

The *Golden Age* was first, which vncompeld,
And without rule, in faith and Truth exceld.
As then, there was nor punishment, nor feare;
Nor threatening *Lawes* in brasse prescribed were;
Nor suppliant crouching pri'sners shooke to see
Their angrie Iudge: but all was safe and free.
To visit other Worlds, no wounded *Pine*
Did yet from Hills to faithlesse Seas decline.
Then, vnambitious Mortals knew no more,
But their owne Countrie's Nature-boundd shore.
Nor Swords, nor Armes were yet: no trenches round
Besieged Townes, nor striffull Trumpets found:
The Souldier, of no use. In firme content
And harmlesse ease, their happy daies were spent;
The yet-free Earth did of her owne accord
(Vntorne with ploughs) all sorts of fruit afford.
Content with Natures vn-enforced food,
They gather *Wildings*, *Strawb'ries* of the Wood,
Sowre *Cornels*, what vpon the *Bramble* growes,
And *Acornes*, which *Joue's* spreading *Oke* bestowes.
Twas alwaies Spring: *warme Zephyrus* sweetly blew
On smiling *flowres*, which without sowing grew.
Forth with the Earth-corne, vnmanur'd, beares;
And euery yeere renews her golden flares:
With *Milke* and *Nectar* were the Riuer fill'd;
And *Hony* from *greene Holly-okes* distill'd.

But, after *Saturne* was throwne downe to Hell,
Joue rul'd; and then the *Siluer Age* befall:
More base then Gold, and yet then *Brasse* more pure,
Joue chang'd the Spring (which alwayes did indure)
To Winter, Summer, *Autumne* hot and cold:
The shortned *Spring* the year's fourth part vphold.
Then, first the glowing *Ayre* with feruor burn'd
The Raine to ice-ficles by *drake winds* turn'd.
Men houses built; late hous'd in caves profound,
In plashed Bowres, and Sheds with *Officers* bound.
Then, first was come into long furrowes throwne:
And Oxen vnder heavy yokes did growne.

A 2

THE 4 AGES.

a A custome both among the *Grecians* and *Romans* to ingraue their lawes in tables of brasse, and hang them vp in the places of their publique assemblies.
b Whereof masts are made for ships: a part of the ship here taken for the who'se.

c *Arbutus* [saw] which I haue rather rendred in a familiar word, nor lesse agreeable to the subject.

d A red fruit with a hard shell growing on a thicke shrub, for the most part in mountainous places.

e Either that the *Symbol* of Empire; or because he first introduced the sowing vpon *Acornes*.

f Therefore the fained husband of *Flora*.

g The *Scirpunc* expresseth plenty, and felicity by a land overflowing with milke and *hony*; borrowed from thence by the Poets. Ours here addeth *Nectar* which signifies a pleasure of eternall joy abounding the long & flourishing liues of men in that age.

h *Ilex*; the leaues like those of *Holly* euer flourishing. The drake kind of this oke bears the *Kermis*, an excrement vpon the leaues.

Next

Next vnto this succedeth the *Bronze Age*;
 Worle natur'd, prompt to horrid warre, and rage:
 But yet not wicked. Stubborne *T'r'n* the last.
 Then, blashphemous crimes, which all degrees surpass,
 The World furround. Shame, Truth, and Faith depart:
 Fraud enters, ignorant in no bad Art;
 Force, Treason, and the wicked loue of gayne.
 Their failes, those winds, which yet they knew not, strayne:
 And ships,* which long on lofty Mountaines stood,
 Then plow'd th' vnpractiz'd bofom of the Flood.

a The trees whereof they were made.

b The Scripture informs, that the earth was divided in the days of *Plato*, hee thereof to called, which signifies in fion

c *Systeme* was said to be the first that fawke mines: and therefore named to penetrate the Earth with the sharpnes of his light.

d *H. 2.* fo called of *Styx* (which fignifics cloathdome) an infernall Ruer.

h *ta* is the daughter of *Io* piter and *Hera*. O of *Afraca* (who first gaue names to the flares, and thureupon called them father,) and *Hera* me; that is the Daughter of the Day; or Goddeffe of civility, becaufe iustice maketh men ciuill.

THE WARRES OF THE CYANTS.

i Mountaines of *Thelaly*.

k The mountaines by them call vpon one another.

l Jupiter the sonne of *Saturne*.

THE PARLAMENT OF THE GODS.

m A white apparition which compasseth the Heavens in a broken and irregular circle.

The Ground, as common earst as Light, or Aire,
 By limit-giuing Geometry they share.
 Nor with rich Earth's iust nourishments content,
 For treasure they her secret entrailes rent;
 The powerfull Evill, which all power invades,
 By her well hid, and wrapt in *Stygian* shades.
 Curt Steele, more curst Gold the now forth brought:
 And bloody-handed Warre, who with both fought:
 All liue by Ipoyle. The Host his Guest betrays;
 Sons, Fathers-in-law: twixt Brethren loue decays.
 Wiues husbands, Husbands wiues attempt to kill:
 And cruell Step-mothers pale poyfons fill.
 The Sonne his Fathers hastie death desires:
 Foild Pietie, trod vnderfoot, expires.
 Affrighted, leaues the blood-defiled Earth.
 And that the Heavens their safety might suspect,
 The Gyants now celestiaall Thrones affect;
 Who to the skies congested mountaines reare.
 Then *Ioue* with thunder did *Olympus* teare;
 Steepe *Pelion* from vnder *Ossa* throwne.
 Prest with their burthen their huge bodies growne;
 And with her Childrens blood the Earth imbrui'd;
 Which shee, scarce thoroughly cold, with life indu'd;
 And gaue thereto, t' vphold her Stock; the face
 And forme of Man; a God-contemning Race,
 Greedie of slaughter, not to be withstood;
 Such, as well shewes, that they were borne of blood.

Which when from Heaven *Saturne* did behold,
 He sigh't revoluing what was yet vnold,
 Off fell *Lycan*'s late inhumane feast.
 Iust anger, worthy *Ioue*, inflam'd his brest.
 A Synod call'd, the summoned appeare.
 There is a way, well seene when skies be cleare,
 The *Milkie* nam'd; by this, the Gods resort
 Vnto th' Almighty Thunderers high Court.
 With euer-open doores, on either hand,
 Of nobler Deities the Houses stand:
 The Vulgar dwell dispers'd: the Chiefe and Great
 In front of all, their shining Mansions seat.

This

This glorious Rooffe I would not doubt to call,
 Had I but boldnesse lent mee, Heavens *Whit e. Hall*.
 All set on Marble seats; He, leaning on
 His Tuory Scepter, in a higher Throne;
 Did twice or thrice his dreadfull Treffes shake:
 The Earth, the Sea, the Starres (though fixed) quake;
 Then thus, inflam'd with indignation, spake:

I was not more perplex in that sad Time,
 For this Worlds Monarchie, when, bold to clime,
 The Serpent-footed Giants durst invade,
 And would on Heauen their hundred hands haue laid.
 Though fierce the Foe, yet did that Warre depend
 But of one Body, and had soone an end.
 Now all the race of man I must confound,
 Where-euer *Nereus* walks his wauy Round:
 And this I vow by those infernall Floods,
 Which slowly glide through silent *Stygian* woods.
 All cures first fought such parts as health reject
 Must be cut off, least they the found infect.
 Our Demi-gods, Nymphs, Syluans, Satyres, Faunes,
 Who haunt cleare Springs, high Mountaines, Woods and
 (On whom since yet we please not to bestow
 Celestiaall dwellings) must subfist below.
 Thinke you, you Gods, they can in safety rest,
 When me (of lightning, and of you posselt,
 Who both at our Imperiaall pleasure sway)
 The sterne *Lycan* practiz'd to betray?
 All bluster, and in rage the wretch demand.
 So, when bold treason fought, with impious hand,
 By *Cesar*'s blood t' out-race the Roman name;
 Man-kind, and all the World's affrighted Frame,
 Astonisht at so great a ruine, shooke.
 Nor thinke, for Thee, lesse thought, *Augustus*, tooke;
 Then they for *Ioue*. He, when he had suppress't
 Their murmur, thus proceeded to the rest.

He hath his punishments remit that care:
 The manner how, I will in briefe declare.
 The Time's accus'd, (but, as I hope bely'd)
 Totrie, I downe from steepe *Olympus* slide.
 A God, transform'd like one of humane birth,
 I wandred through the many-peopl'd Earth.
 Twere long to tell, what crimes of euery sort
 Swarm'd in all parts: the truth exceeds report:
 Now past den-dreadfull *Manalus* confines,
Cyllene, cold *Lycan* clad with Pines,
 There where th' *Arcadians* dwell, when *Doubtfull* light
 Drew on the deawy Chariot of the Night,
 I trent his vn-hospitable Court.
 The better Vulgar to their prair's resort,
 When I by signes had showne a Gods repaire.

A 3

a A Sea God, here taken for the ambient Ocean.
 b *Syphax* the oath of the Gods.
 See the Comment on the second booke.

See the Comment.

c Diverse conspiracies there were against the life of *Augustus*, as by *Lepidus* the younger, *Parricida*, *Blondus*, *Fannius*, *Cepio*, &c. One *Telesphus* intended to haue slaine him in the Senate: and a slave belonging to the *Lilysian* army with a wooden knife under his gowne was crept into his bed-chamber.
 LYCAN.

d A Mountaine betweene *Attica* and *Thelaly*, whose top is neuer reached by the clouds, therefore so called by the inhabitants, and vied for heauen by the Poets.
 e Mountaine of *Attica*. *Manalus* celebrated for wild beasts, *Cyllene* for the birth of *Mercury*; and *Lycan* for Pine trees.
 f Twi-light.

Lycan

Lycan first derides their zealous pray'r;
Then said, We straight th'ndoubted truth will trie,
Whether He be immortall or may die.
In dead of Night, when all was whist and still,
Me, in my sleepe, he purposeth to kill.
Nor with so foule an enterprize content,
An Hostage murders, from ^a *Melasia* sent:
Part of his feuer'd scarce-dead limmes he boyles;
An other part on hissing Embers boyles;
This set before me, I the houle ore-turn'd
With vengefull flames, which round about him burn'd.
He, frighted, to the silent Desert flies;
There howles, and speech with lost indeavour tries.
His selfe-like jawes still grin: more then for food
He slaughters beasts, and yet delights in blood.
His armes to thighs, his clothes to bristles chang'd;
A ^b Wolfe, not much from his first forme estrang'd:
So horie hair'd; his lookes so full of rapt;
So fiery ey'd; so terrible his shape.

a A Region of *Ejrus*.

b *Lycan*, signifies a wolfe.

c A Fury: her name importing a brother of discord.

One houle that fate, which all deserue, sustaines:
For, through the World the fierce ^c *Erinnyes* raignes.
You'd thinke they had conspir'd to sinne. But, all
Shall swiftly by deserued vengeance fall.
Ioue's words a Part approue, and his intent
Exasperate: the rest giue their consent.
Yet all for Mans destruction grieu'd appeare,
And aske what forme the widdowed Earth shall beare?
Who shall with odours their cold Altars feast?
Must Earth be only by wild beasts posses?
The King of Gods re-comforts their despaire;
And biddeth them impose on him that care:
Who promis'd, by a strange originall
Of better people, to supply their fall.
And now about to let his lightning flie,
He fear'd least so much flame should catch the skie,
And burne Heauens Axeltree. Besides, ^d by doome,
Of certaine Fate, he knew the time should come,
When, Sea, Earth, rauisht Heauen, the curious Frame
Of this World's masse, should shrink in purging flame.

d Concurring which the sacred Scriptures.

e Lightning forged by the Cyclops, see the Comment.

DEUCALION'S FLOOD.

^f *Deucal* was said to be the God of the Winds, because hee first discovered their nature. As these lines their prison which carry his name, lying West of *Sicilia*.

He therefore those ^e *Cyclopean* darts reiects;
And different-natur'd punishments elects:
To open all the Flood-gates of the skie,
And Man by inundation to destroy.
Rough *Boreas* in ^f *Boeotian* prison laid,
And those drie blasts which gathered Clouds invade:
Out flies the South, with dropping wings; who shrouds
His terrible aspect in pitchie clouds.
His white haire stream's, his Beard big-swoln with showres;
Mists bind his browes, Raine from his bosom pourses,
As with his hands the hanging clouds he crusheth:

They

They roar'd, and downe in showres together rush.
All-colour'd ^a *Iris*, *Ioue's* messenger,
To weeping Clouds doth nourishment confer.
The Corne is lodg'd, the Husband-men despaire;
Their long years labour lost, with all their care.
Ioue, not content with his aethereall rages,
His ^b brother's auxiliarie floods engages.
The Streames conuented; 'Tis too late to vse
Much speech, said *Neptune*, all your powres effuse,
Your doores vnbarre, remoue what ere restraines
Your liberall Waues, and giue them the full raynes.
Thus charged, they returne; their Springs vnfold;
And to the Sea with head-long furie rol'd.
He with his ^c Trident strikes the Earth: Shee shakes;
And way for Water by her motion makes.
Through open fields now rush the spreading Floods;
And hurrie with them Cattle, People, Woods,
Houfes, and Temples with their Gods inclos'd.
What such a force, vnouerthrowne, oppos'd,
The higher-swelling Water quite deuoures;
Which hides th' aspiring tops of swallowed towres.
Now Land and Sea no different visage bore:
For, all was Sea, nor had the Sea a shore.
One, takes a Hill: One in a Boate deplores;
And, where He lately plow'd, now strikes his Oares.
O'r Corne, o'r drowned Villages He failes:
This from high Elmes intangled Fishes hailes.
In Fields they anchor cast, as Chance did guide:
And Ships the vnder-lying Vineyards hide.
Where Mountaine-louing Goats did lately graze,
The Sea-calf now his vgly body layes.
Groues, Citties, Temples, couer'd by the Deepe,
The Nymphs admire, in woods the Dolphins keepe,
And chafe about the boughs: ^d the Wolfe doth swim
Amongst the Sheepe: the Lyon (now nor grim)
And Tygres tread the Waues. Swift feet no more
Auaile the Hart: nor wounding tusks the Bore.
The wandering Birds, hid Earth long sought in vaine,
With wearie wings descend into the Mayne.
Licentious Seas o'r drowned Hills now fret:
And vnknowne furges ayrie Mountaines bear.
The Waues the greater part deuoure: the rest,
Death, with long-wanted sustenance, opprest.
^e The Land of *Phocis*, fruitfull when a Land,
Diuides *Aonia* from th' *Aethiopian* strand;
Burn now a part of the insulting Mayne,
Of sudden-swelling waters a vast Playne,
There, his two heads ^f *Pernassus* doth extend
To touch'd Stars; whose tops the Clouds transcend.
On this *Deucalion's* little Boate was throwne:

a A name of the Namebow

b *Neptune*, the God of Waters

c *Neptune* on three forked mace expressing his triple empire, see the Comment.

d *Semea* reproues this part of the description, as too light for so sad an argument, here perhaps a better Philosopher then a Poet.

DEUCALION AND PYRRHA.

^e But according to the truth of Geography, *Aonia*, which is *Deion*, lies betwene *Attica* and *Phocis*.

^f A mountaine of *Phocis* called at the first *Larnassus*, of *Deucalion's* Aike, or covered

With boats,

a *Corpus* is a caue in *Parnas*;
Isis, consecrated to the
 Nymphs; and therout called
Cory; as
b The Goddesse of Counsell:
 called the good counsellor by
Pindarus.

c A petty Sea god; said to be
 blew, of the colour of the sea.

d Long for many

e *Prometheus* and *Epimetheus* were the sons of *Jupiter*. *Epimetheus* the father of *Pyrria* and *Prometheus* of *Deucalion*, yet calls he her sister, as of old they did cozen Germans.

f *Prometheus*, who made man of Earth.

With him, his wife; the rest all overflowne.
a *Corycian* Nymphs, and Hill-gods he adores;
 And *b* *Themis*, then oraculous, implores.
 None was there better, none more iust then Hee:
 And none more reverenc't the Gods then Shee.
Ioue, when he saw that all a Lake was growne,
 And of so many thousand men but one;
 One, of so many thousand women, left;
 Both guiltlesse, pious both; and all bereft:
 The clouds (now chac't by *Boreas*) from him throwes:
 And Earth to Heauen, Heauen vnto Earth he shewes.
 Not Seas persist to rage: their awfull guide
 The wild waues calmes, his Trident laid aside;
 And calls *e* blew *Triton*, riding on the Deep.
 (Whose mantle Nature did in purple steep)
 And bids him his lowd founding shell inspire,
 And giue the Floods a signall to retire.
 He his wreat'h'd trumpet takes (as giuen in charge)
 That from the turning bottome growes more large:
 To which when he giues breath, 'tis heard by all,
 From farre-vprising *Phabus* to his fall.
 When this the watery Deity had fet
 To his large mouth, and founded a retreat;
 All Floods it heard, that Earth or Occan knew:
 And all the Floods, that heard the fame, with-drew.
 Seas now haue shores: full streames their channels keepe:
 They sink, and hills about the waters peep.
 Earth re-ascends: as waues decreas'd, so growe
 The formes of things, and late-hid figures shewe.
 And after *d* a long day, the trees extend
 Their bared tops; with mud their branches bend.
 The World's restor'd. Which when in such a state,
 So deadly silent, and so desolate,
Deucalion saw: with teares which might haue made
 An other Flood, he thus to *Pyrria* said.
 O Sister! O my wife! the poore remains
 Of all thy Sex; which all, in one, contains!
 Whom human Nature, one paternall Line,
 Then one chaste Bed, and now like dangers ioyned
 Of what the Sunne beholds from East to West.
 We two are all: the Sea intombs the rest.
 Nor yet can we of life be confident;
 The threatening clouds strange terrors still present.
 O what a heart wouldst thou haue had, if Fate
 Had ta'en me from thee, and prolong'd thy date!
 So wild a feare, such sorrowes, so forlorne
 And comfortlesse, how couldest thou haue borne!
 If Seas had suckt thee in, I would haue follow'd
 My Wife in death, and Sea should me haue swallow'd.
 O would I could my *f* Father's cunning vse!

And

And foules into well-modul'd Clay infuse!
 Now, all our mortall Race we two contayne;
 And but a parterne of Man-kind remaine.

This said, both wept: both, pray'rs to Heauen address;
 And seeke the *a* Oracle in their distresse.
 Forth-with descending to *Cephus* Flood,
 Which in known banks now ran, though thick with mud;
 They on their heads and garments water throwe;
 And to the Temple of the Goddesse goe;
 At that time all desil'd with mosse and mire,
 The vnfrequented Altar without fire.
 Then, humbly on their faces prostrate lay'd,
 And kissing the cold stones, with feare thus pray'd.
 If Powres diuine to iust desires consent,
 And angrie Gods doe in the end relent;
 Say, *Themis*, how shall wee our Race repaire?
 O, helpe the drown'd in Water and Despaire!
 The Goddesse, with compassion mou'd, reply'd;
 Goe from my Temple: both your faces hide;
 Let Garments all vnbraced loofely flow;
 And your Great-Parents bones behind you throw.
 Amaz'd! first *Pyrria* silence breakes, and said;
 By me the Goddesse must not be obey'd;
 And, trembling, pardon craues: *b* Her Mothers ghost
 See feares would suffer, if her bones were tost.
 Meane-while they ponder and reiterate
 The words proceeding from ambiguous Fate,
 Then, *c* *Promethides*, *d* *Epimethida*
 Thus recollecteth; lost in her difmay:
 Or I the Oracle misse vnderstand,
 Or the iust Gods no wicked thing command,
 The Earth is our Great-Mother: and the stones,
 Therein contain'd, I take to be her bones.
 These, sure, are those we should behind vs throw.
 Although *e* *Titanias* thought it might be so,
 Yet shee misse-doubts. Both with weake faith rely
 On ayding Heauen. What hurt was it to try?
 Departing with heads vail'd, and clothes vnbrac't,
 Commanded stones they o're their shoulders cast.
 Did not Antiquitie auouch the fame,
 Who would beleeu't! the stones lesse hard became.
 And as their naturall hardnesse them forooke;
 So by degrees they Man's dimensions tooke;
 And gentler-natur'd grew, as they increast:
 And, yet not manifestly Man exprest;
 But, like rough-hewne rude marble Statues stand,
 That want the Workmans last life-giuing hand.
 The Earthy parts, and what had any iuyce,
 Were both conuerted to the body's vfe.
 The vnflexible and solid, turne to bones:

a Of *Themis*, the first that
 gaue any whole Temple
 flood in *Beacis* by the tract
Cephus.

b Superstitious antiquity
 supposed that the Soule
 could not be at rest if the
 body were vnburied, or o-
 therwise disturbed.
c *Deucalion* the son of *Promethides*.
d *Pyrria*, the daughter of *Epimetheus*.

e *Pyrria*, of her Great-grand-
 father *Titan*, the Father of
Japhet, as he of *Epimetheus*.

B

The

The veins remain, that were when they were stones.
Those, throwne by Man, the forme of men induc:
And those were Women, which the Woman threw.
Hence we, a hardy Race, inur'd to payne:
Our Actions our Originall explyne.

All other Creatures tooke their numerous birth
And figures, from the voluntary Earth.
When that old humor with the Sunne did swear,
And slimy Marishes grew big with heat,
The pregnant Seeds, as from their Mothers wombe,
From quickning Earth both growth and forme assume.

^a Nil-water a part of the Summer surrounds all Egypt, beginning to rise with the rising Sun on the 17. of June: about the mid. e of September it ceaseth to augment; and in the mid. of October returns within his channels.

So, ^a when feuen chanel'd Nile forsakes the Playne,
When ancient bounds retyring streames contayne,
And late-left slime athereall temours burne,
Men various creatures with the glebe vp-turne:
Of those, some in their very time of birth;
Some lame, and others halfe aliue, halfe earth,
For, Heat and Moisture, when they temperate grow,
Forth-with conceive, and life on things bestow.
From striuing Fire and Water all proceed;
Discording Concord euer apt to breede.
So, Earth by that late Deluge muddy growne,
When on her lap reflecting ^b Titan shone,
Produc't a World of formes; restor'd the late:
And other vnkowne Monsters did create.

^b The Sunne.

PYTHON.

Huge Python, thee, against her will, thee bred;
A Serpent, whom the new-borne People dread;
Whose bulk did like a mouing Mountaine shewe.

^c Apollo, the same with the Sun, so named from the shooting of his beames, his silver bow expressing his light.

Behold! ^c the God that beares the silver Bowe
(Till then, inur'd to strike the flying Deere,
Or swifter Roe, who euery shadow feare)
That terror with a thousand arrowes slew,
And through black wounds the clotred poison drew.
Then, least the well-deferued memorie
Of such a Praise, in future times should die;

^d Celebrated chiefly by the Megarians and Sicyonians.

He instituteth celebrated ^d Games
Of free contention, which he *Pythia* names.
Who Ran, who Wraffled best, or Rak't the ground
With swiftest Wheels, the Oken Garland crown'd.
The Laurel was not yet: all sorts of Boughs
Phabus then bound about his radiant Browes.

DAPHNE.

^e The daughter of the River *Peneus*.

^f Apollo, of the Island *Delos* where he was faired to haue beene borne.

^e *Peneian Daphne* was his first belou'd,
Not Chance, but *Cupid's* wrath, that fury mou'd.
Whom ^f *Delius* (proud of his late Conquest) saw,
As he his pliant Bowe began to draw;
And said: Lasciuious Boy, how ill agree
Thou and these Armes! too Manly far for thee.
Such suit our shoulders; whose strong arme confounds
Both Man and Beast, with neuer-missing wounds;
That *Python*, bristled with thick Arrows, queld,

Who

Who o're so many poynted Akers sweld.
Be thou content to kindle with thy Flame
Desires we know not; nor our prayles claime.
Then, ^a *Venus* sonne, Selfe-prayled euer bee:
All may thy Bowe transfixe, as mine shall thee.
So farre as Gods exceed all earthly pow'r;
So much thy glorie exceld by ours.
With that, He breaks the Ayre with nimble wings,
And to *Parnassus* shadie summit Springs;
Two different arrowes from his Quiuer draws:
One, hate of Loue; the other Loue doth cause.
What caus'd, was sharpe, and had a golden Head:
But what repulst, was blunt, and tipt with Lead.
The God this in ^b *Peneia* fixt: that strucke
Apollo's bones, and in his Marrow stucke.
Forth-with he loues: a Louer's name thee flies:
And emulating ^c vn-wed *Phabe*, ioyes
In spoiles of saluage Beasts, and syluan Lares;
A fillet binding her neglected haire;
Her, many fought: but she, auerfe to all,
Vnkowne to Man, nor brooking such a thrall
Frequents the pathlesse Woods; and hares to proue,
Nor cares to heare, what ^d *Hymen* is, or Loue.
Oft said her Father; Daughter, thou do'st owe
A Son-in-law, who Nephews may bestowe.
But she, who Marriage as a Crime eschew'd
(Her Face with blushing shamefac'tnes imbew'd)
Hung on his necke with fawning armes, and said,
Deare Father, giue me leaue to liue a Maid:
This boone ^e *Diana's* fire did her afford.
^f He, too indulgent, gaue thee his accord:
But thee, thy excellencie countermands;
And thy owne beautie thy desire with-stands.
Apollo loues, and faine would *Daphne* wed:
What he desires, he hopes; and is misse-led
By his owne Oracles. As stubbles burne,
As hedges into sudden blazes turne,
Fire set too neere, or left by chance behinde:
By passengers, and scattered with the winde:
So Springs he into flames: a fire doth moue
Through all his veins: hope feeds his barten loue.
He on her shoulders sees her haire vntrest:
O what, said he, if these were neatly drest!
He sees her Eyes, two Starres! her Lips which kisse
Their happy Selues, and longs to taste their blisse:
Admires her fingers, hands, her armes halfe-bare;
And Parts vnseene conceits to be more rare.
Swifter then following winds, away shee runs;
And him, for all this his intreatie, thuns.

Stay Nymph, I pray thee stay; I am no Foe:

B 2

^a *Cupid*, or *Desire*; as *Venus* beauty: Beauty being the parent of love, and loue a desire of Beauty.

^b *Daphne*, the daughter of *Peneus*.

^c *Diana*, said to affect virginity of the cold influence of the Moone: as to be a huntresse of her continual course, or in that lust is subdued by labor.

^d The President of Marriage.

^e *Jupiter* was the father of *Diana*, so called of *Ians*, which signifies the Moone; or of her vnpossed chastity.
^f *Peneus*. This is spoken by the Poet.

So

So Lambs from Wolves, Harts fly from Lyons fo;
 So from the Eagle springs the trembling Dove:
 They, from their deaths: but my pursuite is Loue.
 Wo's me, if thou shouldst fall, or thorns should race
 Thy tender legs, whilst I inforce the chase!
 These roughs are craggy: moderate thy haile,
 And, trust me, I will not pursue so fast.
 Yet know, who 'tis you please: No Mountaineer,
 No home-bred Clowne; nor keepe I Cattle here.
 From whom thou fly'st thou know'st not (silly foole!)
 And therefore fly'st thou. I in ^a Delphos rule;

^a Where hee had his principall Temples.

^a Ionian Claros, ^a Lycian, Patara,

And Sea-girt Tenedos doe me obay.

Ioue is my Father. What shall be, hath beene,

Oris, by my instructiue rayes is seene.

^b Immortall Verse from our invention springs;

And how to strike the well concord-ing strings.

My shafts hit sure: yet He one surer found,

Who in my emptic bosome made this wound.

Of herbs I found the vertue; and through all

The World they Me the great Physician call.

Ay me, that herbs can Loue no cure afford!

Thar Arts, releueing all, should faile their Lord!

More had he said, when she, with nimble dread,

From him, and his vnfinisht court-ship fled.

How gracefull then! the Wind that obuius blew,

Too much betray'd her to his amorous view;

And play'd the Wanron with her fluent haire:

Her Beauty, by her Right, appear'd more rare.

No more the God will his interaies loose;

But, vrg'd by loue, with all his force pursues.

As when a Hare the speedy Gray-hound spies;

His feet for prey, thee hers for safety flies;

Now bears he vp; now, now he hopes to fetch her;

And, with his snowe extended, straines to catch her:

Not knowing whether caught or no, shee slips

Out of his wide-stretcht jawes, and reaching lips.

The God and Virgin in such trife appear:

He, quickned by his hope; She, by her feare,

But, the Pursuer doth more nimble prone:

Enabled by th' industrious wings of Ioue.

Nor giues he time to breathe: now at her heeles,

His breath vpon her dangling haire shee feels.

Cleane spent, and fainting, her affrighted blood

Forleakes her cheeks. Shee cries vnto the Flood.

Helpe Father, if your streames containe a Powre!

May Earth, for too well pleasing me deuour:

Or, by transforming, O destroy this shape,

That thus betrayes me to vndoing rape:

Forth-with, a numesse all her limbs possesse!

^c Peneus.

And

And slender filmes her softer sides inuest.
 Haire into leaues, her Armes to branches grow:
 And late swift feet, now rootes, are lesse then slow.
 Her gracefull head a leauy top sustaynes:
 One beauty throughout all her forme remains.
 Still Phabus loues. He handles the new Plant;
 And fexles her Heart within the bark to pant:
 Imbrac't the bole, as he would her haue done;
 And kist the boughs: the boughs his kisses shun.
 To whom the God: Although thou canst not bee
 The wife I wisht, yet shalt thou be my Tree,
 Our Quiuer, Harp, our Treffes neuer horne,
^a My Laurell, thou shalt euer more adorne;
 And ^b Browes triumphant, when they ^c sing,
 And to the ^d Capitol their Trophees bring.
 Thou shalt defend from Thunders blasting stroke,
^e Augustus doores, on either side the Oke.
 And, as our vn-cut haire no change receaues;
 So euer flourish with vnfading leaues.

Here ^f Paan ends. The Laurell all allowes:

In signe whereof her gratefull head thee bowes.

A pleasant Groue within ^g Emmonia growes,

Call'd ^h Tempe; which high ragged Cliffs inclose.

Through this, ⁱ Peneus, pour'd from ^j Pindus, raues,

And from the bottom rowles with foming waues;

That by steep down-falls tumbling from on hit,

Ingender mists, which smoke-like, vpward flie,

That on the deawy tops of Trees distill.

And more then neighbouring woods with noyses fill.

Here, in a Caue, his Court and residence

^b The great flood keeps: here iustice doth dispence

To streames, and gentle Nymphs that streams frequent.

The Floods, that native were, with one consent

First thither came; as yet, at selfe-debate,

Whether to comfort, or congratulate.

Cooler ⁱ Sperchius, flowe ⁱ Amphrysus, ⁱ Apidan.

Swift ⁱ Aas, ⁱ Empe, that troubled ran.

Then, forth-with those, who (as their fourfes bend)

To Seas their Waues (with wading, weary) send.

All but old ⁱ Inachus: who in his Caues

Obscure recesso, with rears augments his waues:

For ⁱ Iu, mournes as lost; nor yet knowes hee

Whether aboue or vnder Earth shee bee:

But, her, whom he not any-where could find,

He thinks is no where: feare distracts his mind.

As from her Fathers streams the Nymph return'd,

^k Saturnus, seeing her in passion burn'd.

O Virgin, worthy Ioue! whose bed must blesse

What God I know not, though a Man, no lesse:

Here in these Woods, laid her, or these repose,

B 3

Whil'st

^a D. plene signifies a Laurel.

^b The Roman, when they triumphed were crowned with Laurel, the Symbol of victory, in that it euer flourisheth.

^c An acclamation of Ioy.

^d The palace where the Senate assembled.

^e See the Comment.

^f Apollo, either of healing as the inventor of Physicke, or of the darting of his beams.

^g The Joly, anciently Emmonia.

10

^h Peneus.

ⁱ Rivers of Thessaly.

A river of Peloponnesus, which runs through the territories of Argos.

^k Iupiter the son of Saturnus.

Whil'ft thus the World with fainting fervor glowes.
 Nor feare among the Saluages to venter:
 A God protecting, thou maist safely enter.
 Nor one of vulgar ranke; but, He that beares
 Heavens Scepter, and the clouds with thunder teares,
 O, flie not! for the fled. The Pastures past
 Of ^a *Lerna*, and ^b *Lyrcaw's* gloomy wast,
 He in the Aire a fable cloud displai'd,
 Caught, and devirginat's the strugling Maid.
 Mean-while, with wonder *Iuno* doth suruay
 Those duskie Clouds, that made a night of Day.
 And, finding that they neither tooke their birth
 From vap'rous streams, nor from the humid Earth,
 For her mist Husband searcth Heaven: as one,
 To whom his stealths so often had beene knowne.
 Whom when shee could not find; Deceiu'd am I,
 Or wrong'd, she said. Downe from the enamel'd skie
 Shee slides to Earth. The foggy Clouds with-draw
 At her command. Her comming *Ioue* fore-faw,
 And changed ^c *Inachis* into a Cow;
 Whose forme euen *Iuno* prais'd; demanding how
 Shee thither came? Whose was the? Of what herd?
 As ignorant of what she more then fear'd.
Ioue saynes (her importunity to shift)
 Her borne of Earth. ^d *Saturnia* begs the gift.
 What should he doe? Be cruell to his Loue;
 Or by denying her, suspicion moue?
 Shame that perswades; and Loue doth this disswade:
 But, stronger Loue Shame vnder foote had layd;
 Yet doubts, if he should such a thing deny
 His Wife and Sister, 'twould the fraud descry.
 Obtrayn'd not forth-with feare the Goddesse lest,
 Distrusting *Ioue*, and ielous of his theft,
 Vntill deliuered to *Argus* guard.
 A hundred eyes his head's large circuit starr'd;
 Whereof, by turnes, at once two only slept;
 The other watcht, and still their Stations kept.
 Which way so-ere he stands, he *to* spyes:
to, behind him, was before his eyes.
 By day, she graz'd abroad: ^e *Sol* vnder ground,
 He hous'd her, in vnworthy halter bound.
 On leaues of trees and bitter hearbes the fed.
 Poore soule! the Earth not alwaies greene, her bed;
 And of the Torrent drinks. With hands vp-heau'd
 Shee thought to beg for pittie: how deceiu'd!
 Who low'd, when shee began to make her moue;
 And trembled at the voyce which was her owne.
 Vnto the bankes of *Inachus* she stray'd;
 Her Fathers banks, where shee so oft had play'd:
 Beholding in his streame her horned head,

^a A lake nere Argus.

^b A Mountaine of Arcadia,
 where *Inachus* had his head.

^c *Io*, the daughter of *Inachus*.

^d *Iuno*, the daughter of *Saturne*.

^e The Sunne.

Shee

Shee starts; and from her selfe, selfe-frighted, fled.
 Her Sisters, nor old *Inachus*, her knew:
 Which way so-ere they went, shee would pursue,
 And suffer them to stroke her; and doth moue
 Their wonder with her strange exprest loue.
 He brought her Graffe: She gently lickt his hands,
 And kist his palmes; nor longer, teares withstands.
 And had shee then had words, shee had display'd
 Her Name, her Fortunes, and implor'd his ayde.
 For words, ^a shee letters with her foot imprest
 Vpon the Sand, which her sad change profest.
 Wo's me! cry'd *Inachus*; his armes he throwes
 About her snowy Necke, O, woe of woes!
 Art thou my daughter throughout all the Round
 Of Earth so fought; that now, not found, art found!
 Lesse was thy losse, lesse was my miserie.
 Dumb wretch (alas!) thou canst not make reply:
 Yet: as thou canst thou dost: thy lowings speake,
 And deep-fetcht sighs that from thy bosom breake.
 I, ignorant, prepar'd thy marriage bed:
 My hopes, a Sonne-in-law, and Nephewes fed.
 Now, from the Heard, thy issue must descend:
 Nor can the length of time my sorrowes end;
 Accurst in that a God. Death's sweet reliefe
 Hard fates denie to my immortall griefe.
 This said: his Daughter (in that shape below'd)
 The Star-ey'd *Argus* farre from thence remou'd;
 When, mounted on a hill, the warie Spie
 Suruayes the Plaines that round about him lie.
 The King of Gods those sorrowes shee indur'd,
 Could brooke no longer, by his fault procur'd:
 But, calls his sonne, of fulgent *Pleias* bred;
^c Commanding him to cut off *Argus* head.
 He ^d wings his heeles, puts on his ^e Felt, and takes
 His drowfie Rod, the Towre of *Ioue* forsakes;
 And, winding, stoops to Earth. The changed God
 His Hat and Wings layes by; retaynes his Rod:
 With which he driues his Gotes (like one that feeds
 The bearded Heard) and sings 'his slender Reeds.
 Much taken with that Art, before vnknowne,
 Come, sit by me, said *Argus*, on this stone.
 No place affordeth better Pastorage,
 Or shelter for the Sunnes offensiu rage.
 Pleas'd ^f *Atlantiades* doth him obey;
 And with discourse protracts the speedy Day:
 Then, singing to his Pipe's soft melody,
 Endeauours to subdue each wakefull eye.
 The Herd's-man strives to conquer vrgent sleepe:
 Though seiz'd on halfe, the other halfe doe keepe
 Obseruant watch, He asks who did invent

^a The impression of a
 Cow's foote resembles an
 I in the midst of an O. But
Inachus by this could not dis-
 tinguish his Daughter from
 others: rather since with her
 name with her foot, as re-
 taining her reason,
^b Vntoound as his daughter
 but found a dumb beast. *Tu*
non inuenta, reperit es. Others
 will haue it, vnought art
 found.

^c *Mercury*, the son of *Mais*
 one of the *Pleides*, so called
 of their mother *Pleione*, chan-
 ged into those 7 starres
 which are on the Shoulder
 of *Taurus*.
^d Of these, see the Com-
 ment.

^e *Mercury*, the son of *Mais*
 the daughter of *Atlas*.

With

SYRINX:

a Nymphs frequenting the woods of *Naucratis* a city of *Arcadia*.
b A water Nymph.

c The God of Shepherds to whom the fine tree was consecrated.
d A mountain of *Arcadia*.

e A River of *Arcadia*.
f The Water Nymphs.

g *Mercury*, a god of the mountain of *Arcadia*, where he was borne.
h This *Cadmus*.

i *Juno*, the daughter of *Saturn*.

k The name of a Fury.

With that, he yawn'd that late-found Instrument.
Then, thus the God his charmed cares inclines:

Amongst the *Hamadryad*^a *Nonacrinus*
(On cold *Arcadian* Hills) for beautee fam'd,
A^b *Naias* dwelt, the Nymphs, her *Syrinx* nam'd.
Who oft deceiv'd the Satyres that pursu'd,
The rurall Gods, and those whom Woods include:
In exercises and in chaste desire,
Diana-like: and such in her attire.

You either in each other might behold:
Saw that Her Bowe was *Horne*, *Diana's* Gold:
Yet oft mistooke, *Pan*, crown'd with Pines, returning
From steepe *Lycaus*, saw her, and, loue-burning,
Thus said: Faire Virgin, grant a Gods request;
And be his Wife, Surceale to tell the rest;
How from his prayers shee fled, as from her shame,
Till to smooth *Ladon's* fandy banks shee came.
There stopp, implores the liquid Sisters aid,
To change her shape, and pittie a forc't Maid.
Pan, when he thought he had his *Syrinx* claspt
Betwene his arms, Reeds for her body graipt.
He sighs: they, stir'd therewith, report againe
A mournefull sound, like one that did complaine.
Rapt with the musick; Yet, O sweet (said he)
Together euer thus conuerse will we.
Then, of vnequall wax-joyn'd Reeds he fram'd
This seven-fold Pipe: of her 'twas *Syrinx* nam'd.

Thus much about to haue said, *Cyllenius* spies
How leaden sleep had seal'd vp all his eyes.
Then, silent, with his *Magick* rod he strokes
Their languish lights, which sounder sleep prouokes,
And with his Fawchion lops his nodding head:
Whose blood befiear'd the hoarie Rock with red.
There lyes he, of so many lights, the light
Put forth: his hundred eyes set in one night.
Yet, that those starry iewels might remayne,
Saturnia fixt them in her Peacocks trayne.

Inflam'd with anger, and impatient haste,
Before sad *Tis* eyes and thoughts shee plac't
k *Erinyes* Snakes; and through the World doth drie
The conscience-stung affrighted Fugitive.
Thou, *Nile*, to her long roylean end, didst yeeld.
Approaching thee, thee on thy margent kneel'd;
Her looks (such as she had) to heauen vp-throwes:
With tears, sighs, founds (expressing wordlesse woes)
Shee seem'd *Ioue* t' accuse, as too ingrate,
And to implore an end of her hard fate.
He clips his Wife, and her intreats to free
Th' vniuistly plagu'd. Be confident (said he)
Shee neuer more shall cause thy griefe, or feare:

His

e See the Comment on the second Booke.

a His vow he bids the *Stygian* Waters heare.
Appears'd; the Nymph recover'd her first looke;
So faire, so sweet! the haire her skin forooke:
Her horns decrease: large eyes, wide jawes, contract
Shoulders and hands againe become exact:
Her hooes to nailes diminish: nothing now,
But that pure White, retaines shee of the Cow.
Then, on her feet her body shee creets
Now borne by two. Her selfe shee yet suspects;
Nor dares to speake aloud, lest shee should heare
Her selfe to low; but softly tries with feare.
Now, shee, b a Goddesse, is ador'd by those
That shine in linnen stoles where *Nilus* flows.

Hence sprung *Ioue's Epaphus*, no lesse diuine;
Whose Temples next vnto his Mother's joyne.
Equall in yeares, nor equall spirit warts
The Sunne-got *Phaeton*: who proudly warts
Of his high Parentage; nor will giue place.
d *Inachides* puts on him this disgrace:
Foolle, thou thy Mother trusts in things vnknowne;
And of a Father boasts that's not thy owne.
Vext *Phaeton* blisht: his shame his rage repels:
Who straight to *Clymene* the slander tels:

And Mother, said he, to your griefes increase
I, fire, and late so lofty, held my peace;
Asham'd that such a tainture should be lai'd
Vpon my blood, that could not be gain'd.
But, if I be descended from above;
Giue prooffe thereof, and this reproach remoue.
Then hangs about her neck: e by her owne Head,
By f *Merops*, by his s Sisters nuptiall bed,
Intreats herto produce some certaine gage,
That might assure his question'd parentage.
Mou'd with her sonnes intreaty, more inflam'd
With indignation to be so defam'd,
Shee casts her armes to heauen: and looking on
His radiant Orbe, thus said: I swear, my son,
By yon faire Taper, that so bright appears
With far-projected beames; who sees, and heares:
That Sun whom thou beholdest, who light and heat
Affords the informed World, did thee beget.
If not, may he to me deny his sight:
And to my eyes let this be his last light.
Nor far-remoued doth his Palace stand:
His first-vprife confines vpon our h Land:
If that thy heart doe serue thee, thither goe;
And there thy Father, of thy Father, knowe.
Hereat, ioy'd *Phaeton* enlighten'd grew;
Whole towring thoughts no lesse then Heauen purfwe:
His *Aethiopia* past, and *Ind* which fries
With burning beames, he climes the Sun's vprife.

b Called *Isis* by the *Egyptians*.
c The Priests of *Isis* wore Surplices of linnen: which *Osiris*, and after *Dionysius*, put on, at the celebration of her Ceremonies.

d *Epaphus*, of his Grandfather *Inachus*.

e A custome of old to sweare by their heads whom they principally honoured.

f *Merops*, by his s Sisters had conceived *Phaeton*, was married to *Straps*.

g Whereof three are mentioned in the second Booke.

h *Aethiopia*; where *Phaeton* is reported by *Strabo* to haue resided.

C

OVID'S

Although I concealed at the first, that it would seeme a vaine ostentation in mee (who am only a louer of learning) to stuffe the Margent with Quotations: yet vpon second thoughts, least it should be objected how I make that my owne which I doe but borrow, and proue, vngatefull to the lenders; I hold it not amisse in this empty Page, (so left by the oversight of the Printer) to mention those principall Authors out of whom I haue compiled these commentaries. The first place is due to diuerse of the Greeke, and most of the latine Poets, together with their Expositors. I am much indebted to Plato, the poetickall Philosopher: not a little to Palaphates, Apollidorus, Aratus, Strabo, Diodorus, Pausanias, Plutarch, and Lucian: among the Romans chiefly, to Cicero, Higinus, Pliny, and Macrobius. Neither haue I bene sparingly supplied by those ancient Fathers, Lactantius, Eusebius, S^t Augustine, and Fulgentius. Of moderne writers, I haue receiued the greatest light from Geraldus, Pontanus, Ficinus, Viues, Comes, Scaliger, Sabinus, Pierius, and the Crowne of the latter, the Vicount of S^t Albons: assisted, though lesse constantly, by other authors, almost of all Ages and Arguments. Having bene true to my first purpose, in making choice for the most part of those interpretations, which either beare the Stampe of Antiquity, or receiue estimation from the honour of the Author.

VPON THE FIRST BOOKE OF OVIDS METAMORPHOSIS.

HIS Argument first propounded, our Poet according to the custome of the Heroicall, invokes the diuine assistance. Rather would we begin, saith Li-
uy, if it were our manner, as it is of the Poets, with our vpwes & prayers to the Gods, that they might giue successe to so great a labour. Then he proceeds to the description of that confused Masse, which the Platonists call the vndigested World, as the world the digested Chaos: ordered, as they say by Loue; who raised the heavy, illuminated the obscure, quickned the dead, gaue forme to the deformed, and perfection to the imperfect: which was no other then that harmony in Nature created by the Almightyes Fiat. And although by not expressing the original he seemes to intimate the eternitie of his Chaos: yet appears in the rest so consonant to the truth, as doubtesse he had either stenc the Books of Moses, or receaued that doctrine by tradition. He confesseth God, not disguizing his name (as obserued by Lactantius) to be the Creator of the World & maker of all things: and by that word Commanded, so often reiterated, that hee made them by his Word only. Whom he also calleth the Better Nature; so named by the Stoicke: Wilt thou call him Nature? Thou offendest not: it is he by whose spirit wee liue, of whom all things were borne. The better concludes a worse, which was Chaos: God they held to be the Minde, and Chaos the Matter: the Minde called by Plato the worlds Architecresse.

Chaos is first digested into the foure Elements. The Fire exceeding the rest in
driness, heat, and leuitie, ascendeth next vnto the Orbe of the Moone, in forme
spherickall, and turn'd about with the motion of the Heavens; pure in his owne
Sphære, not deuouring, bright, giuing light; yet such as cannot be seene by reason
of his tenuity: dissipated, rarified, & consequently preferred by his circular mo-
tion. The next in leuitie and place is Aire: moist, moderate hot; filling whatsoe-
uer is not otherwise supplied, as defending Nature from abhorred vacuities; which
rather then suffer, heavy bodies will ascend, and the light fall down-ward: mode-
rate but, in regard of the vicinitie of the fire, moist, in that thin, fluent, and bound-
lesse; the food of our spirits, without which the creature cannot subsist. Below the
Ayre the Earth, dry, cold, thick, solid and heavy: dry, in that settled, and deuour-
ing all moisture; cold, in that without motion, and farre remoued from the foun-
taine of heat: weight proceeds from density and soliditie, and therefore 'tis fixed
in the midst of the world, as it were his Center. Last, he mentions the water; as
lowest in his superficies approved by the perpetuall descent of Rivers; the shore be-
ing lower then the In-land, as the Sea then the shore. And although it seeme other-
wise, yet is that but a deception of the eye, casting higher beames on places farre di-
stant: so in a long Gallery the floore and ceiling appeare to incline to each other. Yet
is the water lesse heavy, moist, and respectiueley cold, naturally pressing to the same
Center with the Earth, imbracing, and running within it, as blood in the veins,
which else would be barren: moisture being the mother of all generation. The
forme thereof is spherickall, or equally distant from the Center; making one Globe
with the Earth, as is apparent at Sea by raising or laying the North-starre. And
by losing the shore by degrees, the lower obiects first, and after the higher. So the
mast is discovered before the Hull of a ship; which if the Sea were leuell (as Pa-
tricius will haue it) would first appeare, as exceeding it so infinitely in magnitude.

THE EARTH
ADORNED.

Hanc veteres Grauium delite-
scere poete
Sublimem incuru huius regio-
re locum
Aeris spatio magnum praece-
descentes
Tellurem neq. posse in terra sile-
re testant. Lib. 2.

Rivers.

Mountaines.

Nether is his argument weighty which he drawes from water-levels, since that gibbosity cannot be discerned, nor taken by instruments, in so small a proportion, rising but six foot in three miles, the space of a visible Horizon. Thus before he call-
leth Amphitrite, the feined daughter of Oceanus and Doris, and wife unto Nep-
tune: in that he, as they held, was the spirit diffused through the unversall masse
of water, and, as we may say, the soule of that Element: Amphitrite, that body and
matter of all moisture which embraceth the Earth, or is embraced by it. The name
derived from the beating upon the incompassd Earth with her surges.

From the Elements he proceeds to the Ornament of the Earth: made round,
that it might be equal in it selfe, and equally distant from the celestiaall bodies,
from whence it receaueth her virtue. That it is so, is apparent by the Eclipse of the
Moone, for such as the substance such is the shadow: effected by the naturall pres-
sing of all parts to the Center, if not of the World, yet of her owne body. For the sur-
mer is denied by Copernicus and his followers, who would rather place the Sunne
in the Center: & alleading the Moone to be a heavy body, with risings and depres-
sions, like our vallies and mountaines, as since discovered by Gallicos Glasses. And
perhaps to a Menippus in the Moone, the Earth, according to Aristotle, would
appeare such another Planet. Our Poet before described the earth to hang in the
Ayre, ballanced with her owne weight: and Lucretius of the same under the name
of Cybel:

The sage Greck Poets sung, that she was by
Yok't Lyons in her Chariot drawne on high:
By which they taught that this huge masse of mold
Hung in the Ayre, nor earth could earth uphold.

Yet would the Ayre giue it way, were it not at rest in her proper Center. Some have
marveiled that it fell not: but that fall would have proued an ascension: for, which
way soeuer, it must haue fallen into heauen; which our Hemisphere would haue done
as soone as the other. Tet Laetantius and S. Augustine with acerbitie deride the
opinion of the Antipodes, as if men could goe with their heads downward, and the
raine upward; but heauen is every where above vs, and upward and downe-
ward are only words of relation in sphericall bodies, the superficies an every side,
being the extreame, and the middle the Center. Tet Virgilius Bishop of Salsburg,
was deprived of his Bishopricke for maintaining this opinion: now discovered by
daily navigations, as long since by reason. The Sea-imbaced Earth is also inclu-
ded with Rivers which glide from their fountaines: These are ingendred in the
hollow cauerne below, by condensed ayre which resolues into water, and increasing
by degrees breake from under the ground; maintaining their currents by a perpe-
tuall acceffion. Some falling into bottomes, environed with hills, become lakes; some
are drunk up by the earth, as Ladon, Lycus, Erafmus, &c. almost all by the Sea,
which shee through secret passages, sweetned, as some say, by a long progresse, repaies
to new fountaines: through which they haue their recourse by a perpetuall vicissi-
tude, rising as high as they fall, and rather recoile then transcend their originall
tude: rising as high as they fall, and rather recoile then transcend their originall
Flood) were created for beautie, use, and varietie. Nether makes it against the ro-
tunditie of the Earth that some one Mountaine aspires (as they report of Tene-
riff) fourescore furlongs above his basis; being farre lesse then a wart on the face of
man compared with the immensitie of the other, containing three thousand and six
hundred miles in Semidiameter. But the best Geographers will admit of none a-
bone five miles high, which at Sea may be made threescore & six leagues off, being
farther

ther perhaps then any haue beene discerned.

The five Zones, or diuisions of Heauen and Earth, not reall but imaginary, were
well deuised by Astronomers to distinguish the motions of the Sunne, the Moone
and the Starres, the vicissitude of times, the site and qualitie of Countreies. The
Torrid, so called of excessive heat; the Sun being ever over it, is confined by the Tro-
pics of Cancer and Capricorne, and parted in the midst by the Equator; con-
taining in latitude seauen and forty degrees. This in the daies of our Author was
held generally inhabitable. Tet Lucan, in the army of Pompey, misters the
Ethiopians: and Pliny out of Eratosthenes describes Taprobana, under the line,
(supposed the same with Zumatra) but elsewhere conuerys with the former asserti-
on: so Ptolomee makes a doubt thereof in his Almagest, yet in his Geography treats
of the Agilymban Ethiopians on the South of the Equinoctiall. Thus hardly is
an old opinion worne out though the arguments against it bee neuer so forcible.
found now by the Portugals and Spaniards not only populous, but healthfull, plea-
sant, and abounding with whatsoeuer the auarice or voluptuousnesse of man can
desire. To them under the line the daies and nights are alwaies equally, the heat of
the one being qualified by the length of the other, and coole breifes continually
blowing from nine of the clock vntill the evening. All the Starres (even to the
Poles) by turnes arise and set in their sight: though questioned by Lcrius Burgun-
dus and others. For in a free Horizon, as at Sea, we may see one halfe of the Hea-
uens, or so insensibly lesse as cannot deprive the sight of a starre, the least farre ex-
cending the Earth in greatnesse, besides the refraction raises them halfe a degree.
All within the Torrid Zone a part of the yeare haue their shadowes on their right
side, and a part on the left, as the Sun is either towards the Winter or Summer Sol-
stice. Two Summers they haue, and two harvests: the Trees ever greene, and bear-
ing fruit continually. On each side of this lye the temperate Zones, confined by the
Arctick and Antartick Circles, each containing forty three degrees; and of equal
qualitie. As the Sunne at high noone is with vs in the South, so is it North vnto
those who dwell in the other, casting consequently contrary shadowes, to the no small
admiration of either who trauell hether or thither.

The Arabs in an vknowne world now fees,
And wonders at the right hand shades of trees.

The temperate
Zones.

Ignorant vobis Arabes vestigia
in orbem,
Petrus miranti nuntium rursus
ire iussit. Luc. 13.

The Hebrewes turning their faces to the East called the North the left, and the
South the right hand, contrary to these souldiers of Arabia the Happy who march-
ed Westward. Their Winter beyond the Line being our Summer, and our Sum-
mer their Winter. The Frigid Zones, held inhabitable for extremity of cold, by
reason of the Sunnes distance from their vertical point, extend from the former
circles to the North and South Pole; each three and twenty Degrees and a halfe in
Latitude: yet this to the North is found within ten degrees of the Pole to be inhabi-
ted. To them whose Zeniths are the Poles the Equator is their Horizon. The starres
in their Hemispheres are ever in sight, and those neere the Line apparent to ei-
ther. Halfe the yeare both haue, but contrary to each other, one continued Day:
and after for a certaine season, they see by refraction the body of the Sun, though vn-
der their Horizon, through the thicknesse of vapours; confirmed by the Hollan-
ders, who haue wintred neere vnto that of the North. So if you put a peece of gold
into a bason of water, and stand so farre off as not to see the bottom, yet will it shew
you the gold as that distance. The rest of the yeare is a perpetuall twilight, since the
sunne is never below their Horizon above three and twenty Degrees; nor higher in
the

The Frigid Zones:

THE DESCRIPT-
ON OF THE AIRE.

Clouds.

Raine.
Lightning and
Thunder.

—Cruentis dentem Salomonis
perit.
Dum flumina Iovis, et finibus
imitatur Olympi.
Quamvis hic invectus equis, et
Lampada quous
Per Graium populos, mediisq;
per Elicia vrbem
Ibat eva: dirumq; hui pfectet
honorem.
Demens, qui nimbus, et non
imitabile fulmen
Aere et corruptum cursu sum-
lari equum un. Virg. Ecl. 6.
Winds.

the summer, so that like Tantalus they starve for cold in his perpetuall presence, who wheels their shadows continually about them, and hardly warms them with his beames in regard of their obliquitie. By this division the extent of the Heavens betweene the two Poles contains one hundred and fourscore Degrees, which doubled for the other Hemisphere amount to three hundred and sixty, the measure of the whole circuit. A Degree in Heaven is threescore miles on the Earth; so the Globe of the Earth is twenty one thousand and six hundred miles in circumference.

From Earth he ascends to Aire: how much thinner then Water, the Optickes discover; the one causing a refraction but of halfe a Degree, and the other of forty eight Degrees. Yet how much grosser then the sky, is by twilight apparent: the whole skie being all the night long in the beames of the Sun (that little spire, the shadowe of the Earth excepted) yet pitchy darke notwithstanding by reason of the transparent tenuity, which gives no reflection. But Morning and Evening when the sun shines on the Aire from under the Horizon, by the light thereof the starres are obscured: so that blew which we see in a cleere heaven is only the reflection of the Aire, thickened by the warme and moist vapours, drawne up by the sun, and vertue of the starres, which otherwise would be too subtil to breath in. Acofta writes, that upon the Andes high mountaines of Peru, men and horses expire in that too subtil and piercing: and Aristotle how those who ascended the top of Olympus (farre lower then the other) accustomed to carry wet sponges, to prevent the like mischief. These moist and grosse vapors, attracted as before, and condensed by cold convert into clouds, which hang as if congealed together; and dissolving by the fervor of the sun descend in fruitfull showres on the superficies of the Earth, not penetrating above the depth of ten feet, as observed by Seneca, a diligent digger in Vinyards. Here hot and dry exhalations, enveloped by watry Clouds, with motion or opposition of contrary cold, are inflamed: burning they rarifie, then struggle to burst forth, and at length forcet their way, darting downe flames with horribleroarings. Although naturall, yet well teamed a terror to man; nay even to such who haue slighted the Gods and contemned their power. Iulius cæsar as Tiberius Cæsar when the aire grew troubled, was no lesse distempred in his minde, and would put on a Garland of Laurell, as a preservative against it. And Caligula, who usurped the title of Iupiter, and often bare a thunder-bolt in his hand, would shut his eyes, cover his face, and not seldome creep under bedsteads and tables. But Dion writes that when it thundered and lightened aloft, he below would counterfeite the same by artificiall devices: following belike the example of Salmoneus, scene in Hell by Æneas,

Suffering dire punishment, who durst of late
Ioues lightning, and heavens thunder imitate.
He, darting flames, through Greece and Elis rod,
Drawne by foure Steeds, in triumph like a God.
Mad man, the cloudes, and lightnings matterlesse force
To forge with brasse, and speed of horse-hoofe horle.

Next treats he of the windes, proceeding from abundance of hot and dry exhalations, which attracted by the sun, and influence of particular starres, are violently struck downe by the cold and thick clouds of the third Region. But their naturall motion, which is to ascend, encountering with the violent and neither prevailing, thrust them obliquely forward: when by meeting of like exhalations by the way their fury increaseth. Of these he mentioneth the foure cardinall only: calling them

them brothers, in that fained to be the sonnes of Aurora and the Gyant Astræus. For by the Gyants the Naturalists understand the included spirits of the Earth, of which the windes are ingendred; as the birth of Aurora in that they commonly rise in the mornings, the aire being agitated by the approaching sun, the author of all motion. Their collateral windes added, all amount on the Sea-mans Compassse to two and thirty. Their end is to agitate and purge the Aire, which otherwise would corrupt with too much rest, and destroy the creature, to gather the cloudes, to disperse them, to procure raine and faire weather, for the production and cherishing of vegetables.

Now comes he to the Heavens; consisting of a pure and unmixed substance, held heretofore neither subiect to corruption nor alteration. But late observations haue proved the contrary: for Comets are now knowne to be about the Moone, may higher then the least Parallax can be discerned; generated, as Tycho conceaves, of the Milky way; but according to Kepler, of a certaine thick matter, encomfing almost alwaies the body of the sun. Howsoever their dissipation must of necessity contaminate the virgin purity of Aristotles Quintessence. The Heavens being neither heavy nor light, recceane a sphericall figure, of all other the most perfect, capacious, and fittest for motion. Ten Sphaeres there are including each other. The tenth mouth (or is moved by the finger of God) from East unto West, and finisheth its course in foure and twenty houres; making day, and night, and time, which is the measure of motion. The other nine, on another Axle, three twenty three Degrees from the first, move from West unto East. The ninth, which is the Christalline, turneth the eighth (wherein are the fixed Starres) about with it, both of a uniforme motion, and finisheth their course in twenty and five thousand yeares: which motion appears not but by the observation of sundry Ages. In the daies of Meton, foure hundred and thirty yeares before Christ, the first starre of Aries was in the vernal intersection, which still keeps that name, although now removed almost nine and twenty degrees. So that in more then two thousand yeares, the fixed starres haue not travelled from West to East, so much as one whole Signe in the Zodiac. The other seven being Planets, haue variety of motions: Saturne finisheth his course in thirty yeares, Iupiter in twelue, Mars in two, the Sunne & Venus in one, Mercury in eight and twenty daies lesse, and the Moone in eight and twenty daies. Yet all are violently turned about by the rapture of the tenth Sphaere in foure and twenty houres; measuring with incomprehensible celerity at least two hundred thousand miles every minute: which need not seeme incredible, if we consider the diffusion of light and motion of spirits, which either are or haue many things analogicall to bodies (not to speake of the passage of the glorified) performed in an instant: extolling rather (as doth this whole contemplation of Nature) the omnipotency of the Creator.

The Earth being replenished with Beasts, the water with Fishes, & the aire with Fowle, least the Heavens should only remaine empty, our Poet faines that the starres and Gods made that their habitation. By the Gods perhaps he intimates the Planets that carry their names: and the Ancient held that the starres had life, and dominion over our sublunary bodies. Nor haue some Christians received this old opinion of the Philosophers, how certaine Angels, or Intelligences, assist and give motion to the celestiall Sphaeres. Instead of which, the new refiniers of Astronomy vouchsafe a kind of soule to the Sunne, as requisite to those his notable effects of motion, generation, and influence. Plato affirms it that at the first they adored no other: calling particular starres by the names of their dead friends, and honouring them with Temples. If my mouth (saith Iob) haue kissed my hand to the Sunne or the

THE HEAVENS
AND THEIR
CONTENTS.

The Sphaeres.

The Planets.

The Starres.

Thus (sprung this beautifull world out of that deformed Chaos; and to Chaos (or rather into nothing) shall it againe returne, if this opinion erre not :

The aged world, dissolued by the last
And fatal houre, shall to old *Chaos* hast.
Starrs, justling starrs, shall in the Deep confound
Their radiant fires : the land shall giue no bound
To swallowing Seas : the Moone shall crosse the Sunne
With Icome that her swift wheelces obliquely runne ;
Daies throne aspiring. Discord then shall rend
The Worlds crack frame, and Natures concord end.

But many of our Divines doe beleuee that the world shall rather be renewed then annihilated, which opinion is strengthened by the eights of the Romans, as by other places of the Scriptures.

MAN CREATED.

[illegible]

eternity, and wonderfull faculties of the soule; nor in his domination: but also (according to the opinion of the Iewes as appeares by Iosephus: as of Zanchius, and many of our moderne Diuines) in the symetry and beauty of his body: Beauty is a quick and sprightly grace (as the Platonists hold) infused at first by a heavenly Ray, shining in the Minde of man; the commixture of the body, and harmony of the voice: which by Reason, by the Eye, and the Ear, stirre-up, and delight, delighting ravisht, and ravisht inflame vs with ardent affection: by contemplating and affecting of this, wee contemplate and affect the diuine resplendency, as in that the Deitie. But if this seeme incongruous in respect of our corruptible bodies, yet holds is well as they shall be glorified, and clad with a Sun-like brightnesse. Lastly man was made with an erected looke to admire the glory of the Creator. What Theologian could haue spoken more diuinely? Alone deceived in the name of the Artificer. Error is as full of contradiction as truth of conformity. A nano to make the first man, and he Prometheus the son of Iaphet. Lactantius writes that he liued in the daies of Iupiter, when Temples and Idols began to be erected, and was the first that euer made Statues. S. Augustine reports him for a man of great wisdom, who informed the rude and earthly minds of men with knowledge and vnderstanding, and therefore was fained to haue made them of clay: others, in that hee taught the doctrine of the Creation. He is said to haue fetcht fire from the Chariot of the Sun by the counsell of Minerva; because he first erected the mindes of men to celestiall speculations. But to conforme the fable to the truth: Prometheus signifies Providence, and Minerva Heavenly Wisdom: as by Gods providence therefore and wisdom Man was created. The celestiall fire is his soule inspired from above: which the Philosophers themselves by the light of nature could discover. But nothing is here spoken of the creation of Woman. Aristophanes tells a fable in Plato how Man at the first was made double, after cut into two, and distinguished by their sexes, and obscure notion of Eues being taken out of the side of Adam.

The fiction of the four Ages degenerating from better to worse, I should have thought, with others, to have been derived from that Image in Daniel, where the first Monarchie is presented by Gold, the second by Silver, the third by Brass, and the fourth by Iron: had not Hechiou long before (from whom our Poet takes his invention) by those names described them:

The Golden Race of many languag'd men
The Gods first made, who heaven inhabit, when
The Scepter Saturne swaid: like Gods they liu'd,
Secure in minde: nor sweat with toile, nor greiu'd.
Age was no cumber; armes like vigor keepe,
Feet equall speed; Death was as soft as sleepe.

*Astrum quidem primum genus dæmoni-
 quentium hominum.
 Disceat unum celestium domorum incolæ
 Is quidem sub Saturno erant, tum in calore re-
 gnares.
 Sed ut diu vivebat, securo animo præditi,
 Plene absque laboribus, & æræ necque male-
 Senectæ aderat, semper vero pedibus & ma-
 nibus similes.
 Moribantur autem seu somnes deitæ.
 Hesiodi Theog.*

Then was there neither Master nor Servant : names merely brought in by ambition and envy. Inforced Nature gave sufficient to all ; who securely posselt her undivided bounty. A rich condition wherein no man was poorer : Avarice after introducing indigency : who by coveting a propriety, alienated all ; and lost what it had, by seeking to enlarge it. But this happy estate abounding with all felicities, affuredly represented that which man enjoyed in his innocency : under the reign of Saturne, more truly of Adam, whereof the Sabatical year among the Jewes was a memorial : wherein they neither sowed their fields nor had a propriety in the fruits of the Earth, which she voluntarily afforded. Saturne is faimed to be the sonne of Coelus, or Heaven, and Cybel, which is the Earth : so Adam had God to his Fa-

ther and the Earth, whereof he was made, to his Mother. Saturne was the first that invented vilage, the first that ever reigned; and so was Adam: Saturne was throwne out of Heauen, and Adam out of Paradise: Saturne is said to deuoure his owne children, and Adam ouer-threw his whole posterity, (perhaps the occasion of their sacrificizing their children to Saturne or Moloch; for both were the same, as is apparent by their Idols and Ceremonies) Saturne hid himselfe from Ioue, and Adam from the presence of Iehovah. Saturne being an Hebrew word which signifies to lie hid. But the actions of the first are referred to the latter Saturne (the Poets usually attributing the deeds of many vnto one, and drawing them to their owne country-men) who was depofed by Iupiter his sonne, and driven out of Creete into Italy: said to be throwne into Hell, in that the West part of the world was called the Inferior or Infernall, and vnder the Dominion of Pluto. But Astronomically, in that Saturne is the highest of the Planets, Tartarus signifying as well the height of Heauen, as the depth of Hell: nor can his motion be discerned; so slow, as seeming to stand still, and therefore fained to be bound in fetters. As the Westerne parts of the world were called the Inferior; so were the Eastern Heauen, or the Superior, being vnder the command of Iupiter.

The Silver Age.

*Ille malum virus serpentibus addidit a-
trais.
Pond' erig, lapsi iussu, pontumq; moueri.
Virg. Georg.*

He payson first to speckled Serpents gaue:
Taught Wolves to prey, and made the Ocean rauce.

And what was this but his conniuecy at wicked and licentious people, of whom he was glad to make use in the expulsion of his Father? Rebellion being alwaies accompanied by liberty and out-rage: when nothing can better resemble those golden times, then a free Common-wealth, ordered and maintained by well instituted lawes. But the silver Age is to be referred to the first Iupiter; which perhaps was Cain: A tiller of the Earth, the first that ever sacrificized, a shedder of blood, a builder of Cities, the second that ever reigned, the husband of his sister, whose sonnes were the authors of various inventions, Tubal-Cain being Vulcan, Iabel Apollo, and Naamah Venus. Idolatry first began in his family; and finally hee had his Sepulcher in the East: all which agree with the former. The Poets, saith Lactantius, did write the truth, though they writ it disguisedly. In his time the people first fell from the worship of God, and through feare or flattery worshipped their King: envy, malice, and oppression (the poison of Serpents, & rapacity of Wolves) then entred the world, by his persecution of the good, and giuing power to the euill: Warre and Avarice supplying the roome of exile & Religion. Thus infringing their former concord, and happy community, they began to circumuent, betray, and by blood-shed to purchase amiss named glory.

The Brazen Age.

The Iron Age.

The brazen Age succeeded the Silver: for man grew not instantly superlatiue wicked, but degenerated by degrees, till imboldened by custome, through his insolencie and out-rage, hee affronted Aetrea or Iustice from the earth: (perhaps alluding to the righteous Henocks miraculous and early assumption) producing this Iron Age, which is here so accurately described by our Poet; and withall those miseries which pursue it.

Dejected Griefe, revengefull Cares, the rage
Of pale Distresses, melancholy Age,
Base Beggerie, ill-tempting Famine, Feare,
Toyle, Death, and Furies, ever wander there.

*Ita & vltimes patriae cubilia caues,
miserisq; laboribus: mibi, tibi, q; cunctis,
et uero & melioribus famis, & caeteris
et ceteris forma letibusque laboris.
Virg. Georg.*

But surely we slander this in calling it the Iron:

Now is the true fill'd Golden Age: for Gold
Honour is bought, and loue it selfe is sould.

Nay, of power to corrupt as many Magistrates as it hath made. Wee are honest for reward, and againe dishonest for a greater.

It is said that the Earth, enraged with Iupiter for the slaughter of the Titans, in revenge produced Giants of a vast proportion: yet rather so called of their monstrous Mindes. For the stature of Men are now as heretofore: as appears by the embalmed bodies of the Egyptians, and by the ancient Sepulchers in Iudaea. And as the former Ages haue produced some of a prodigious Height, so also haue the latter. Scaliger saw a Man at Millan, who hardly could lie on two beds, one set at the foot of another: and Goroceus, a Woman in the Netherlands, who exceeded ten feet. The Giant of Burdeaux (of the Guard to Francis the first) was so tall, that a man of indifferent stature might haue gon betwene his legges without stooping: Nor is there any mentioned in antient history that exceeded six or seven cubits. The first Giants that we read off were begot by the sonnes of God on the daughters of Men: that is, by the sonnes of Seth on the offspring of Cain. The name signifies to fall, in regard of their defection and apostasie from God and religion: scarmed in the Scriptures men of might and renowne, of their strength, and strenuous performances: exceeding in pride and crueltye, and therefore said to rebell against Ioue the counterfeitt Iehovah. Such was the Giant Nimrod after the Flood; the ring-leader of those who built the Tower of Babel, whose height was intended to haue reacht vnto heauen, and to haue prevented God in his future judgments. And what was that but the throwing of mountaine vpon mountaine, to scale even heauen it selfe, and warre with the Gods? The one confounded with lightning, and the other by the confusion of languages. But those first are here most properly intended: who also are taken for too potent subiects, or the tumultuary vulgar; rebelling against their Princes, called Gods, as his substitutes: who by their disloyaltie and insolencies violate all lawes both of God and man, and profane what soeuer is sacred. The Giants were the sonnes of the Earth (for so they called of old the ignorant, and earthly minded: as those the sonnes of heauen, who were admired for their virtues) said to be of a huge proportion; in that commonly such are prone to intemperance, wrath, and iniustice, seldom yielding vnto reason, but are carried with the swing of their lusts and affections: to haue many bandes, in regard of their strength & achievements, the feet of Dragons for their wicked waies & diuillish designs, supporting Rebellion, tyranny & impietie. Phereciides the Syrian writes how the Diuels were throwne out of heauen by Iupiter (this fall of the Giants perhaps an allusion to that of the Angels) the chiefe called Ophioneus, which signifies Serpentine: hauing after made use of that creature to payson Euc with a false ambition. This battail is faigned to haue bene fought in Thessaly (the Poets still laying their Scenes in Greece in which are the here mentioned mountaines of Pelion, Ossa, and Olympus) for the inhumanitie of those people, and their contempt of the Gods; and to be overwhelmed by them for their flaming and sulphurous exhalations. Whereupon that naturall sense is giuen to this fable; how the Giants are those windes that struggle in the caverne of the Earth, which not finding a way inforce it; vomiting fire, and casting up stones against heauen or Iupiter. The Earth, their mother, of their blood is here said to haue renewed their race: in that succeeded by as cruell and wicked an offspring: It is recorded that Faustina the wife of Marcus Aurelius, being desperately in loue with a Fewer, was cured by

by the advice of the Mathematicians with a portion of his blood: who concealing soone after, was delivered of Commodus; rather to bee stiled a Fencer then a Prince, whose only delight was in blood and murder. Plutarch writes that the ancient Kings of Egypt would drinke no wine untill the reigne of Plammetichus, nor offer it to the Gods: because they held the Vine to spring from the blood of the Gyants that warred against them; whose iuyce made those, who over-largely tasted it, like insolent and out-ragious. To prevent such disorders in his Janisaries, the Grand Signior not seldom commands all the Wine in Constantinople to bee stilled: perhaps the politique intent of Mahomet's prohibition. They attribute the Lightning unto Iupiter, not only in that fained to be the King of the Gods; but because he is the middle Planet between Saturne and Mars, participating of the cold of the one, and heat of the other: thunder and lightning proceeding from the conflict of those contrary qualities.

THE PARLAMENT OF THE GODS.

Iupiter now intending the destruction of Man-kind for their sinnes, herecteth a Councell: to informe us how all humane affaires are governed by the certaine decree and providence of God; not by chance or Fortune, as the Tragedian complaineth.

O why shouldst thou that rustst the sky,
And mou'st those Orbs so orderly,
Th' affairs of men so much neglect?
Nor raise the good, nor bad deict?
No; Fortune without order guides
What euer mortal man betides:
Her bounty her blind hands disburse
At random; favoring the worle.
Dire lust foil'd Chastity profanes;
And fraud in Courts of Princes raignes.
Popular suffrages elate
Base men, who honour whom they hate.
Sad vertue the perverſe reward
Receaves of Truth: want preſſeth hard
On chaster mindes: th' Adulterer high
In vice commands. Vaine modesty!
Deceitfull excellence!

A mystery which David could not conceave, till he had entred the Sanctuary. But by this we are admonished, that nothing in a Common-wealth is to be decreed unadvisedly or rashly; when Iupiter, who had all in his power, would determine of nothing of moments without the counsell and consent of the Gods: how much more men, who have so small a portion of that divine wisdom? Iupiter, that is a King, may of himselfe, saith Seneca, be beneficent, but not punish but by advice and approbation. The Milky way which the Gods do tread to this celestiall Senate, is the only reall and visible Circle in the Heavens. The poeticall and superstitious conceptions thereof, interwoven with the naturall cause, are thus expressed by Ma-

*Nec mihi celanda est fames vulgata vestigia
Molitur, et nigro lactis fluxuſque liquorum
Pellitur regina dracunculus, colore
Fuscescit ſua, quapropter lactem orbis
Dicitur, et nomen canis deſcendit ab iſſa.*

The Milky waie.

Nor will we hide what ancient Fame profeſt:
How milke which gulst from Iuno's whiter breſt
In heaven that splendent path and circle drew;
From whence the name, as erst the colour grew.

Or

Or troops of vncene ſtarres there ioyne their light;
And with vnitd ſplendor ſhine more bright.
Or Soules of Heroes, from their bodies freed,
Exchanging Earth for Heaven, their vertues meede
Shine in that Orbe, their proper place of reſt;
And liue ætheriall liues, of heaven poſſeſt.

*An in ſuo ſedeſtaſſetiam turba reſeret
Conſpectu ſpectamus, et erage ſuſante can let,
Et ſuſage et niter collato clarior orbis
Anſerit anime dignat, nomen a celo
Corporibus eſolata ſuis terrarum, remiſſe
Iſta: migrant ex orbe ſuſceptu, habitant
Ætheris, ſuſceptu animas mundos, ſuſceptu
Iur. In Alton.*

This Parliament conſiſts of Iupiter, the King, of the Greater Gods, the Nobles, and of the inferior, the Commons. Of the upper Houſe there are ſix Gods, and as many Goddeſſes: Iupiter, Neptune, Apollo, Mars, Vulcan, Mercury, (the ſpeaker) Iuno, Veſta, Minerva, Ceres, Diana, and Venus: of the Lower, ſuch whom the old world deſired for their vertues. Thus by involving they aboliſhed the truth, through the ſuggeſtion of the Divell, to make a conſuſion, and induce unto error: theſe multitude of Gods, with their regall Ioue, ſo ſained of the true Iehovah, the only Lord and Father of all, and of thoſe celestiall Spirits, his miniſtring Angels: as the other of his bleſſed Saints which in their puritie retain ſome ſimilitude. Nevertheless by this example we may conclude with Plato, that the Monarchical government is of all the beſt: the type of God, and deſigned in the Fabrick of mans Body: thus preferred by Homers Vliſſes.

All cannot rule; for many Rulers bring
Conſuſion: let there be one Lord, one King.

In Iupiters Oration our Poet deſcribes the office of a good Prince in puniſhing offenders: wherein lenity is to be preferred before ſeverity; that all remedies are firſt to be applied ere enforced to the latter: and then to imitate the beginning of Nero, who wiſht he had neuer knowne how to write, when he ſigned to the death of a Roman: or Bias, who alwaies wept when he pronounced that ſentence. But if the diſeaſe grew incurable, then are the corrupted members to be cut off leaſt they infect the whole body. A precept to be practiſed, as given by Ioue in the celestiall Aſſembly. Gods protection of the innocent, is here expreſſed in Iupiters care of the Semi-Gods; whom Regius conceaves to be the Heroes: others celestiall Spirits under humane figures, and procreated for the benefit of Man. But of theſe hereafter.

Ioue illuſtrates the impiety of the world by the example of Lycæon: who thus be- gins his relation.

Thet times accuſ'd, and as I hope bel'd,
To try, I downe from ſteepe Olympus ſlide.

which Pontanus the Jeſuit takes to be derived from the eighteenth Chapter of Geneſis. As Vives theſe following,

(A God transform'd like one of humane birth,
I wandred through the many-peopled Earth)

From the bookes of the Sybils; which can concerne no other then Chriſt, as by him alleadged. Thus many Poeticall fables (ſaith Tertullian) have taken their originall from the ſacred Scriptures: and what we write is not beleaved, becauſe the ſame is written by the Poets. This Lycæon was King of Arcadia, ſurnell and in humane Prince: who feaſted the Cretan Iupiter (then with him on an embaffy) with the fleſh of a ſtranger. Which diſcovered, hee overthrowed the table, and ruſhing into the ſtreets, ſo incenſed the Citiſens, that they betooke them to their weapons, and by his conduct drove him out of the City: who living like an out-law in the woods, committing daily rapines & robberies, was therefore ſaid, together with his ſonnes, to have bene changed into Wolves: and Ioue for expelling him.

D 3

him was called Lycæus. Others say how he was the first that violated truces, and sacrificed his hostages to Iupiter: by his treachery drawing many into his power to their utter destruction: and therefore alluding to his name, which signifies a Wolfe, they faimed him to be one. Yet Evanhens, no contemptible author, reports how the Arcadians accustomed to choofe a man out of the family of Antæus, who brought to ascertain a lake, and forced to swim ouer, became forthwith a Wolfe, for nine years abiding with other wolves in the deserts. In which space if he had tasted no mans flesh, returning to the lake, and swimming backe he recovered his forme. It is wonderful full saith Pliny, to consider how farre the Græcian credulity will extend: not so impudent that wanteth a witness. But would he not retract his censure, were he now alive, and saw what is so ordinarily said to be practised by the witches of Germany, who take and forsake the shapes of wolves at their pleasure, and for which they are daily executed? As wee to magicall deceptions; so he, a Naturalist, perhaps would ascribe it to that melancholy disease, or rather madness, of which the infected are called Lycanthropi, in that they imitate wolves, and thinke themselves such, leaping out of their beds in the night, and lurking about the sepulchers by day, with pale looks, hollow eyes, thirty tongues, and exacerated bodies. But this fable of Lycaon was devised to deterre from impiety, treachery, & inhospitality, as also to excite to the contrary virtues: since the Gods, though disguised, are alwaies present; punishing, and rewarding, according to our actions. In this, as in the rest, our Poet proportions the transformation to the quality of the transformed.

A wolfe not much from his first forme estranged.
So hoary hair'd, his looks so full of rap;
So fiery-ey'd, for terrible his shape.

The Gods in this Counsell are chiefly sollicitous about the preservation of the diuine worship: to informe how Religion should be the chiefe and first care in all consultations: the World being made for man, and man for Gods service, as the diuine Philosopher could instruct vs.

Iupiter intending to burne the Earth, is restrained by that remembered destiny, how not only Earth, but Heaven it selfe, should one day by fire be consumed. This is held to be but once reuealed in the Scriptures, and that by S. Peter; how came it then to the knowledge of Ouid, who was dead before that Epistle was written? It may bee out of the Prophecies of the Sybels, as in this.

Igni flagrabitis mundus, signumque dabitur hoc:
Exilis erit, rubra simul, et sole exariente
Terribilem (sonitum, mugitusque) audiat omnia
Edendius, & exoret terram omnem, horridus
ignis.
Hinc genus humanum postquam delebit, &
omnes
Præter quæ fluvios exsurgent, atque profundum,
Omnia fœcis hinc mixta fuligine patietur.
Orac. 14.

These signes the Worlds combustion shall fore-run:
Armes clashing, trumpets, from the rising Sunne
Horrible fragors, heard by all: this frame
Of Nature then shall feede the greedy flame.
Men, Citties, Floods, and Seas, by rau' nous lust
Of fire devour'd, all shall resolute to dust.

From hence perhaps the ancient Philosophers deriued their opinions, as Seneca a latter: The starres shall incounter one another, and whatsoever now shines so orderly shall burne in one fire. Who presume to ascribe it to a naturall cause: that the Sunne and the Starres, being fed by watry vapours, shall set the world on a conflagration as soone as that nourishment is exhausted: when as the Starres are not fiery in their proper nature, and no vapours ascend above the middle Region of the Aier. Besides what sustenance can they receaue from the humidity of the Earth

Earth, when the least fixed starre which is obserued is eighteen, and the Sunne one hundred sixty and seauen times bigger then the Earth it selfe. But the immediate hand of God shall effect it, as it did this deluge; although this also the Naturallists impute to watery conflagellations.

The Sinnes of men drew on (in which our Poet concurs with Moses) the general Deuocation
rall Deluge, although he transerre it to Deucalions, wherein most of Greece was Flood.
surrounded; which hapned seauen hundred and fourescore years after the other: yet in this he describeth the former as appears by many particulars: which may serue to reconcile his Chronology, for many of these following stories were before the daies of Deucalion. There is no nation so barbarous, no not the salvage Virginians, but haue some notion of so great a ruine. The naturall causes be altogether of these accumulated waters. The North winde is shut vp, the South set at liberty, the cloudes descend in shoures, which are nourished by the Raine-bow: because the Raine is increased by that dissolving vapour wherein it appeareth: so formed and painted by the reflected rayes of the opposite Sunne, on a dropping, darke, & hollow cloud. The upper most colour is crimson, made by the stronger refraction on the darker part thereof; for light upon blacke produceth a red: the next is Greene, proceeding from a scabber, on a part more remote and watery: the lowest is blew, created by the weakest rayes; so that the sight can hardly apprehend the reflected splendor, which therefore appears more darke and obscure. The continuation of these colours augment their diuersity, as red and Greene ingender a yellow: yet all are only in apparence, like those which are scene in a Mirror. To confirme what hath bene alleadged by a knowne experiment; if with a scoope, against the setting Sunne, you cast water circularly into the aire, a rainbow will appeare therein. This is called Iris, the daughter of Thaumas, or Wonder; Iris imports a message, because it presudgeth faire or foule weather, as it followeth the contrary; & therefore the messenger of Iuno, who is taken for the aire where cloudes are ingendred. Moreover Neptune lifts up his floods, the commaunded Rivers vnlocke their Fountaines; he strikes the Earth with his Trident, which is said to shake, in that the land which borders on the Sea is most subiect vnto Earthquakes; whose breaches giue new ascents to subterren waters, or let in those of the Ocean. Some would fetch water from above the firmament to make enough for this Deluge (though that perhaps be meant by the cloudes) least God should be forced to a new creation after his Sabbath. And although the dissolution of the snow which perpetually covers the mountaines, especially of that huge accumulation from the beginning of the World beyond the Arctike, and Antarcticke Circles; the rarifying of the frozen and vniuersall Ocean (like a pot boyling ouer) as we see at full floods in a smaller proportion; the waters in the hollowes of the earth, squeezed as out of a sponge, and supplied with aire, with those former concomitancies, might proue abundantly sufficient; yet is it safer to admire, then subiect his miracles vnto naturall causes. They attribute a Trident (a lance with three forkes) vnto Neptune: which signifies the third site (according to Plutarch) of the Element of water, below the sky and the aire; where upon the sea was called Amphitrite, and the petty Sea-gods Tritons: or of the three parts of the Worlds (the fourth then unknowne) embraced by the Ocean: or of his triple power in enraging, asswaging, and bounding the surges. But Neptune was a mortall (as the rest of the Gods) to whom his brother Iupiter gaue the Empire of the Sea, with the Islands, & Maritime citties: as is registred on a Pillar of gold in the Temple of Iupiter Triphylus.

Deucalion and his wife Pyrrha; the Daughter of his brother Epimethens, a Deuocation And
lone escaped (the reward of their piety) this generall destruction: he hauing made PYRRHA.

an Ark by

by the advice of his father Prometheus in which he floated on the waters. Lucian reports that not only they and their children entred the same, but all the creatures which the Earth sustained: comming vnto him by paires, and deposing their naturall discord by the dispensation of Iupiter: and Plutarch, that he let forth a Dove, which returning oft, at length came no more: by which he knew that shee had found footing: alluding all to the history of Noah: he is said to haue bene King of Theffily, the first founder of Cities, and erecter of Temples: in whose dayes those parts abounded with men, as they with flagitious offences. For multitudes of people procure a scarcity of all things, and necessity makes men more crafty, dishonest, and irregular. For these crimes, in those times (as our Poet here intimates) there fell such abundance of raine as drowned almost all Greece; Deucalion and Pyrrha saving themselves on the top of Larnassus, so called of their covered boate, and after Parnassus, a mountaine of Phocis:

Heli: riu cantum, quantum semita: Eoo
Cardine Parnassius gemino petti aethera colle,
Aoni: Pado, Bromio, sacro: cui nomine
milito
Delphica Thebag referunt trictoria
Baccha:
Hic salua flucta terras mergente cacum.
Emmittit, pontus, suis discrimen, & astra.
Luc. II. 15.

From East and West alike remoued lies
Parnassus, whose two tops aspire the skies:
To Phœbus and Lyæu consecrate.
To both the Theban Baccha celebrate
The Delphicke third-yearly feast. This did diuide
Sowle Seas from Starre; the whole World drown'd beside.

To apply the fable yet more to the history. Both Noah and Deucalion are celebrated for their Iustice and Religion: Noah was commanded to build an Arke by Gods; Deucalion aduised thereunto by Prometheus, which is the diuine Providence: both saved for their vertue, the one on mount Ararat, and the other on Parnassus, while the vitioues are swallowed by their owne impieties.

Now Iupiter dissipateth the clouds, sets the North-winde at liberty, and shewes the Earth vnto Heauen: Neptune suppresseth the Seas with his Trident, and commands his trumpeter Triton to sound a retreat to the waters; who is thus described by Virgil:

Hanc vebit immatru Triton & caualu
caucha
Exterrens freta, cui laterum tenuis infida
aanti
Fronti omineu prefore, in piscem desinit
elicia
Spumea semifero iuh pezzere marmurat vna.
Æn. I. 10.

Whom mighty Triton beares, whose shells lowd blast
Blew floods affright: his figure to the waft
Presents a man, the rest a fish, before
His monstrous breast the foaming furies roare.

Others describe him, perhaps more exactly, so haue haire like water-parsely, a body covered with small and hard scales, gilles a little vnder the eares, the nostrills of a man, a wide mouth, with Panthers teeth: blew eyes, hands, fingers, and nailes, like the shell of a fish, finnes vnder the breast like a Dolphin. Pliny writes how an Embassador was sent of purpose from the Olissiponten vnto Tiberius Cæsar to tell him of a Triton, seene and heard in a certaine case, winding a shell, and in such a forme as they are commonly painted. But I cannot omit what is written by Alexander ab Alexandro, who lived in the last century, how he heard one Draco-nice Boniface of Naples, a souldier of much experience, report in an honorable assembly, that in the marres of Spaine, he saw a sea monster with the face and body like a man, but below the belly like a fish, brought thither from the farthest shores of Mauritania. It had an old countenance, the haire and beard rough and shaggy, blew of colour, and high of stature, with finnes betwene the armes and the body.

These

These were held for Gods of the Sea, and propitious to sailors: Ignorance producing admiration, and admiration superstition. Yet perhaps they care not who conceived them to be only Diuells, assuming that forme, to nourish a false devotion.

The desolate Earth now emergent, distressed Deucalion and Pyrrha, purging Man-kind from themselves with the holywater of Cephissus (an ancient custome among the Pagans) stoned, repaired to the temple of Themis: with prostrated bodies and humble soules presenting their prayers to the Goddess. Prayers inforce Cælestiall pity, and pity reliefe, afforded in this answer.

Goe from my Temple; both your faces hide:
Let garments, all vnbraced, loosely flow,
And your great Parents bones behind you throw.

The Earth interpreted for our common mother, and the stones for her bones, dissolved the ambiguity of the Oracle. Such was that of Apollo to Sextus and Aruns the Iones of Tarquin, Iunius Brutus then present: Which of you first kisteth his Mother, shall haue the soueraigne command of Rome. The brethren cast lots who first should salute her after their returne: but Brutus, a supposed idiot, fauning to stumble, fell flat on the Earth and kised it: lighting on a true sense, as appeared by the sequell. Like vnto this was Cæsar's dreame the night before he passed ouer Rubicon, how he carnally knew his mother, which signified his country. The same is reported of our Henry the fourth when he landed at Rauennapurge, both of them obtaining the empire of either. As Prometheus before made men of Clays, so now Deucalion his son, and Pyrrha his neece, by casting of stones behind them: both including one morall; that of saluage men they made ciuill, and imbowed their minds with cælestiall knowledge: & that by the advice of Themis, which is the inbred law and instinct of nature. The congruity of the names gaue birth, perhaps, to the fable: for *Adas* signifieth a stone, and *Adan*, the common people. Or in that they drew the rude and stone-like people in to the plaines from the rocks and caues of the mountaines first after the Deluge, and gathered them into Cities. God is said in the Gospell to be able of stones to raise vp children vnto Abraham: the sense not vnlike, though diuiner, meaning the ingrafting of the Gentiles into his faith, hardened in sinne through ignorance and custome. So the giuing vs hearts of flesh instead of those of stone, is meant by our conversion. Themis gaue Oracles at the foote of Parnassus, long before Apollo gaue any at Delphos. She is said to be the daughter of Coelus and Cybele, commanding men onely to aske what was iust and lawfull, her selfe the same, and her name signifying as much. So as those who forswore themselves by the name of Themis, were held to violate all lawes both diuine and humane, and capitally to sinne against either.

There was neede of diuine advice for the restoring of man: Heat and Moisture, the parents of Generation, are feigned hereto haue produced the rest: among which Python, a prodigious serpent, whose bulke tooke vp so much of the mountaine. Although this be allegorically, yet read we of so huge a Serpent by Bograda in Africa, that it deprived the Roman army, vnder Atilius Regulus, of the vse of the River, deuouring many of his souldiers, and crushing many to death with his imbracements: whose body no dart nor weapon could penetrate: more terrible to the Legions and Cohorts, then warre or Carthage: destroyed at last with misstones, and peeces of rocks, throwne out of engines, the stench infecting both the aire and army. His skinne was a hundred and twenty foote long. But the sense of this fable

E

Themis

PYTHON,

Ad Gallinas: and from the lawrell a goodly row of bay trees, whereof the Cæsars made their garlands when they rode in triumph, and bare in their hands the branches: these, the solemnity ended, they stuck in the Earth by the rest of the trees, which augmented their number. But what was miraculous, when any one of them dyed, the trees which he had planted perished with him: and at the death of Nero (the last of the Cæsars) the whole groue withered. The Laurell, by reason of her mature heat, is ever young and flourishing: here fained such by the gift of Apollo, in imitation of his eternall youth, and unhorne tresses: attributed to the sunne, in that rising and setting he is ever the same, his faire haire no other then his long & beautifull beames. It was the custome of the Græcian youth not to cut their haire untill the downe appeared on their chinnies, and then to offer it at Delphos to Apollo. Daphne is changed into a neuer-withering tree, to shew what immortall honour a virgin obtains by preserving her chastity. She is said to be the daughter of Peneus, because the banks of that river abound with laurell; to be beloued of Apollo, in that the fairest grew about his Temple of Delphos; to fly his pursuit, in that they affect the shadow, and to repell the fire of lust, in not being scorched by the Sunne nor Lightning.

The neighbour and foraine Rivers now visit old Peneus, not knowing whether to console or congratulate, for the losse, or noble transformation of his daughter. Onely Inachus was absent, lamenting the misse of his Io; pursued, and comprest in a cloud by Iupiter: called the Thunderer, the ruler of the World, the giver of all good, yet introduced for an adulterer, a raviſher of virgins, and in himselfe a receiver of all evil. This Inachus, the father of Io, was the first that ever reigned in Argos, accidentally drowned in Carmanor, which after was called by his name; and Io fained to be the daughter of that River. Palæphatus in his treatise of the convincing of fables, relating as incredible things, and more defacing the truth by professing it, (when fiction, that star of Gold, is the art; & truth well counterfeited, the honour of the Poet) reports how Io, the Priest of Iuno, being got with child, and fearing the fury of her father Inachus, fled out of the city: whereupon it was fained by the Argives that the mad Cow was broke loose, & delivered in Egypt. But Herodotus, how the Phenician Merchants sailing into Greece, and the women of Argos (among whom was Io) coming aboard to see their commodities, were surprized by them, and carried thither. Which more agreeth with the truth, since the ship that brought her was celebrated by the Egyptians in their feſtiualls. Diodorus writes how being the most beautifull woman of that age, shee was married by Otyris; he called Iupiter, and she Isis, from whence the fable of Iupiter alone unto Io was deriued. She teaching the Egyptians husbandry & many viſfull knowledges, was after deſired by them, and honoured with Temples and Altars. Most certaine it is that they worshiped Otyris in the likenesse of an Oxe, (and why not Isis in the forme of a Cow?) expreſſing agriculture (as they did) by the one, and the soyle of Egypt by the other. Neither doubt I but that the Iſraelites, long ſtourning there, brought from thence their ſuperſtition of the Golden Calfe, made after two by Ieroboam, who also had lined, as an exile in that Country. Concerning the naturall ſence of this fable, Io is taken for the Earth, the daughter of the River Inachus, or water in generall (as the ſon of Oceanus and Tethys:) in that the Earth ſtarre off appears to riſe from the Sea. Iupiter lay with her in a cloud, the æthereall heat, which is Iupiter, drawing vapors from the earth perpetually: fained to be turned into a cow, for the induſtry of that creature incultivating the Earth from whence ſhe receaues her fertility. Iupiter renders the Cow to approaching Iuno, the milder temperature of the aires; he extremes of heat

heat and cold being equally hurtfull to production: which ſhe delivers to the custody of Argus. Argus is taken for Heauen, his eyes for the ſtarres, which continually bebold the Cow, that is, the Earth, and by the varying of times by his motion procures her fertility. Halfe his hundred eyes are ſaid to watch, while the other halfe ſeeps: ſo halfe of them ſhine, the reſt obſcured by the ſplendor of the Sun; here as ſpecially, taken for Mercury, becauſe that Planet is almoſt vnder his Orbe: thus expreſſed by Pontanus.

'Tis ſaid that Mercury, exchanging name,
Did with his drowly Caduceus tame
Forg'd Argus hundred eyes with ſleepe, that ſlept
By halues, while he the ſnowy Heifer kept.
Argus is Heauen; æthereall fires his eyes,
That wake by turnes, and ſtarres that let and riſe.
Theſe ſparkle on the brow of ſhady Night:
But when Apollo rears his glorious light,
They, vanquiſh by ſo great a ſplendor, dy;
And buried, in obſcure Olympus ly.

The fable hath alſo an hiſtoricall alluſion unto Argus, that old and prudent Argiſt king, who was ſlaine by Mercury, in hope to ſucceede him: when baniſhed for that ſaſt by the Greekes he fled into Egypt. But allegorically: in that ſkill and induſtry is more available in husbandry then the influence of the ſtarres. The Cow wandring through many Regions is the propagation of that knowledge: & in that Egypt exceeds all other in richneſſe, and naturall bounty, there Io is fained to recover her owne figure. Others haue wreſted this fable to morality: That Iupiter, the mind of man falling from Heauen, and ionyng with Io, the body in a cloud is turned into a beaſt: as forgetfull of his owne original, and captiuated by his ſinnes: when of more maturity in age and indgement, Mercury is ſent to kill Argus, in that Reaſon bridles and ſubdues the exorbitancies of the affections. Then Iuno lets looſe the Furies, the ſtings of the Conſcience.

A Hell on Earth: th'afflicted mind ſmaid,
Full of ſoule crimes, and of it ſelfe afraid.
Some ſafely ſin, none finne ſecurely beare;
But ſuffer ſtill the vengeance which they feare.

This horror begets repentance, repentance reformation, by which he is reſtored to his former beauty, and becomes like the Gods through his ſanctity and integrity.

This fable is interwoven with that of Pan and Syrinx, Pan was the firſt that invented the ſeven-fold Pipe: and for that cauſe is ſaid to haue loued Syrinx, who when he could not avoid his purſuit, was changed into Reeds by the Nymphs of the River. Syrinx ſignifies a reede here fained the daughter of Ladon, in that there they grow in abundance. Of this Pipe, and how firſt found out thus ſingeth Lucetius.

By murmuring of wind-shaken reeds, rude ſwaines
Learnt firſt of all to blow on hollow canes,
Then pipes of peeces fram'd; whence muſicke ſprung;

F 3

Quin & Mercurium, mutato nomine dicunt
Argum lomiſera ſilium ſtrauiſſe Caducei
Inſonem, centumq; oculos & lumina centum
Panditem & mille ſonumq; ſonus uocare.
Argum enim & iunq; uig lomiſa lumina
ſtrauiſſe
Æthereæ & uig lomiſa ſtrauiſſe
Quæ poſſon uig lomiſa ſtrauiſſe
Col acceſſa ſed Prox & reuolente preſentia
Tunc lomiſa uig, & uig lomiſa ſtrauiſſe
Eccurſum & uig lomiſa ſtrauiſſe
Metec.

Quid panæ præſens, conſuſus meritis pavor,
Animæ culpa perus, & temet timens,
Sicula dique tutum, uig lomiſa ſtrauiſſe
Sen Hipp, cetera in Enſi, toſ.
Dat panæ, qui ſuſq; expectat.

SYRINX.

Et Zerbiniæ per calamum ſibi præm
Agreſis docere canas inſtare ciuitas.
Inde miniſtrati dulces didicere querelas,
Playd

*Tibiam quas sanctis digitis pulsata canentum,
Aenas per membra, ad situlas, Jalsusq; repositas,
Per loca pallorum deferre, atq; omnia dia.
Lucr. l. 5.*

This was the Shepheard Pan; who for the same was esteemed a God, as others were for other inventions. But of him hereafter. This tale is told by Mercury the God of eloquence; whose winged feet declare his volubility of speech; his rod, the power of elocution in perswading and dissuading; and his hat his disguised art wherewith he covers the fallacies of his arguments.

Now Epaphus, the son of Io, attaining the gouernment of Egypt, built the city of Memphis; and caused his mother after her death to be adored for a Goddess: who taxing Phaeton (as our Poet here saimes) to be no son to Phoebus, is the cause of his iourney to his fathers pallace; and consequently of the Worlds conflagration.

OVIDS

Playd on by quauering fingers as they sung:
Deuiz'd in shades and plaines, where shepheards graze
Their bleating flocks, with leafure-crowned laies.

OVID'S
METAMORPHOSIS.

The Second Booke.

THE ARGUMENT.

Rash Phaeton fires the World. His sisters mourne
His Tragedie, who into Poplars turne;
Their teares to Amber; Cygnus, to a Swan.
Ioue, Phoebe-like, Calisto found a Man:
Her Iuno made a Beare: Shee, and her son,
Advanced starres, that fill the Ocean shun.
Coronis, now a Crow, flies Neptunes frig ht.
Nictimene is made the Bird of Night.
The too-officious Raven, late so faire,
Is plum'd with blacke. Ocyroë growes a Mare.
Phoebus, a Heardsman: Mercury, twice such;
Who turnes betraying Battus into Tuch.
Enruius Aglauros, to a Statue, full
Of her minde's spots. Loue Ioue converts t' a Bull.

Sol's loftie Palace on high Pillars rail'd,
Shone all with gold, and stones that flamelike blaz'd.
The rooofe of Ivory, diuinely deckt:
The two-leau'd siluer-doores bright raies proiect.
The workmanship more admiration crau'd:
For, curious ^bMulciber had there ingrau'd
The Land-imbracing Sea, the orb'd Ground,
The arch'd Heauens. ^cBlew Gods the billowes crown'd,
Shape-changing ^dProteus, ^eTriton shrill; the tall
Big-brawn'd ^fAgeon mounted on a Whale.
Gray ^gDoris, and her daughters, heavenly-faire:
Some sit on Rocks, and drie their Sea-greene haire;
Some seeme vpon the dancing Waues to glide;
Others on backs of crooked fishes ride:
Amongst them all, no two appeare the same;
Nor differ more then filters well became.
The Earth had falueage Beasts, Men, Cities, Woods;
Nymphs, Saryrs; rurall Gods, and chrystall Floods:
Abooue all these, Heauen's radiant Image shines,
^hOn both sides deckt with fixe refulgent Signes.
To this, bold Phaeton made his ascent;
And to his doubted Father's preface bent;
Yet forc't to stand aloofe: for, mortall fight
Could not indure t' approach so pure a light.
Sol cloth'd in purple, sits vpon a Throne,
Which cleerely with tralucēt Emralds shone.

F

with

THE PALLACE
AND MAGNIFICEN-
CY OF THE SVNNE.
^a *Flammæq; imitans Protop.*
^b *Pliny* affirms *Eryopus* to be
copper beaten into plate
and mixt with a proporti-
on of gold which giues it a
fiery hure; as it doth this
name taken by others for a
Carbuncle or such other
stones that sparkle with light
most agreeable to this de-
scription.
^c A name of *Vulcan*,
^d in respect of the colour of
the Sea.
^e See the comment on the
8. booke.
^f See the comment on the
1. booke.
^g A Gyant drowned in the
Ægean Sea (whom he called)
for mistaking the Titans, and
taken into the number of
the Sea Gods by *Tethys*,
^h Wife to *Nereus*, and mother
to the Sea Nymphs.
ⁱ The 12. signes of the Zodi-
ack, fix inclining to the
North, and as many to the
South.

With equall-rainging Houres, on either hand,
The dayes, the Months, the Yeares, the Ages stand:
The fragrant Spring with flowrie chaplet crown'd:
Wheat-eares, the browes of naked Summer bound:
Rich Autumne smear'd with cruise ^a *Lycus* blood;
Next, hoary-headed Winter quivering stood.

^a The iuice of the grape:
Lycus being a name of Bac-
chus his blood here taken for
wine.

PHAETON.

Much daunted at these sacred novelities,
The fearefull Youth all-seeing *Phæbus* spies;
Who said, What hether drew thee *Phæton*,
Who art, and worthily my dearest Sonne?
He thus reply'd. O thou refulgent Light,
Who all the World reioycest with thy sight!
O Father! if allow'd to vse that name,
Nor *Clymene* by thee disguise her shame;
Produce some signe, that may my birth approue,
And from my thoughts these wretched doubts remoue.
He, from his Browes, his shining rayes displac't
And, bidding him draw-neere, his neck imbrac't.
By merit, as by birth, to thee is due
That name, said he, and *Clymene* was true.
To cleere all doubts; aske what thou wilt, and take
Thy granted wish. Beare witnesse thou ^b dark Lake,
The oath of Gods, vnto our eyes vnknowne.
These words no sooner from his lips were flowne,
But he demands his Chariot, and the sway
Of his hot Steeds, to guide the winged Day.
The God repents him of the oath he made;
And, shaking his illustrious Tresses, said:

^b Styx. See the comment.

Thy tongue hath made mine erre, thy birth vnblest.
O, would I could break promise! this request,
I must confesse, I onely would denie:
And yet, dissuade I may. Thy death doth lie
Within thy wish. What's so desir'd by thee,
Can neither with thy strength nor youth agree.
Too great intentions set thy thoughts on fire.
Thou, mortall, do'st no mortall thing desire;
Through ignorance, affecting more then they
Dare vndertake, who in ^c *Olympus* sway.
Though each himselfe approue; except me, none
Is able to supply my burning Throne.
Not that dread Thunderer, who rules above,
Can driue these wheelers: and who more great then *Ioue*?
Steep is the first ascent, which in the prime
Of springing Day, fresh Horses hardly clime.
At Noone, through highest skies their course they beare:
Whence Sea and Land euen We behold with feare.
Then downe the Hill of Heauen they scoure amaine
With desperate speed, and need a steady reigne;
That *Tethys*, ^d in whole wauiy bowres I lie.
Each euening dreads my down-fall from the skie.

^c A Mountaine; vnder by the
Poets for Heauen.

^d The Sun was feigned to
descend into the Sea, (which
is *Tethys*) in that it so appeared
to the eye; the Horizon be-
ing there most perspicu-
ous.

Befides

Befides, the Heauens are daily hurried round,
* That turn the Starres, to other motions bound.
Against this violence, my way I force,
And counter-run their all-o're-bearing course.
My Chariot had: can thy fraile strength ascend
The obuious ^b Poles, and with their force contend?
No Groues, no Citties, fraught with Gods, expect;
No marble Fanes, with wealthy offerings deckt.
Through ^c salvage shapes, and dangers lyes thy way:
Which could'st thou keep, and by no error stray,
Betwene the Bulls sharp horns yet must thou goe;
By ^d him that drawes the strong *Æmonian* bowes;
The deathfull Scorpion's far-out-bending claws;
The shorter Crab's; the roaring Lyon's jaws.
Nor easie's't those fiery Steeds to tame:
Who from their mouthes and nostrils vomit flame:
They, heated, hardly of my rule admit
But, head-strong, struggle with the hated bit.
Then, lest my bountie, which would saue, should kill;
Beware: and whil'st thou maist, reforme thy will.
A signe thou crau'st, that might confirme thee mine:
I, by dehorting, giue a certayne signe;
Approu'd a Father, by Paternall feare:
Look on my looks, and reade my sorrows, there.
O, would thou could'st descend into my brest;
And apprehend my vexed Soules vnrest!
And lastly, all the wealthy World behold,
Of all that Heauen enrich, rich Seas infold,
Or on the pregnant-bosom'd Earth remayne,
Aske what thou wilt; and no repulse sustayne.
To this alone, I giue a forc't consent:
No honour, but a true-nam'd punishment.
Thou, for a blessing, beg'st the worst of harms.
Why hang'st thou on my neck with fawning arms?
Distrust not; We haue sworn: but aske, and take
What thou canst wish: yet, wiser wishes make.
In vaine dehorted, he, his promise claym'd;
With glorie of so great a charge inflam'd.
The wilfull Youth then lingring *Phæbus* brought
To his bright Chariot, by ^e *Vulcan* wrought.
The Beam and Axeltree of massie gold;
On siluer Spokes the golden Fellies rol'd:
Rich Gems and Chrysolites the Harness deckt,
Which, *Phæbus* beams, with equall light, reflect.
Whil'st this, admiring *Phæton* suruayes,
The wakefull Morning from the East displays
Her purple doores, and odoriferous bed,
With plentie of dew-dropping Roses spread.
Cleare ^f *Lucifer* the flying Starres doth chase,
And, after all the rest, resignes his place.

^a The naturall motion of
the Planets is from the
West to the East: yet are
they violently borne by the
rapture of the Tenth Sphere
from the East to the West in
24. houres.

^b The two extreame points
of the *Azores*, lying North
and South, where euen the Hea-
uens are turned about deui-
sed by Astronomers the bet-
ter to demonstrate their pro-
positions.

^c The signes of the Zodiac.
d Sagittarius The Centaure *Chi-
rou* (who was of *Æmonia*) that
is *Tethys* being changed in-
to that signe.

^d Who first invented the art
of forging of mettals: and
therefore celebrated for a
God by the most.

^e The Morning Starre.

E 2

When

^a The Sunne.

When ^a *Titan* saw the Dawning ruddy grew,
And how the Moone her fluer homes with-drew:
He bade the light-foote Houres, without delay
To ioyne his Steeds. The Goddesses obey:
Who, from their lofty Mangers, forth with led
His fierie Horses, with ^b *Ambrosia* fed.
With sacred Oyle anoynted by his Syte:
Of vertue to repulse the rage of fire,
He crownes him with his Rayes; Then, thus began
With doubled sighs, which following wotes fore-ran.

^a The face of the Gods, nor
coulde taste had their horses

Let not thy Father still aduise in vaine:
Sonne, spare the whip, and strongly vse the reigne.
They, of their owne accord, will run too fast.
Tis hard, to moderate a flying haffe.
Nor drue along the ^c fure directer Lines.

^c The Zones.

^d The Equick lines or way
of the Sunne, confined be-
twene the two Tropicks.

A ^d broad aud beaten path obliquely windes,
Contented with three Zones: which doth auoid
The distant Poles: the track thy wheelles will guide.
Descend thou not too lowe, nor mount too high;
That temperate warmth may Heauen and Earth supply.
A loffie course will Heauen with fire infest;
A lowely, earth: the safer Meane is best.

^e A Constellation winding
about the Northern Pole
of the Equicke.

^f Another towards the
Southern Pole, as neere
as any of the Southerly con-
stellations were then disco-
uered, or could be scene at
Rome.

^g The farthest Western part
of the World: so called of
Hesperus the Evening star.

^h The Morning.

Nor to the folded ^e Snake thy Chariot guide:
Norto the ^f Altar on the other side:
Betwene these drue. The rest I leaue to Fate,
Who better proue, then thou, to thy owne state:
But, while I speake, behold, the humid Night
Beyond th^e *Hesperian* Vales hath ta'ne her flight.
^h *Aurora's* splendor re-inthrones the Day:
We are expected, nor can longer stay.
Take vp the reignes, or, while thou maist, refuse;
And not my Chariot, but my counsell vse,
While on a firme foundation thou dost stand,
Nor yet possesse of thy ill-wish't Command.
Let me the World with vsual influence cheare:
And view that light which is vnfaile to beare.

The generous and gallant *Phaeton*,
All courage, vau't into the blazing Throne:
Glad of the reignes, nor doubtfull of his skill;
And giues his Father thanks against his will.

ⁱ These some allude to the
four seasons of the year.

Meane while, the Sunnes swift ⁱ Horses, hot *Pyræne*,
Light *Æthon*, fiery *Phlegon*, bright *Eos*,
Neighing aloud, inflame the Ayre with heat,
And, with their thundring hooues, the barriers beat.
Which when hospitious *Tethys* once with-drew,
(Who nothing of her ^k Nephew's danger knew)
And gaue them scope, they mount the ample skie,
And cut the obviouse Clouds with feet that flie.
Who, rays'd with plumed pinions, leaue behinde
The glowing East, and flower Easterne-winde.

^k *Clymene* the mother of *Phae-
ton* was the daughter of *Ze-
us*.

But,

But, *Phæbus* Horses could not feele that freight:
The Chariot wanted the accustomed waight:
And as vnballast ships are rocke and tosse
With tumbling Waves, and in their steerage losse:
So, through the Ayre the lighter Chariot reeles;
And joults, as emptie, vpon ranning Wheelles.
Which when they found, the beaten path they flane;
And, straggling, out of all subiection run.
He knowes not how to turn, nor knowes the way;
Or had he knowne, yet would not they obey.
The cold, now hot, ^a *Trimer* fought in vaine
To quench their heat in the forbidden Maine.
The ^b Serpent, next vnto the frozen Pole,
Benum'd, and hurtlesse, now began to rowle
With actuell heat; and long forgotten ire
Refumes, together with æthereall fire.
'Tis said, that thou ^c *Sphinx* ranst away,
Though slow, though thee thy heauy Waine did stay.
But, when from top of all the arch'd skye,
Vnhappy *Phaeton* the Earth didt eye:
Pale sudden feare vn-nerves his quaking thighs;
And, in so great a light, be-nights his eyes.
He wish't those Steeds vnknown, vnknown his birth;
His fure vngranted: now he couers earth;
Now scornes not to be held of ^d *Merops* blood,
Rapt as a ship vpon the high-wrought flood;
By saluage tempests chac't, which in despair
The Pilot leaue to the Gods, and Pray'r.
What should he doe? much of the heauen behinde;
Much more before: both measur'd in his minde.
The neuer-to-be entred West furay's;
And then the East. Lost in his owne amaze,
And ignorance, he can nor hold the reignes,
Nor let them goe; nor knowes his Horses names:
But stares on terror-striking skies (possesse
By ^e Beasts and Monsters) with a panting brest.
There is a place, in which the Scorpion bends
His compast clawes; who through ^f two Signes extends.
Whom when the Youth beheld, strew'd in black sweat
Of poyson, and with turn'd-vp taile to threat
A mortall wound; pale feare his senses strooke,
And slackned reignes let's fall, from hands that shooke.
They, when they felt them on their backs to lie,
With vn-controwled error scoure the skie
Through vnknowne ayrie Regions; and tread
The way which their disordred fury led.
Vp to the fixed Starres their course they take,
And stranger Spheares with smoking Chariot rake:
Now clime: now, by steep Precipices descend:
And neerer Earth their wandering race extend.

^a Those seven starres which
take that name of the plow-
share, called vulgarly *Charus
Waine*, which neuer let vnto
vs; & therefore sign'd to
haue bene interdicted the
Ocean.

^b Of this see the former
page.

^c Called also *Arctophion*, a
starre or rather a constella-
tion of 22 starres, which fol-
low *Charus waine*.

^d The husband of *Clymene*.

^e Constellations distingui-
shed by imaginary formes.
^f The clawes of the Scorp-
ion stretch into *Libra*, and
make that figure: the rest of
his body supplying his owne.

E 3

To

a The Sunne.

To see her a brother's Steeds beneath her owne
 The Moon admires: the Clouds like Comets shone.
 Invading fire the vpper earth assaill'd;
 All chapt and con'd; her pregnant iuyce exhal'd.
 Trees feed their ruin: Grassie, gray-headed turns:
 And Come, by that which did produce it, burns.
 But this was nothing. Cities with their Towres,
 Realmes with their People, funerall fire deuoures.
 The Mountaines blaze: High *Athos*, but too high;
 Fount-fruittull *Ida*, neuer till then drie;

b The River *Hebrus* was called *Oëgrius*, which descends from that Mountaine.
 c Burning also with Subterranean fires.
 d A Mountain with two tops.

e In that there the organs of *Bacchus* were celebrated.
 f In the wars of the *Giantes*. See the 1 Booke.
 g The top thereof being above the cloudes.

Oëte, old *Tmolus*, and *Cilician Taurus*,
 Muse-haunted *Helicon*,^b *Oëgrian Æmus*.
 Loud ^c *Ætna* roreth with her doubled fires:
^d *Parnassus* grones beneath two flaming spires,
 Steepe *Oëbrys*, *Cynthus*, *Eryx*, *Mimas*, glowe;
 And *Rhodope*, no longer cloath'd with snowe.
 The *Phrygian Dindyma*, in cinders mouras;
 Cold *Caucalus* in frosty *Scythia* burns.
 High *Mycale*,^e diuine *Citharon*, wafts
^f *Pindus*, and ^g *Ossa* once on ^f *Pelion* cast,
 More Great *Olympus* (8 which before did shine)
 The ayrie *Alpes*, and cloudie *Appennine*.
 Then *Phæton* beheld on euery side
 The World on fire, nor could such heat abide;
 And, at his deadly-drie and gasping iawes,
 The scalding Ayre, as from a furnace, drawes;
 His Chariot, redder then the fire it bore,
 And, being mortall could indure no more
 Such cloudes of ashes, and ciected coles.
 Muffled in smoake which round about him rowles,
 He knows not where he is, nor what succeeds;
 Dragg'd at the pleasure of his frantick Steeds;
 Men say, the *Æthiopians* then grew swart;
 Their blood exhaled to the outward part.
 A sandie Desert *Lybia* then became;
 Her full veins emptied by the thirstie flame.
 With hair vnbound and torn, the Nymphs, distraught,
 Bewaile their Springs. *Bacchia Dirce* foughs;
^b *Argos*, *Amymone*,^b *Ephyre* the faire
^c *Pirene* mist: Nor streames securer are.
 Great *Tanais* in boyling channell fumes;
^d *Tenthraean Caius* heat consumes;
^e *Ismenus*, old *Pentus*, *Erymanthus*,
 Yellow *Lycormas*,^f to be twice-burnt, *Zanhus*.
Maander, running in a turning maze,
Mygdonian Melas, and *Eurotas* blaze;
Euphrates, late inuesting *Babylon*,
Orontes, *Phasis*, *Ister*, *Thermodon*,
Ganges, *Alpheus*, *Sperchius* flames infould:
 And *Tagus* floweth with dissolued gold,

b A Mountaine nere *Cicrinus* upon which the famous *Citadell* *Atrocirion* was built.
 c A Region of *Asie* watered by that River.

d Set a gaine on fire by *Phalaris* in the rescue of *Achilles*. *Hom. Il.*

The Swans, that rauish with their melodie
Æonian banks, now in *Cayster* frie.
 To farthest Earth affrighted *Nilus* fled;
 And there conceal'd his yet vnfound-out head;
 Whil'ft his feuen dustie channels streamlesse lie.
Ismarian Hebrus, *Strymon* now are drie.
Hesperian streames, *Rhene*, *Rhodanus*, the *Po*,
 And ^c *Scepter-destinated Tyber* glowe.
 Earth cracks: to Hell the hated light descends;
 And frighted *Pluto*, with his Queene, offends.
 The Ocean shrinks, and leaues a field of Sand;
 Where new discover'd Rocks, and Mountayns stand,
 That multiply the scatter'd ^d *Cyclades*,
 Late couer'd with the deepe and awfull Seas,
 The Fishes to the bottome diue: nor dare
 The sportlesse Dolphins tempt the luttie Ayre.
 Long boyl'd aliue, the monstrous ^e *Phoca* die,
 And on the brine with turn'd-up bellies lie.
 With *Doris* and ^f her daughters, *Nereus* raues;
 And hide themselves beneath the scalding waues.
 Thrice wrathfull *Neptune* his bold arme vp-held
 About the Floods: whom thrice the fire repel'd.
 Yet foodfull ^g *Tellus* with the Ocean bound,
 Amidst the Seas, and Fountaines now vnfound
 (Selfe-hid within the wombe where they were bred)
 Neck-high advanceth her all-bearing head
 (Her parched fore-head shaddow'd with her hand)
 And, shaking, shooke what-euer on her stand:
 Where-with, a little shrunke into her brest,
 Her sacred tongue her sorrowes thus exprest:
 If such thy will, and I deserue the same,
 Thou chiefe of Gods, why sleepest thy vengefull flame?
 Be't by Thy fire, if I in fire must fric:
 The Author lessens the calamitie.
 But, whilst I strive to vtter this, I choke.
 View my sing'd hair, mine eyes halfe-out with smoke!
 The sparkling cinders on my visage throwne!
 Is this my recompence? the fauour showne
 For all my seruice? for the fruit I haue borne?
 Tharthus I am with Plough and harrowes torne?
 Wrought-out through-out the yeare? that man and beaust
 Sustainne with food? and you with incense feast?
 But, say I merit ruine, and thy hate:
 What hath thy ^h brother done (by equall Fate
 Elect to the wauy Monarchie),
 That Seas should sinke, and from thy preface fier?
 If neither he, nor I thy pittie moue,
 Pitty thy Heauen. Behold! the Poles about
 At either end doe fume: and should they burne,
 Thy habitation would to ruine turne.

a Of an vnknowne originall.

b The moderne name of *Padus*.c Intimating the fouraignty of *Rome* which stands on that riuier.

d Proserpina.

e Islands in the *Aegean* sea which ly in the forme of a siele.

f Sea Calues: which take that name of their lowing.

g The Sea Nymphs, daughters to *Nereus* and *Doris*.

h The Goddess or Element of Earth.

i Neptune, Of this partition hereafter.

The

Distressed

^a A mountain in *Maevoria* so high, as fained to support the flames.

^b To the same confused state, when as they were at first extracted.

Distressed ^a *Atlas* shoulders shrinke with payne,
And scarce the glowing *Axeltree* sustayne.
If Sea, if Earth, if Heav'n shall fall by fire,

^b Then all of vs to *Chaos* must retire.
O! quench these flames: the miserable state
Of things relecue, before it be too-late,

This said, her voyce her parched tongue forooke,
Nor longer could the smothering vapours brooke;
But, downe into her selfe with-drew her head,
Neere to th'infernall Cauerns of the Dead.

Ioue calls the Gods to witnesse, and who lent
The straying Chariot; should not he prevent,
That All would perish by one destinie;
Then mounts the highest Turret of the skie,
From thence inur'd to cloud the spacefull Earth,
And giue the flame fore-running thunder birth.
But, there, for wasted clouds he fought in vaine,
To shade or coole the scorched Earth with raine.
He thunders; and, with hands that cannot erre,
Hurls lightning at the audacious Charioter.
Him strooke he from his fear, breath from his breſt,
Both at one blow, and flames with flames suppress.
The frighted horses, plunging feuerall wayes,
Breake all their tire: to whom the bit obayes:
The reignes, torne beame, crackt spokes, disperſt abroad,
Scorcht Heav'n was with the Chariots ruines strow'd.
But, soule-lesse *Phaëton*, with blazing haire,
Shot head-long through a long descent of Aire;
As when ^c a falling starre glides through the skie,
Or seemes to fall to the deceived eye.

^c See the com ment.

^d The riuier *Po* in Italy.

^e Earth, the common mother.

Whom great ^d *Eridanus* (farre from his place
Of birth) receiue'd, and quencht his flagrant face:
Whose Nymphs interr'd him in ^e his Mothers wombe;
And fixt this Epitaph vpon his Tombe:
Here *Phaëton* lyes: who though he could not guide
His Fathers Steeds, in high attempts he dy'd.

Phæbus with griefe with-drew. One day did runne
About the World, they say, without the Sunne,
Which flame funerals illuminate;
That good, deriued from a wretched Fate.
When *Clymene* had said what could be said

PHAETONS
SISTERS.

In such a griefe; half-soul'd, in black array'd,
She fills the Earth she wanders through, with groanes,
First seeking his dead corps, and then his bones.
Interr'd in forren Lands shee found the last:
Her feeble lims vpon the place shee cast.
And bath'd his name in teares, and strictly prest
The carued Marble with her bared breſt.
Nor leſſe th' *Heliaides* lament, who shead
From drowned eyes vaine offerings to the dead:

^f The daughters of the Sunne (for so the name signifies) and sisters vnto *Phaëton*.

Who

Who with remorselesse hands their bosomes teare;
And wayling, call on him that cannot heare.
With ioyned hornes foure Moones their orbs had fil'd,
Since their their customary plaints vpheld:
When *Phaëton*, thinking to haue cast
Her selfe on Earth, cry'd, ah! my feet stick fast!
Lampetie, pressing to her sisters ayd,
As suddenly with fixed roots was stayd.
A third, about her haire torne her scattered haire,
Tore-off the leaues which on her crowne she bare.
This, grieueth at her stiffe and senselesse thighes:
Shee, that her stretcht-out armes in branches rise.
And whil'st with wonder they themselues behold,
The creeping barke their tender parts infold;
Then, by degrees, their bellies, breſts, and all
Except their mouths, which on their mother call.
What should shee doe? but runne to that, to this,
As fury draue, and snatcht a parting kisse?
But yet, not so suffic'd, she stroue to take
Them, from themselves, and downe the branches brake:
From whence, as from a wound, pure blood did glide.
O pitty, Mother! (still the wounded cry'd)
Nor teare vs in our Trees! O! now adieu!
With that, the barke their lips together drew.
From these cleere dropping trees, teares yearly flow:
They, hardned by the Sunne, to Amber grow;
Which, on the moisture-giuing Riuier spent,
To *Roman* Ladies, as his gift, is sent.

^a *Sthenelian Cygnus* at that time was there,
A-kin to *Phaëton*, in loue, more neere.
He, leaving State (who in ^b *Liguria* reign'd,
Which Cities great and populous contain'd)
Fil'd with complaints the Riuier-chiding floods,
The fedge banks, and late augmented Woods.
At length, his voice grew small: white plume contends
In whitenesse with his haire: his neck ascends.
Red filmes vnite his toes: armes turne to wings:
His mouth, a flat blunt bill, that sadly sings.
Become a Swan, remembering how vniust
Ioue's lightning was, nor Heaven, nor him will trust.
Whom Lakes and Ponds (detesting fire) delight;
And Floods, to Flames in nature opposite.

The wofull Father to dead *Phaëton*,
Him-selfe neglecting (all his lustre gon,
As when eclips'd) day, light, his owne life hates;
And loued griefe, with anger, aggravates.
Refusing to illuminate the Earth.

Enough, too much my toyle! borne with the birth
Of Time, (as restless;) without end, regard,
Or honour: recompenc't with this reward!

G

Some

CYGNUS.

^a The sonne of *Sthenelus* by the sister of *Clymene*.
^b That part of Italy which lies about *Genoa*.

Some other now may on my Chariot sit.
If all of you confesse your selues vnfit;
Let *Ioue* ascend: that he (when he shall trie)
At length may lay his murd'ring thunder by.
Then will he finde, that he, who could not guide
Those fire-hoof'd Steeds, deseru'd not to haue dy'd.

The Gods stand round about him, and request
That endlesse Night might not the World inuest.
Even *Ioue* excus'd his lightning, and intreats:
Which, like a King, he intermixt with threats.
Displeas'd *Phabus*, hardly reconcil'd,
Takes vp his Steeds, as yet with horror wild.
On whom he vents his spleen: and, though they run,
Helathes, and vpbraids them with his Son.

a *Iupiter*.
CALISTO

a The Thunderer then walks the ample Round
Of Heauens high walls, to search if all were found.
When finding nothing there by fire decay'd;
He Earth, and humane industries suruay'd.
Arcadia chiefly exerciz'd his cares;
There, Springs and streames, that durst not run, repair's;
The Fields with Grasse, the Trees with leaues indue's,
And wither'd Woods with vanisht Shades renew's.

b *Calisto*, a Nymph of *Nona*
era, a mountaine of *Arcadia*.

Off passing too and fro, a *Nonacrine*
The God inflam'd, her beautie, more diuine!
'Twas not her Art to spin, nor with much care
And fine varietie to trick her haire;
But, with a zone, her looser garments bound,
And her rude tresses in a Fillet wound:
Now armed with a Dart, now with a Bowe:
A Squire of *Phobe's*, d *Manalus* did knowe
None more in grace, of all her Virgin throng:
But, Favorites in fauour last not long.

c *Diana*,
d A mountaine of *Arcadia*
where *Diana* used to hunt.

The parted Day in equall ballance held,
A Wood shee entred, as yet never feld.
There from her shoulders, shee her Quiver takes,
Vnbends her Bowe, and, tyr'd with hunting, makes
The flowry-mantled Earth her happy bed;
And on her painted Quiver layes her head.
When *Ioue* the Nymph without a guard did see
In such a posture; This stealth, said he,
My Wife shall never knowe: or, say shee did;
Who, ah, who would not for her sake be chid!
Diana's shape and habit them indew'd,
He said; My Huntresse, where hast thou pursu'd
This morning's chase? She, rising, made reply;
Haile Pow'r, more great than *Ioue* (though *Ioue* stood by)
In my esteeme---- He smil'd: and gladly heard
Himselfe, by her, before Him-selfe prefer'd;
And kist. His kisses too intemperate grow;
Not such as Maids on Maidens doe bestow.

His

His strict imbracements her narration stay'd;
And, by his crime, his owne deceit betray'd.
Shee did what Woman could to force her Fate;
(Would *Iuno* saw! it would her spleene abate)
Although, as much as Woman could, she stroue;
What Woman, or, who can contend with *Ioue*!
The Victor hies him to th' æthereall States.
The Woods, as guiltie of her wrongs, shee hates;
Almost forgetting, as from thence shee flung,
Her Quiver, and the Bowe which by it hung.
High *Manalus* d *Distynna* with her traine
Now entering, pleas'd with the quarry slaine,
Beheld, and call'd her: call'd vpon, shee fled;
And in her semblance *Iupiter* doth dread.
But, when shee saw the attending Nymphs appeare,
Shee troops amongst them, and diuers her feare.
Ah, how our faults are in our faces read!
With eyes scarce ever rais'd, shee hangs the head:
Nor perks shee now, as shee was wont to doe,
By *Cynthia's* side, nor leads the starry crew.
Though mute shee be, her violated frame
Selfe-guiltie blushes silently proclaime.
But that a Maid, *Diana* the ill hid
Had soone esp'y'd: they say, her lie Nymphs did.

a *Diana* so called of the
toiles wherewith they take
wild beasts, by her first in-
vented.

b *Diana* of *Cythera* a mount-
taine of *Delos*, where she was
taught to haue beene booke.

c Increasing Moones.
d *Apollon*, or the Sunne.

Nine e Crescents now had made their Orbs compleat;
When, faint with labour, and d her brothers heat,
Shee takes the shades, clost by the murmuring
And siluer current of a fruitfull Spring.
The place much prays'd, the streame as coole as cleere
Her faire feet glads. No Spyes, said she, be here:
Here will we our disrobed bodies dip.
Calisto blusht: the rest their faire lims strip.
And her perforce vncloth'd, that sought delays,
Who, with her body, her offence displays.
They, all abasht, yet loath to haue it spy'd,
Striuing her belly with their hands to hide;
Avant, said *Cynthia*, get thee from our traine;
Nor, with thy lims, this sacred Fountaine staine:
This knew the e Matron of the Thunderer;
Whole thoughts, to fitter times, reuenge defer:
Nor long delay's; for, *Arcas* (which more scorne
And griefe prouok'd) was of the Lady borne.

a *Iuno*.

Beheld with ire, which turn'd her eyes to flame;
Must thou be fruitfull too, to blaze my shame;
And propagate the wrong? And must he be
A liuing infamie to *Ioue* and me?
I'll not indur't: That so false pleasing shape,
Which drew my husband to thy willing rape,
I sure shall spoile. This said, her bare the wound
About her hand, and dragg'd her on the ground.

e 1

G 2

Her

Her hands, for pittie heau'd (so smooth, so faire !)
 Grew forthwith rough, and horrid with blacke haire.
 Her dainty hands (which, swift deformity
 Converts to pawes) the place of feet supply.
 The mouth, so prays'd by *Jane* (that late to sin
 Entic't a God) now horribly doth grin.
 And, lest thee might too powerfully beleeve,
 Shee instantly bereft her of her speech:
 In stead whereof, a noyse ascends her hoarse
 And rumbling throte, which terror doth enforce;
 Although a Beare, her minde shee still possesse,
 And with continuall grones her grieve expresse;
 With pawes stretcht vnto heauen, accus'd her fate:
 And whom shee could not call, she thought ingrate.
 How oft, afraid to keep the Wood's alone,
 Sought she the house and fields that were her owne!
 How often, chased by the following crie,
 Th' affrighted Huntresse from her hounds did flie!
 Oft she (the Wood's wild foragers espy'd)
 Fogetting what she was, her selfe would hide:
 A Beare, yet trembles at the sight of Beares;
 And Wolves (a her Father then amongst them) feares.
 When (lo!) ^a *Lycaon's* Grand-child thither drew,
 Thrice fve yeares old, nor of his Mother knew;
 While he pursues the chace and salvage spoiles
 (The *Erymanthian* Woods begirt with toyles)
 Her he encounters. *Arcas* seene, shee stay'd,
 And would haue ta'ne acquaintance. He, afraid,
 Stared vpon her with a constant eye;
 And backward stept, as shee approached nye.
 About to wound her vndefended brest:
 The King of Gods, who did the fact detest,
 With them, the crime with-drew, and both conuaid
 To heauen, now ^c neighbouring Constellations made.
Saturnia (sweld to see her Rivall shine)
 Amongst the Starres, shee stoops to *Neptun's* brine;
 Gray ^e *Tetys* and the old *Oceanus*
 (Grac't by the Deities) accoasting thus:
 Aske you why I, the *Qucene* of Gods, am come
 From blest aboads? Another holds my roome,
 When Nights blacke mantle shall the World infold;
 My wounds (those honour'd Starres) you may behold;
 There, where the ^f shortest Circle, at the end
 Of all the turning Axeltree, doth bend,
 Who would not injurie the wife of *Jove*;
 When our worst punishments preferments prouide
 How great our ad! how is our powre display'd!
 Vnform'd a Woman, and a Goddesse made.
 Thus we the guile forgoe! Thus, thus we our
 Revenge advance, I such, and so great our powre!

^a *Lycaon*: of whom in the first
 booke.
^b *Arcas*, the son of *Callisto* the
 daughter of *Jason*.

^c *Callisto* converted into the
 greater Beare, and *Arcas* into
 the lesser.
^d *Jane*, the daughter of *Sa-
 turne*.
^e *Tetys* seemed, as by *Orpheus*, the
 most ancient of the Gods,
 from whom the rest, as all
 things besides, had their ori-
 ginal. A tradition from the
 the Spirits moving vpon the
 waters (which covered all in
 the beginning) hatching, as it
 were, & produ- ing all things
 out of them.
^f The Artick Circle.

Let

Let him vnbeast the beast (as heretofore
^a *Phoronis*) and her wanton shape restore.
 Why doth he not *Lycaon's* daughter weed,
 Reiecting me, and place her in his bed?
 But, you who once my carefull ^b Nurfs were,
 If my indignities doe touch you neere,
 Command you that the ^c seven *Triones* keepe
 Their lazie Waite out of your sacred Deepe.
 From thence, those starres, the price of whoredome, driue;
 Nor let th' impure in your pure Surges diue.
^d They both assent. Her Peacocks to the skyes
 Their Goddesse draw; late stuck with *Argus* eyes.
 Thou too, thou prating Raven, turn'd as late
 From white to blacke, by well-deserued Fate.
 (The spotlesse silver Doue was not more white,
 Nor Swans which in the running Brookes delight:
 Nor yet that vigilant Fowle, whose gagging shall
 Hereafter free th' attempted Capitoll.)
 Thy tongue, thy tell-tale tongue did thee vndoe:
 And what was white, is now of fable heu.
 The *Palme*, *Coronis*, of *Larissa*, bare
 From all th' ^e *Aemonian* Dames for match lesse faire.
 Who dearly, ^f *Delphian*, was belou'd by thee;
 As long as chaste, or from detection free:
 But, ^g *Phabus* Bird her scapes did soone descrie:
 Nor could they charme th' inexorable Spie:
 Whom, flying to his Lord, the Crowe pursewes
 (As talkatiue as he) to knowe the newes;
 And, knowing, said: Thy selfe thou dost ingage
 By thanklesse service: slight not my preface.
 Knowe what I was, and am: through all my time
 My actions list: thou'lt find my faith my crime.
 For ^h *Pallas*, on a day, in chest compos'd
 Of *Attick* Osiars, privately inclos'd
 Her *Erichthonius* (whom no Woman bare)
 Committed to the custody and care
 Of three faire Virgin Nymphs, that daughters were
 To Prudent *Cecrops*, ⁱ who two shapes did beare:
 Not told what it contain'd; but, charg'd that they
 Her secrets should not to themselves betray.
 These from an Elme I (vnesp'y'd) espy.
 Faire *Herse* and *Pandora's* faithfully
 Performe their charge. *Aglauros* then did call
 Her fearefull sisters, and vnities with-all
 The wicker Cabinets, whose twigs containe
 An infant, ray sed on a Dragon's trayne.
 This, I my Goddesse told; and for reward,
 Am now cashiered from *Minerva's* Guard,
 The Bird of Night preferd. Beware by mee:
 Not too officiously tell all you see.

^a *Phoronis*, the sister of *Phryneus*,
 who succceded *Lycaon* in
 the Kingdom of *Argos*.
^b The *Aie*, which is *Juno*, be-
 ing nourished by *Oceanus* &
Tetys; or the element of
 water.
^c The greater & lesser Beare.
 Those faven fowles re-
 sembling a Flow share, and
 theret called *Triones*.
^d In that they never ser to
 those that are on this side
 the Northerne Tropique.

^e The *Gauls*, attempting to
 scale the Capitoll by night,
 were discovered by the gag-
 gling of *Gese*, and repulsed by
Minerva, for the same furna-
 mied *Capitollus*.
^f *Aradus*, of *Delphos*, where he
 had his most celebrated
 Temple.

^g The *Raven*.

ERICHTHONIUS

^h *Minerva* called *Pallas* of the
 slaying of her Launce.

ⁱ See the Comment.

^k See the Comment.

The *Owl*.

Truth

G 3

Truth is, I neuer to that place aspir'd,
 She gaue it me, vnought-too, vn-desir'd:
 Were *Pallas* askt, though angry, yet knowe I
 That angry *Pallas* would not this deny.
 Me had King *Coronius*, great in fame,
 Through happy *Phoebe*, by a royall Dame.
 Rich suiters I (despise me not) had store:
 My beautie wrackt me. Walking on the shore,
 As leasurely as now I vse to goe,
 Cold *Neptune* law me, and with lust did glowe.
 The time, his prayr's, and prayfes spent in vaines
 What would not yeeld, he offers to constraîne;
 And followes me that fled. The harder strand
 Behind me left, and tyr'd with yielding land,
 To Gods and Men I crie. No humane aid
 Was then at hand: * a Maid releues a Maid.
 For, as to heauen my trembling armes I threw;
 My armes cole-black with howering feathers grew.
 My Robe I from my shoulders thought to throwe:
 But, that was plume, and to my skin did growe.
 With hands to beat my naked brest, I crie:
 But, neither brest to beat, nor hands, had I.
 Running, in sand I sunke not as before;
 But, me the scarce-toucht Earth, vnburden'd bore.
 Forth-with, I lightly through the Ayre ascend;
 And on *Minerva*, without blame, attend.
 But, what was this; when she, whose wicked deeds
 Vnwoman'd her, in our lost grace succeeds?
 For, know (no more then through all *Leibes* spread)
Nyctimene desir'd her Fathers bed.
 Though now a Bird; yet, full of guilt, the sight,
 The Day, she shuns, and masks her shame in Night.
 About her, all our winged troops repayre;
 And, with inuestiues, chase her through the Ayre.
 To her, the Rauens: Mischiefe thee surprise
 For staying me. Vaine Omen's I despise,
 Then, forward flew; and told the hurtfull truth
 Of lost *Coronis*, and th' *Æmonian* Youth.
 The harp drops from his hand: and from his head
 The Laurell fell: his chearfull colour fled.
 Transported with his rage, his bow he tooke,
 And with inevitable arrow strooke
 That brest, which he so oft to his had ioyn'd:
 Shee shrieks; and from the deadly wound doth wind
 The biting Steele, pursu'd with streames of blood,
 That bar'd her pure white in a crimson Flood:
 And said, Though this be due, yet, *Phœbus*, I
 Might first haue reem'd: now, two in one must die.
 Shee faints: for't life in her blood's torrent swims:
 And stifning cold benums her senselesse limbs.

a *Minerva*.

NYCTIMENE.

b The daughter of *Xystus*
King of *Lesbos*.CORONIS OF
LARISSA.c *Æschius*.

His crueltie, to her he lou'd, too late,
 He now repenteth, and him-selfe doth hate,
 Who lent an eare, whom rage could so incense:
 He hates his Bird, by whom he knew th' offence;
 He hates his Art, his quiver, and his Bowe;
 Then, takes her vp, and all his skill doth shewe.
 But (ah!) too late: to vanquish Fate he tries;
 And furgerie, without successe, applies.
 Which when he saw, and saw the funerall pyle
 Prepared to deuoure so deare a spoyle;
 He deeply grones (for no celestiall eye
 May the head a teare) as when a Cow stands by
 And lowes alowd to see th' advanced mall
 Vpon the fore-head of her suckling fall.
 And now vn-car'd-for odours pow'r'd vpon her;
 And vndue death with all due rites doth honour.
 But, *Phœbus*, not induring that * his seed
 (And that by her) the greedie Fire should feed,
 Snatcht it both from her womb, and from the flame;
 And to the b two-shap't *Chiron* brought the same.
 The white-plum'd Rauens, who reward expects,
 He turnes to black; and for his truth reiects.
 It pleas'd the c Halfe-horse to be so employ'd;
 Who in his honourable trouble ioy'd.
 Behold: the *Centaurs*' daughter with red haire,
 Whom formerly the Nymph *Caricle* bare
 By the swift River, and *Ocyroe* nam'd;
 Who had her Father's healthfull Art disclaym'd,
 To sing the depth of Fates: Now, when her brest
 Was by the prophesying rage posselt,
 And that th' included d God inflam'd her minde;
 Beholding of the Babe, she thus diuin'd:
 Health-giuer to the World, grow Infant, grow;
 To whom mortalitie so much shall owe,
 Fled Soules thou shalt restore to their abodes:
 * And once against the pleasure of the Gods.
 To doe the like, thy f Grand-fires flames denie:
 And thou, begotten by a God, must die.
 ‡ Thou, of a bloodlesse corps, a God shalt be:
 And Nature twice shall be renew'd in thee.
 And you, deare Father, not a Mortall now;
 To whom the Fates eternitie allow;
 Shall wish to die, b then when your wound shall smart
 With Serpents blood, and flight your helpelesse Art.
 Relenting Fates will pirtie you with death,
 Against their Law, and stop your groning breath.
 Not all yet said, her sighs in stormes arise;
 And ill-aboding teares burst from her eyes.
 Then, thus: My Fates prevent me: lo, they tie
 My falt'ring tongue, and farther speech deny.

c *Æsculapius*.b The iust Centaure, the in-
venter of Chirurgery: of
whom that art is called.
THE RAVEN.
c *Chiron*.d *Apollo*, the author of Pro-
phetic.

ÆSCULAPIVS.

e For reioyning the seate-
red limbs of *Hippolitus*,
f *Lapetus*, the Father of *Apollo*,
as he of *Æsculapius*,
g See the Comment,
CHIRONh Hurt in the foot by the cas-
suall fall of one of *Hercules*'
arrows infected with the
blood of *Hydra*.

OCYRRHOE.

Alas!

His

Alas ! these Arts not of that value be,
That they should draw the wrath of Heaven on me !
O, rather would I nothing had fore-knownne !
My lookes seeme now not humane, nor my owne.
I long to feed on grasse : I long to run
About the spacious fields. Woe's me, vndone !
Into a Mare (my kindred's shape) I grow :

a Centaure.

Yet, why throughout : a my Father but halfe so.
The end of her complaint you scarce could heare
To vnderstand: her words confus'd were.
Forth-with, nor words, nor neighings, she exprest;
Her voice yet more inclining to the beast :
Then, neigh'd out-right. Within a litle space,
Her down-thrust armes vpon the Meddow pace.
Her fingers ioyned : one hoofe five nayles vnited:
Her head and neck enlarge, not now vp-right :
Her traying garment to a trayne extends :
Her dangling haire vpon her crest descends :
Her voice and shape at once transform'd became :

b Euipe: which signifies the faire Mare.

b And to it selfe the Monster giues a name.

Old *Chiron* weeps; and *Phæbus*, vainly cries
On thee to change the changelesse Destinies.
Admit thou could'st : thee, from thy selfe expeld,
Then *Elis*, and *Messenian* pastures held.

APOLLO A
HEARDS-MAN.

It was the time when, cloth'd in Neat-herds weeds,
Thou play'd'st vpon vnequall feuen-fold Reeds :
Whil't thee thy Pipe delights, whil't cares of loue
Thy soule possesse, and other cares remoue ;
Thy Oxen in the fields of *Pylus* stray :
Observed by the crafty sonne of *May*,
Forthwith he secretly conueyes them thence,
In vntaict Woods concealing his offence.

c Mercury.

BATTUS.

d Celebrated by Homer: this *Neleus* was King of *Pylus*, and Father to *Nellor*.

None saw but *Battus*, in that Country bred ;
Who wealthy *Neleus* d famous horses fed.
Him only he misdoubts: then, (t'ane a-part)
Stranger, said *Mercury*, what ere thou art ;
If any for this Herd by chance enquire,
Conceale thy knowledge: and receiue, for hire,
This white-hair'd Cow. He tooke her, and reply'd,
Be safe; thy theft shall sooner be descry'd
By yonder stone, then me ; and shew'd a stone.
Ioue's sonne departs, and straight returns vnknownne
(A seeming Clowne in forme and voice) who said:
Saw'st thou no Cattle through these fields convey'd ?

e Such vaine and superfluous reputations were called in *Greece* *dynique*, from whence it is an idle Poet; in here country used by *Quid*. *Finetour*; in that the supposed Messenger and interpreter to *Iupiter*.

Detect the theft ; in their recoverie ioyned:
And, lo, this Heifer, with her Bull, is thine,
He (the reward redoubl'd) answer'd : There
e Beneath those hills, beneath those hills they were.
Then, *Hermes*, laughing lowd, What, knaue, I say,
Me to my selfe; me to my selfe betray ?

Then

Then, a to a Touch-stone turn'd his perjur'd brest ;
Wholenature now is in that name exprest.

Hence, he, who beares the b *Caduceus*, springs
Through boundlesse ayre, & views, from stretcht-out wings,

c *Munychian* fields, d *Minerva's* loued soyle,

e *Lycæum*, exercis'd with learned toyle.

By chance, vpon that day it did befall,

When to her Fane, prepar'd for festiual,

In crown'd baskets on their shining haire,

The Virgin-trayne her sacrifices bare :

Returning, these the winged God doth view ;

Who not forth-right, but in a circuit flew.

As when a greedie Kite fresh entrails spies,

Fearing to stoop for those that sacrifice,

Strikes circles through the ayre, nor farre remoues ;

But, with fixt eyes reverts to what he loues:

So, swift f *Cyllenius* o're the *Attick* towers,

In ayrie windings circularly scowers.

As g *Lucifer* out-shines each other Starre ;

As silver *Phæbe*, *Lucifer*, so farre

Did *Herse* all the other Virgins stayne ;

The glory of that pomp, and of her trayne.

Loue-stuck, he burnes as in the Ayre he hung.

A bullet by h *Balarian* Slinger flung,

Increaseth so in fervor as it flies ;

And findes the fire it had not, in the skyes.

From Heaven, he stoops to more affected Earth :

Not now disguis'd like one of humane birth ;

Such confidence his beauteous parts impart,

Which, though diuine, he striues to grace by Art.

He curls his haire, his mantle, wrought with gold,

He in the most becomming garb doth fold,

And his fine feet adorne: then, in his hand

Takes his i sleep-causing and expelling wand.

Three rooms there were within the faire coniect

Of *Cecrop's* house, with Ivory arches deckt:

Pandrosa and *Aglæus* on each side

Of *Herse's* lay, *Aglæus* first esp'y'd

The sly-approaching *Mercury*: his name

Shee boldly asks, and why he thither came:

To whom, k *Pleione's* nephew: He am I

Who on *Ioue's* errands (*Ioue*, my Father) sie:

And to be plaine, to *Herse* faithfull proue :

And be an Aunt vnto our fruitfull Ioue.

Thy sister's beauties this repaire inforce :

I pray thee of a Louer take remorse:

So star'd she on him, and as much amaz'd :

l As when the on *Minerva's* secrets gaz'd :

Who asks a masse of treasure for her hire ;

And, till 'twere payd, constrain'd him to retire.

H

Warres

a The touch-stone is called *Idex*: which also signifies an Intelligencer, or tell-tale
b *Mercurius* Rod, which signifies a reconciler of dissension.

c A Promontory neere the Haven of *Athen*, where *Minychius* built the Temple of *Diana*.

d *Atlix*, sacred to *Minerva*.
e The Philosophic Schoole, which stood in a Grove without the wals of *Athen*.

f *Mercury*, of *Cyllene*, a mountaine of *Arcadia*, where hee was borne.
g The Morning Starre.

h The inhabitants of the *Balaris* (two Ilands now called *Maiorca* and *Minorca*) renowned for their slings.

i His *Caduceus*. See the Comment.
k *AGLAÏOS*.

l *Mercury* of his Grandmother *Pleione*, the wife of *Atlas* and mother of *Maiæ*.

(Whereof a litle before.

^aPallas. See the Commentary on the last Booke.

^bThe resplendent shield which was given her by Jupiter: so called of the goat-skin which covered it.

^cErichonius: the sonne of Vulcan, who is fained to reside at Lemnos, in regard of the heat of that Earth so soveraigne for fires & diseases.

^dTa'as.

^aWarres angry Goddesse cast on her a looke
That darted fire; and fetcht a sigh which shooke
Her bosome, with the ^b*Aegis* which shee wore:
Who calls to minde, how shee, not long afore,
Profanely did, against her faith, discover
The ^c*Lemnian* issue, borne without a Mother:
Now to her sister, to the God ingrate;
And by so base a meanes t' enrich her state.

Forth-with to *Envie's* caue her course she bent,
Furr'd with black filth, within a deepe descent
Betweene two hills; where *Phabus* never shoves
His chearfull face; where no winde ever blowes:
Repleat with sadnesse, and vnaquie cold;
Devoid of fire, yet still in smoak enrol'd.
Whether when as ^a the fear'd in battell came,
Shee staid before the house (that hatefull frame
Shee might not enter) and the darke doore stroke
With her bright lance; which straight in sunder broke.
There saw she *Envie* lapping Vipers blood;
And feeding on their flesh, her vices food:
And, hauing scene her, turn'd away her eyes.
The Caitiffe slowly from the ground doth rise
(Her halfe-devoured Serpents laid aside)
And forward creepeth with alazie stride;
Viewing her forme so faire; her armes, so bright;
Shee groan'd, and sigh't at such a chearfull sight.
Her body more then meager; pale her hew;
Her teeth all rustie; still shee looks askew:
Her breast with gall, her tongue with poyson fweld:
Shee only laught, when the sad sights beheld.
Her ever-waking cares exil'd soft sleepe:
Who looks on good successe, with eyes that weepe;
Repining, pines: who, wounding others, bleeds:
And on her selfe revengeth her misdeeds.

^ePallas: of the Lake *Triton*, where first shee was seene in her warlike habiliments; or rather of her wisdomes.
^fDaughters of *Cerops*.

Although ^e*Tritonia* did the Hag derest;
Yet briefly thus her pleasure she exprest:
Aglauros, one of the ^f*Cecropides*,
Doe thou infect with thy accurst disease.
This said, the hasty Goddesse doth advance
Her body, with her earth-repelling lance.
Envie cast after her a wicked eye,
Mutters, and could for very sorrow die
That such her power: a snaggy staffe then tooke
Wreathed with thornes; and her darke Caue forooke.
Wrapt in black clouds, which way so ere shee turnes,
The Corne she lodges, flowrie pastures burnes,
Crops what grows high; Townes, Nations, with her breath
Pollutes; and Vertue persecutes to death.
When shee the faire *Athenian* towres beheld,
Which so in wealth, in learned Arts exceed,

And

And feastfull Peace; to crie the scarce forbearers,
In that she saw no argument for teares.
When shee *Aglauros* lodging entred had,
Shee gladly executes what *Pallas* bade:
Her cankred hand vpon her brest she lai'd,
And crooked thornes into her heart convey'd,
And breath'd in bainefull poyson: which shee spreads
Into her bones, and through her spirits spreads.
And that her envy might not want a cause;
The God in his divinest forme shee draws:
And with it, sets before her wounded eyes
Her happy sister, and their nuptiall ioyes:
Augmenting all. These secret woes excite,
And gnaw her soule. Shee sighs all day, all night;
And with a slow infection melts away,
Like Ice before the Sunnes vncertaine ray.
Faith *Herse's* happy state such heart-burne breeds
In her black bosome, as when spiny weeds
Are set on fire: which without flame consume,
And seeme (so small their heart) to burne with fume.
Of shee resolves to die, such sights to shun:
Of, by disclosing, to haue both vndone.
Now sits she on the threshold, to prevent
The Gods access; who with lost blandishment,
And his best Art, periwades. Quoth shee; forbear,
I cannot be remou'd, if you stay here.
I to this bargain, he reply'd, will stand;
The figured doore then forces with ^a his wand.
Striuing to rise, to second her debate,
Her hips could not remoue, prest with dull waight.
Again shee struggl'd to haue stood on end:
But, those vnsupple sinewes would not bend.
Incroaching cold now enters at her nayles:
And lack of blood her veines blew branches pale's.
And as a Canker, slighting helpeless Arts,
Creeps from th' infected to the sounder parts:
So by degrees the winter of wane Death
Congeales the path of life, and stops her breath:
Nor stroue she: had she stroue to make her mone,
Voice had no way; her neck and face now stone.
There shee a bloodlesse Statue fate, all freckt:
Her spotted minde the Marble did infect.

^aHis Caduceus,

When ^b*Atlantides*, on her, prophane
Of tongue and heart, this sharp revenge had ta'ne;
He from ^c the Citty, nam'd by *Pallas*, flew
On mounting wings, and vnto heauen wick-drew.
With whom, *Ioue* thus (his loue concealing) ioyes:
Thou, faithfull Minister to my designs,
Shoot swiftly through the Ayre vnto ^d that Land,
Whose borders North-ward of thy Mother stand,

EUROPA.
^bMercury: of *Atlas*, the father of his mother.
^cAthen: See the Comment on the sixth booke.

^dA part of *Phoenicia*, which *Athen*, the mother of *Mercury*, one of the *Pleiades*, be-holds from the South.

H 2

Which

a Europa, the daughter of
King Agenor.

Which those Inhabitants *Sidonians* name:
Behold, you royall Heard: condu& the same,
From not farre distant Mountaines, to the shore.
This he dispatcht, with speed that went before
A humane thought. There, oft the princely Maid,
Accompany'd with *Tyrian* Virgins, play'd.
Loue and high Majestie agree not well;
Nor will together in one bolome dwell.
That Powre, from whom, what ere hath being, springs;
That King of Gods, who three-fork't lightning flings;
Whose nod the World's vnfixt foundation shakes,
The figure of a sensuall Bull now takes:
And, lowing, walkes vpon the tender grasse
Amongst the Heard; though he in forme surpasse.
His colour whiter then vnroden snow,
Before still-moist and thawing ^b *Auster* blow.
The flesh, in swelling rowles, adorne his neck:
His broad-spread breſt, long dangling dew-laps deck.
His hornes, though small, yet such as Art invite
To imitate, then shining gemmes more bright:
His eyes no wrath, his browes no terror threat;
His whole aspect with smiling peace repleat.
The beast, ^c *Agenor's* daughter doth admire,
So wondrous beautifull, so void of ire.
Though such, at first shee his approach did dread,
Yet forthwith toucht; and then with flowres him fed.
The Louer joyes: till he his hopes might feast,
He kist her hands, ah, scarce defers the rest!
Now, on the springing grasse, he frisks and playes:
His sides now on the golden sands he layes.
Her feare subdu'd, shee strokes his profferd breſt:
Her Virgin-hands his hornes with garlands drest.

b The South Wind.

c Europa.

The royall Maid, who now no courage lackt,
Ascends the Bull, not knowing whom shee backt.
He, to the Sea approaching, by degrees
First dips therein his hooves, anon his knees;
Then, rushing forward, beares away the prize.
Shee shrieks, and to the shore reverts her eyes:
One hand his home, the other held behind;
Her lighter garments swelling with the wind.

VPON THE SECOND BOOKE OF OVIDS METAMORPHOSIS.

THe entrance into this second booke is through the glorious Pallace of the THE PALLACE
Sunne: wherein, as some coniecture, he intimates the temple of Apollo; and MAGNIFI-
with the Portico and Library, built by Augustus. The materials, gold, pre- CENCE OF THE
cious stones, and ivory: the workman Mulciber, a name of Vulcan, which sig- SYNNE.
nifies to moltsie, in that fire moltsies metall, and subiects it to the will of the Arti-
ficer. In this description our Poet imitates Homer in the shield of Achilles; and is
imitated by the moderne in their Screenes and Arasses. The Sunne is clothed in a
robe of scarlet, onely proper to Princes and Magistrates, expressing their power
of inflicting death by that bloody colour; which private men were of old forbidden
to weare, or resemble in any part of their garments. But he a King of the other
Starres, from whom they receaue their honour: his courtiers, the Houres, Dayes,
Months, Yeares, and Ages; the Spring, Summer, Autumne, and Winter: being
not only their Lord and moderator, but their father; the measure and vicissitude of
Time proceeding from his motion. Wherefore diuine Reason, saith Macrobius,
and not superstition, made the Poets, who in their fables of the Gods did not
swearue from the truth of Philosophy, to referre all the rest that are vnder the
sky to the various faculties of the Sun, as insinuated by his seuerall appellations;
governing the coelestiall lights, and disposing of their influences: the multi-
plicity of the Gods no other then the names of his particular virtues. The
erring World at the first acknowledging those onely for Gods whom they saw with
their eyes, and of whose glory and bounty they were sensible.

Phœbus acknowledgeth Phaeton for his son: he desires a confirmation: who
bids him aske what he will, and binds the performance by an irrevocable oath, the
oath of the Gods, infernall Styx; here called their feare and terror: acknowledging
therein a greater power then their owne, vnto which they were lyable: and with all
their mortality: for why should they feare what they neuer could see, unlesse vnto
death obvious? Why (saith Lactantius) should men cast their eyes vnto Hea-
ven, and sweare by those Gods who descend themselves into hell, and there
found that which with terror they adored? Styx is a fontaine in Arcadia at
the foot of Monacris the water thereof is a violent payson, and so corroding that no
thing can containe it but the hoofs of a Mule. With this Alexander (as is suspected)
was made away, by the treason of Antipater: not without some asperson vpon Ari-
stotle. Nor is such a virulency incredible, contracted from the quality of the earth
in her subterren current, whose exhalations I haue scene, in a dry and lightsome
cave betwene Naples and Putzoll, to kill a dog in as short a time as I am in telling
of it. From the sad effects of this fontaine, and as sad a name (for Styx as Regi-
us expounds it, signifies sorrow) was that fabulous Riuier deriued, which in wind-
ing mazes nine times infolds the infernall Monarchie. It is feined that Styx sent
her daughter Victory, the ioyfull issue of a sorrowfull mother, to assist the Gods in
their warres against the Giants: in recompence receauing this honour from Iupi-
ter, that who so euer forswore themselves by her name should for nine yeares be ba-
nished from their counsils and festiualls. Thus interpreted by Aristotle, that as
water was held to be the first and most ancient of all things; so nothing is to be pre-
ferred before, or is more holy and venerable, then the religion of an oath. But per-
haps more accurately by the Vicount of Saint Albons: How leagues betwene Prin-
ces, though confirmed by oath, together with the bonds of meritt, nature, or alliance,

PHAETON

Styx

VPON

are commonly no longer of validity then they stand with the Reasons of State, and peculiar utility. Only the obligation of necessity (represented by Styx, that fall and irrepassable river) abideth firme and vnvariable; since the breach thereof is punished with a suspension from the festiuals of the Gods; under which, by the Ancient, the Lawes, immunities, plenty and felicity of a kingdom were deciphered. Ambitious Phaeton demands of his father the guide of his chariot for one day, & therein his owne ruine. God could not punish a man more sometimes then in granting him his desires.

Quid e tim ratiore timemus.
Aut cupim' n' Quid tam dextro pe le con-
cipit. Vt it
Con ita non penitrat, vntig per-ffio
Euerter domos totas opant: ip'is
Dy faciles. Iuv. Sat. 10.

To confirme an indefinite promise by oath is altogether unlawfull: for the breach thereof is a sinne, and the performance, not seldome a greater: as instanced by Iephth and Herod. So here the father by his indulgencie destroys his son, and grants what an enemy would haue desired. Phœbus goes about to deterre him by the difficulty, horror, and danger of the enterprize. Seneca makes the generous youth reply: I like the way, and long to ascend: this, wherewith you thinke to affright, incites me: there would I stand where the Sun himselfe trembles. Virtue mounts aloft, it is the part of a poore and lazy Spirit to pursue safe things. But those hot horses disdaine to obey so weake and vnskillfull a manager: they stray from their bounds, and follow their fury, till by their irregularity they had set the whole World on a combustion. When Iupiter, least all should be deuoured in one fire, stroke the Chariot and Charioter with lightning: who fell, like a falling star into Eridanus.

Phaeton, King of the Thesports and Molossians, was said to haue beene the sonne of Phœbus, and to haue fallen from his fathers charriot, in that he first asayed to find out the course of the Sun; but was by his death prevented. And in those daies there fell such abundance of fire from heaven (which Ficinus coniectures to be the same that is mentioned by Moyses) as destroyed many of the Easterne regions: whereupon it was fained that his misguidance had set the whole world on a conflagration. But physically he is said to be the sonne of Phœbus: because Phaeton is, as the name it selfe signifies, a bright and burning inflammation, which proceeds from the Sunne: Clymene, or the water, his mother, from whom those exhalations are by the Sunne attracted. These set on fire procure a vehement beate: and therefore, the inflammation of those vapors is the son of these parents. Thunder and lightning necessarily succeed such excessive feruor: for which cause he is said to be strooke with lightning by Iupiter: and to fall into Eridanus; in that such droughts are commonly followed by inundations: That Riuer, for this good service, being made a celestiall Constellation.

This fable to the life presents a rash and ambitious Prince, inflamed with desire of glory and dominion: who in that too powerfull, attempts what so euer is about his power; and giues no limits to his ruining ambition.

Prepar'd for vengeance, desperate men
On crimes forbidden madly run.
From Heauen audacious Laphers son
To mortalls fire conuade by theft:

Pale

Pale troops of new diseases then
Sad Earth of her sick sons bereft;
And certaine Death, before but flow,
Did with a swifter motion goe.
Bold Dædalus through empty ayre
With wings, not giuen by Nature, flew.
Herculean labors Hell subdew.
Hard nothing is t'adventurous man.
Even heauen it selfe affect we dare
By our vast follies; no, nor can
Ioue lay his vengefull thunder by;
Still vrg'd by our impiety.

In that rash and vnexperienced, he is said to be a boy, and refractory to counsell (with out which, Power is her owne destruction) and therefore altogether vnfit for gouernment; which requires mature advice, and supernaturall knowledge, it being of mortall things the most difficult. The first ascent is steepe and painefull; the whole race full of care, offeare, and danger of precipitation, pursued by envy, detraction, and practise; encountering with Bulls, Centaures, Lyons, Scorpions, and such-like monsters; too powerfull subiects, who wish their ambition and factions disturbe the publique tranquillity. The horses of the Sun are the common people; unruly, fierce, and prone to innovation: who finding the weaknesse of their Prince, fly out into all exorbitancies to a general confusion. These, by the aduice of Phœbus, are rather to be curbed then incensed, not by cruelty, but a moderate severity: well instituted and well executed lawes being the proper reynes to such horses. So Princes are to run a regular course, and follow the steps of their noble Progenitors: neither to incline to the right hand nor the left; not to ascend too high, nor descend too low: (as Apollonius answered Adrian, that Nero lost his empire by the sometimes over-strung, and sometimes too much slackening the strings of his instrument): Pride diminishing loue, and facility authority: or to attempt what is above their power, or to fall beneath it, the middle way being only safe; which not obserued by our lusty Phaeton accelerates his ruine. This also may allude vnto those, who straying from their proper spheres, their kingdoms; set the World on fire with the flame of warre, which seemes too little for their insatiate ambition.

One World suffic'd not the Pellaan King:
Th'vnhappy Youth sweats in that narrow ring:
As ifto Gyarus sea-girt rocks confin'd:
But Babylon once centred, this great Mind
A little Vrne-contents. Death only can
Define the true dimensions of a man.

To whom Cyrus, and Artila the Hun, may be added, no lesse plagues to mankind, then deuasting conflagrations: all perishing in the end by the lightning of the diuine vengeance.

They attribute a Chariot to the Sun in regard of the swiftnesse of his motions; & to expresse what is beyond the obiect of the sense by that which is subiect vnto it: Sunne. They make it of Gold and reflecting stones, in regard of his splendor; and that Gold is the metall appropriated to that Planet, bestowing riches on those in whose nativity he predominates. In the wheelers of the celestiall chariots they placed eight spokes

Post ignem ethere domo
Subulatum, macies & mura febrium
Teris incubuit color:
Semotis, prius terda nescissim
Lethi corruptus gradum.
Euerus vacuum Dædalus ætra
Pennis non homini datus.
Percepit Acheronta Herculeus labor.
Nil mortalibus arduum est.
Cædem ipsum petimus Iulius; atq;
Per nostrum patimur scelus
Iracundi Iouem punire fulmine.
Horat. l. 1. ode 3.

Vnus Pelloz iuueni non sufficit orbis
Rheus infelix angulo limite mundi,
P'it Gyarus clauis (scopis, peratq; Scripio,
Cum Iouem a signis mundum intraverit
orbem
Scorophago contentus erit. Idem (sola fatetur
Quæstula sint hominum corpora) —
Iuv. Sat. 10.

And xon' a perpti
G'et' amara rati ter vultum nefas.
And a lapitigenus
Igna fraude mala gentibus intulit:

spokes to declare how the celestiall motions about the eighth sphere were beyond the extent of humane observation. His horses, as their names expresse, are no other then light and heat; whereof the Sun is the fountaine. Wherefore horses and chariots were consecrated unto him by the Idolatrous Iewes; as the former sacrificed by the Persians and Lacedemonians. His horses are harnessed and brought forth by the houres, which are the ministers of time.

The tract of his wheelles, is the Ecliptick line, and the beasts he encounters the signes in the Zodiack. But this is his annuall course, and not his diurnall, wherein he describes almost a parallell to the Equinoctiall. He was held for a God, in that the author of life, of health, and producing what is beneficiall to man. Reputed by the ancient, The image of God in the World; inspiring our minds with wisdom and iustice: in himselfe an example of gouernment, iustice, and munificency.

Lucifer (that is, a bringer of light) is here said to fore-runne Aurora, or the morning; and last of all to resigne his place, in that the last starre which shineth. This is the beautifull Planet of Venus; which, when it riseth before the Sunne, is the Morning starre, and setting after it, the Evening.

Lucifer.

Qualis est primas referens tenebras
Nuncius Noctis, modo letus, vultus
Hesperus, pulcherrimum tenebris
Lucifer idem. Sen. in Hipp.

Now Sea-bath'd Hesperus, who brings
Night on, and first displaces, his winges:
Now, radiant Lucifer, who day
Exalting, chafes night away.

In regard that her course is sometimes swifter then the Sunns, and at an other time slower, yet neuer farre off, and fulfilling the same period. A part of the yeare she is about him; and then most resplendent, in that halfe illuminated by his rayes: shining too vs. ward: & a part beneath, when appearing horned, as found out by the new perspective. As Lucifer Aurora, so Aurora ushers the Sunne, which is the light reflecting from his orbs before he ascendeth our Horizon, vpon the grosser ayre, and condensed vapors: and from thence throwne downe, as from a concave glasse, by repercussion. In winter, for want of heat to raise the low exhalations, the twilight is shorter: in Summer longer, and longer as neerer to the Arcticke circle, by reason of the oblique descent of the Sun: in so much as they then in Scotland haue little night, and none at all farther Northward. Twilight begins with vs for the most part when the Sunne is 19 degrees beneath our Horizon: which is about an houre and a quarter before, or after, his rising or setting. Homer calls the Morning rosy-fingered; and here our Poet strewes her purple gates and galleries with roses; (sained to spring from the blood of Venus, in regard of their sweetnesse and beauty) yet is not really red, but so appears through the imbecillity of our sight, and interposition of thicke rising vapors; light and darknesse procures a red, as formerly alleaged out of Aristotle.

Falling Starres.

He resembles Phaetons fall to a falling starre, or that seems to fall, which was timely added, although those fires which dart by night through the aire are so called. For one starre would ouerwhelme the whole earth; which in his owne nature is weightlesse, and not subiect to descend. These Meteors are round and compacted exhalations; which inflamed aloft, are strooke downe by the aeriall cold: and carry the name of starres, in that they resemble them both in forme and splendor, whose sloughs according to the vulgar receipt, we see often to ly on the ground like gelly.

Phaeton is said to be insombed by the Naiades, in that water extinguisheth fire. It was the custome of the Ancient not to bury those bodies which were flame by lightning:

lightning: but only to intrench them about, since no Beast nor Bird would feed on their flesh, and wit hall as they supposed not subiect to corruption.

The Heliades, the daughters of the Sunne (for so the name signifies) with immoderate griefe bewaile the death of their brother; and amidst the imbracements of their distracted mother are turned into Poplars. Great sorrowes stupefie, and wee loose the apprehension of griefe by too much grieving: more deeply wounding women then men, in regard of their naturall imbecillity. Two of these sisters he names: Phaethusa, which signifies ardor; Lampetia, shining; and here unnamed Pasiphac, which is all-tinghting. These are no other then the vertues and efficacy of the Sunne in naturall bodies. They are said to haue bene turned into trees; in that by moisture, which is Clymene, and the heat of the Sun, all vegetatiues are produced. The Poplar affects the water, and therefore the scene of this transformation is placed on the bankes of Eridanus.

PHAETONS
SISTERS.

The teares of these weeping trees convert into Amber: which is only the gum they expell by their inward vigour: and by the fine passage or straining of the iuice through the wood and bark, becomes so translucent and shining. But this by the sifter Lucian is exploded, who reports that he could neither there heare of Amber, nor see any poplar trees by that River: although Pliny writes that the women thereabout accustomed to adorne themselves with the same. Yet if this be the marrow of a tree, then most likely of the Pine, in that they resemble one another in smell; which falling on the ground, either thickned by heat or hardened by cold, is carried into the Sea by high-rising tides, or the swelling of Rivers, and cast vpon forraigne shoares: whereof no small quantity is at this day found on our coasts. That it was liquid at first is apparent by the flies and creeping things which therein are often inclosed. Whereof Martial:

The teares of
Poplars.

The Bee which Phaethus teares inclose,
As if intomb'd in her owne Nectar shows.
The merit of so great an industry:
For like enough the so desir'd to die.

Re laes, & lachry Phaethuside condita gutta,
P' videretur apia mellare clausa suo,
Dignum tantorum pretium talis ille laborum
Credibile est ipsam sic voluisse mori.
Lib 4. Ep 33.

And againe:

The gem-like liquor on the viper falls,
As on the Poplars weeping branch shee crawles:
While wondering how detain'd in that far dew,
Insensatiue in congeal'd Amber grew.
Thine, Cleopatra, now no more preferre;
The Viper hath a nobler Sepulcher.

Fletibus Etliudum ramis dum Viper a ser-
pit,
Fluxit in obstantem succina gremia strapa,
Quae dum miratur pinguis rare reuolui,
Concreto riguit vincta repente gelu.
Ne tibi regali placens, Cleopatra, sequitur
Viper a simulacrobili iacet.
Epigr. 59.

More durable then the monuments and embalming of Princes: for bodies prohibited, that they neither turne into ayre, being separated from the same, nor enter into the bodies adiacent, as of a contrary qualitie, nor haue in themselves a circulation, they will neuer change; however in themselves corruptible. But Agricola a diligent searcher into the nature of Minerals, will haue it a kinde of Bitumen, rising out of the earth by the shore: the yellow Amber being perhaps the one, and the white the other. The greatest quantitie hereof is found about the Baltick Ocean, & those Northern Regions. Boetius writes that in Shetland a peece was taken vp as big as a horse: the Priest and his Parishioners not knowing what it was, imploied it for Frankincense.

Cygnus King of Liguria repaires to the Funerall of Phaeton: and while he bewailes the fate of his kinsman, is turn'd into a Swan; delighting in the contrary Element

CYGNUS

Element to fire, and not mounting aloft, as detesting Iupiter: agreeing with the nature of this Foule, wherewith that river aboundeth. Pausanias writes that he was a Prince much addicted to Musick (as all the Ligurians by his example) and therefore fained to haue bene after his death converted into that muscalle Bird by Apollo: dedicated vnto him, not only for the harmony of his voice, but prophetically foreknowledge; who foreseeing his death, entertaynes it with songs & reioyings.

*Sic ubi fama vocant, ubi abietus in fo his
Ad vada Meandri concussit albus Olor.
Ovid. Epit. Did.*

The dying Swan, adorn'd with siluer wings,
So in the ledges of Meander sings.

But who ever heard a Swan sing? A fiction invented by Greece, the mother of fables, perhaps to beautify their Poems. For such is the sweetnesse and power of Poetrie, as it makes that appeare, which were in prose both false and ridiculous, to resemble the truth; and with such an incredible delight imprints it in the mindes of the hearers, as cannot be easily out-raced. This muscalle King informs vs, that Princes should not like Nero endeavour to perpetuate their names by such Sciences (although commendable in their moderate vse) least they loose their owne shape, that is, the estimation of their wisdom which is only to be preferred and exalted by a wise and temperate government. Philip of Macedon, when Alexander sung & plaid d curiously on the Harp at a banquet, in this manner reproved him; Art not thou ashamed to haue such skill in these trifles.

*Excudent alii spirantia mollius atra;
Credo equidem, vivens ducet de marmore vitas:
Orabunt cautas melius, castiq; meas
De cubent radior, & surgentia sidera dicant.
Tu regere imperio populos, Remans, memento
(Hæc tibi erant artes) pacis imponere morem;
Parcere subiectis, & debellare superbis.
Virg. Æn. 6.*

Others can statues cast in breathing brasse,
And cut in marble; which the life surpass: Others can better plead; describe the skies,
The Sunnes swift course, and starres that set and rise.
Doe thou thy people rather, Roman, guide
With iustice, and for sacred peace provide.
Be these the arts to purchase thee renowne:
Protect the humble, and the proud pull downe.

Phœbus stomacks the death of Phaëton, and denies the world his light; but is reduced by the intreats and threats of Iupiter. It is a winning way to desire what we may command: but if that faile, subordinate powers are to be compelled by the supreme, or else the offence in either is equall. Ioue like a common father, is solicitous in repairing the ruines of these disorders; but cannot order his owne affections. He burnes in love with Calisto, the daughter of Lycaon whom before he had turned into a Wolfe: and now turnes himselfe into the figure of chastities Diana Calisto's Goddesse. Vice is ashamed of vice: and so ugly, that it cannot decaie but under the pretext of Virtue, as the Diuill in the shape of an Angell of light. The virgin is deuirogenated, and cast by Diana out of her chaste assembly: whom Cupid in Lucian complains that he never could wound, in that ever exercised in hunting. But Iuno (said to be the wife of Iupiter in that the ayre is subiect to Heaven, and his sister, because both, according to Macrobius, were ingendred of the same substance) will not be so pleased. Tealouise is vnplacable, as rash as fire, & more cruell then the graue. Shee drages her by the haire, beats her with her fist, and lastly conuers her into a Beare. So loose they their faire figures, and resemble deformed beasts, who abandon their chastities; the excuse of ravishment being convinc'd by conception. Calisto signifies beauty: the more beautifull the more perspicuous their blemishes. Palaphatus reports how, hunting in the mountaines,

CALISTO.

shee entred a Cave, and there was torne in peeces by a Beare: when her companions raised this rumor of her change; the Beare coming forth alone, and shee neuer scene after. Others, how having vowed virginity, and guiltfully deflowed by the Cretan Iupiter, shee was expelled by her subiects: who fled into the woods, and there was deliuered of Arcas: wherethey lived obscurely, till impatient of so salvage a life, he attempted to kill his mother. Shee fled to Iupiter, who reconciled, & restored them to their kingdom of Arcadia. From whence grew the fable, how, when ready to haue bene slaine by Arcas, they were both assumed into heaven by compassionate Iupiter, and converted into neighbouring constellations within the Arctick circle. Those foure starres which make a quadrangle on the side of the greater Beare, are called the Waine. The three on her taile, the horses; Boötes the Waggoner. The lesser Beare consists of seven starres, in a like position: whereof the two formost are called by Sea-men the Guards; as that on the tip of his taile the North-starre, in Ptolomies time twelue Degrees from the Pole, but now within two, and yearly approaching nearer. Before the Compass was found out, the Grecians sailed by the greater Beare, called by them Helice, as the Phœnicians by the lesse, the more expert Mariners: And because they never set to those Regions, whose elevation is greater then the distance of those constellations from the Pole, they are here said to be interdicted the Ocean (the setting starres supposed of old to descend into the Sea, belike in that they held, as S. Augustine, that all was Sea under vs) at Iuno's suit to Oceanus and Tethys, by whom she was fostered: the Ayre which is Iuno, being especially procreated by rarified Water.

Arcas

Iuno is drawne into Heaven by her yoked Peacocks: in whose traine, as formerly fained, she had fixed the eyes of Argus. And as his eyes were taken for starres; so hieroglyphically they expressed might by the displayed traine of that foule. Sacred to Iuno, in that first scene in Samos her Iland: or rather in that a proud and ambitious creature, affecting high places, as of an aeriall temper: deciphering proud and ambitious men who attempt high things; riches, which morally is Iuno, being their tutelare Goddesse; hauing need of many eyes to sentinell their wealth, and prevent their downefall. The varietie of her colours shew the many vicissitudes of Fortune, which infect their mindes with cares and feares, who seeme to others so absolutely happy. The Emperour Adrian dedicated to Iuno a Peacock of gold and precious stones, in her Temple at Eubœa. The Romans in the deifying of their Empresses, accustomed to let loose a Peacock from the top of the funerall pyle: making the vulgar beleue that it was the foule of the deceased taken vp into Heaven by Iuno. And there are Coynes yet extant with the effigies of a woman on the back of an ascending Peacock, that beares the name of DIUA PAYLINA with this inscription CONSECratio. It is no lesse true then wonderfull that the flesh of this foule will never corrupt; as experienced for a twelue month by S. Augustine.

Iuno's Peacocks

Erichthonius is here fained to haue had no mother: for Vulcan, as they fable, intending to ravish Minerva, defiled the ground, from whence he had his beginning: expressed in his name which signifies Earth and Contention. Minerva being that pure elementary fire wherein nothing is ingendred, fained therefore a perpetuall Virgin, and to resist the contamination of Vulcan, our grosser fire (the sonne of Iuno in that mixed with aire) which vainly strives to ioyne with the other being clog'd and suppress by the matter that feeds it; whose heat descending on the Earth begets a multiplicitie of creatures. Others interpret Minerva for the industry of Nature, and Vulcan for Art, in that fire is so usefull to the Artificer, who not by obsequiousnesse but violence endeavours to subdue what will not be constrained, & produceth thereby imperfect conceptions, as appeares by the vaine attempts of the

ERICHTHONIUS

Chymist, in their great Elixir. They give Erichthonius the hinder parts of a Dragon; some say in that he excelled in wisdom: others, for introducing marriage among the Athenians, who before promiscuously coupled together: but chiefly in that he knew how to temper clemency with severity, according to the times, & dispositions of the people: in memoriall whereof the children of his posterity were adorned with golden Serpents. He was the fourth King of the Athenians (who of him were called the issue of the Earth; or rather in that they knew not their owne originall, or scorn'd to acknowledge it) whereof the here-mentioned Cecrops was the first: said also to have a double shape, perhaps on the former grounds, or in that his magnanimous entrance was peeced out with craft and dissimulation, as the Lion with the Foxes taylor: or taken in the better sense, in that his courage was accompanied with fore-sight and vigilancy. Paulanias writes that Erichthonius was the first that invented Chariots to conceale his deformity: and Virgil;

First Erichthonius with foure horses drew
Swift Chariots; on hot wheels the victor flew.

Primus Erichthonius curruq; quatuor
An
Lungere equos, apudq; uis inessere uictor.
Georg. l.3.

When newly borne, he was hid by Minerva in a basket; and delincred to the custody of Cecrops daughters, with charge not to open it: but disobeyed, especially by Aglauros, it is said that she and her sisters were vexed with Furies for a long time after, the terror of her inward guilt: to informe us that diuine mysteries are not to be too curiously pryed into, nor the commands of God infringed without severe punishment. In some thing the fable alludes to the history: for a child being found at Athens in the Temple of Minerva, nere to that of Vulcan, with a snake wrapt about him (a presage of succeeding eminency) it was fained to be the Sonne of Vulcan, and to haue been fostered by Minerva: concealed in her Temple, perhaps for his safetie, as Ioash in the Temple at Ierusalem; and perfidiously discovered by her Priests, the here-mentioned daughters of Cecrops. But Lactantius will haue Erichthonius to be the incestuous and long obscured issue of those forged Deities.

The Crow informs of the infidelitie of Aglauros & her sisters: Once a Nymph and changed into that bird by Minerva, to preferue her from the lust of Neptune. Chastity miraculously protects her votaries. The losse of her faire forme is recompensed by her honourable dependancy on the Goddess. In Corona, a city of the Messenians in Peloponessus, a Crow of brasse was placed on the fist of Minerva's statue, found in digging the foundation, of which it receaued that name: & from hence that bird perhaps was said to bee sacred vnto her. But now discharged her service for her vnacceptable intelligence. Silence is secure, when speaking the truth is not seldom obnoxious to danger. The Crow is the symbol of garrulity; and therefore reiected by Minerva: because much talking interrupts the meditation of the minde, & is offensive to wisdom. Moreover no Crow comes nere vnto Athens; so called of Athena, the Greeke name of Minerva, of which Cithis shee was the Patronesse; perhaps the ground of that fable. Of this Lucretius.

Est & Athenae in montibus, arui in ipso
Vertice, Palladis ad Templum Phidias
alme,
Quo monachis penitus appellunt corpora ranc
Cruentis, non cum fumens altera domus:
P/ia adu'sugiant nomina Palladis aetere,
Peruicacis canis, Graeum ut occidere poete.
Sed natura loci hoc opus officii sua vi.
Lib. 6.

To Pallas Temple, mounted in the hie
Athenian towne, no Crows their wings apply;
Although the altars steame not for the offence
Of too much diligence ext'nd from thence
By th' angry powre, as Greeken Poets sing:
For such effects from naturall causes spring.

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as the lakes of Avernus & Alphaltis were deadly to all foule that flew ouer them. Antigonis, in his Admirable Histories reports how Coronis for her ill newes (the persons of such being neuer acceptable, when contrarily the few who bring good are grations:) of the discouery of Erichthonius, was banished the towne of Athens; and therefore fained to haue beene changed into a Crow, since no Crow approacheth it. A bird of bad preface, and portending foule weather,

Th'vnlucky Crow with fullthroat raine implores,
And struts alone vpon the sandy shores.

Tum Cornix plena pluviam vocat: impletq;
Vox,
Et sola in sicca secum statiat arena,
Virg. Georg. 1.

For the Crow reioiceth in the moist and relenting Aire: in so much as shee seemes to call on the Raine which approacheth: It grieues her that the Owle should rise by her fall, hauing beene changed into that deformed shape for her filthy incest. Yet no deformity so ngly as her crime: wondered at like a prodigy in nature, and driven from the society of others; ashamed of her selfe, and skulking in the darke: when vertue, though unfortunate, shunnes not the light; a reward to it selfe, and neuer vnpraised. The Egyptians by the Crow and the Owle (to which this fable hath a reference) expresse two deadly enemies, persuing one another with immortal hatred. For the Crow destroyeth the eggs of the Owle by day, and the Owle the others by night; neither want there authors who write that their blood will not mingle. So the Owle is the hieroglyphick of death, and the Crow of long liuing. The Owle was sacred to Minerva, of which shee was called Glaucoptis: either for her gray eyes, in that those haue the best and acuteest witts, who haue eyes of that colour: or of her faculty of watching and musing; the ponders of the mind being in the silent night more recollected and vigorous: or that Athens her City so abounded with Owles, whereupon it became proverbiall: as that the Athenians stamped their coyne with that figure. Demosthenes, hauing escaped out of prison, and flying from Athens, is said to looke backe on Minerva's towne with this exclamation: O Pallas, the lady of this City, why tak'st thou delight in three such vnlucky beasts, as the Owle, the Dragon, and the People? Intending blindness by the Oxe, by the other enuy, and by the third infidelity.

The Crow by way of aduice relates these her infortunities to the Rauen: who despiseth both counsell and example, the wise directors, of our humane actions and informs Apollo of the secret imbracements of his beloued Coronis with the Thessalian Ichyer. Not the love of a God; & he of the rest the most beautifull, could confine the wandring lust of an extraneagant woman.

Trust thy ship vnto the wind;
Nor thy heart to woman-kind:
Safes faire the faithlesse flood:
Bad, or ill made strangely good.

Crede ratem ventis, animam ne crede pu-
ella,
Nauisq; est seminea tutior vnda fide.
Femina nulla bona est, vel si bona comigis
vlti
Nescio quo fato res malefacta bona est.
Reconius.

So writes the Poet-sayre, yet spent his last breath in reciting amorous verses. The hate of a wronged lover imitates the violence of his affection. Yet the one but momentary: he kills, and repents in an instant: loue is reuoked by pity: whom he slew in his rage, now dead, he does on. This fable is paralleld by that history of Herod; who had no sooner put Mariamne to death, but his loue increased with his desperation; and who could not liue with her, could not liue without her. The best therefore is not to heare, what is a misery to know: the next to giue time vnto anger; least precipitate rage leane a way to repentance; but none to recovery. Apollo hates

his

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his intelligencer, and turns his white feathers into black: to shew how hatefull they are by whom we arrive at such knowledge: whereof lone will be ever doubtfull, how apparent sooner. The Raven was sacred to Apollo; in regard of her colour, in that the Sunne makes the complexion black, whereupon in chiefe estimation with the Brachinians, so innated in the Raven that her eggs, as reported, will dye the haire, (and the teeth while a doing, if not prevented by oyle) with that colour: but according to Anaximander in his Horoscopes, because the voice of the Raven is of all other birds most significant, and therefore so accurately observed in Augury. They alone use their throates as well as their tongues in the utterance of sounds, which become thereby more intelligible. A shoemaker in Rome had a Raven which would perch every morning on the Rostra where they made their publique orations; first saluting the Emperour Tiberius, Germanicus, and Drusus Cæsar, by their names; then the people of Rome as they passed by: and that done, fly backe to his Masters stall; continuing this custome diuerse yeares together, untill in the end he was killed by the envy of an other of that trade: which the Citizens so tooke to heart, that they drave him out of the streete where he dwelt, and afterwards slew him. Then laying the dead Raven on a sumptuous bed, they carried him in great solemnity on the backs of Æthiopians, to the funerall Pyle, erected by the Appian way. Thus the people of Rome, reuenged the death of a bird, with the death of a Citizen: when in former time they not so much as enquired after the murder of Scipio Æmilianus, who had subuerbed Carthage and Numantia, giuing it those rites of funeralls which they refused to bestow upon many of their bravest Commanders.

ÆSCULAPIVS.

Æsculapius is snatched by Apollo from the wombe of his slaughtered mother: taken for the son of Apollo and Coronis; in that Coronis is the moderate moist aire, which by the impression of the Sun conceales Æsculapius, or the Giuer of health. For if the aire be not rarified by the Sun, or if contrarily overdryed by his serour, there is no salubrity: and therefore Coronis is said to be shot to death by Apollo, when his over-violent rayes, which are resembled to arrowes, doe wound the aire with a mortall pestilence. Æsculapius was also called the sonne of Apollo, in that an excellent Physitian: and those who were the inventors of such arts were acknowledged for Gods, or to be descended from them; as indued with diuine inspirations.

CHIRON.

Æsculapius is deliuered to Chiron: begotten, as they saie by Saturne on Philyra in the likeness of a horse; from whence he receaued his double proportion. A man abounding with wisdom and piety: skilfull in astrology and musique; and the first that found out the quality of hearbs; who after, for his knowledge in surgery and light handling of wounds, was called Chiron. He is said to be the sonne of Saturne and Philyra, that is of time and experience, which chiefly conduce to the perfection of that art: and to haue the shape of a horse from the newell downeward, since the cures of surgery extend not onely to men but to cattell. His daughter is called Ocyrrhoe, which is, swift-flowing, not onely in that borne by the side of a swift River; but because surgery by incision opens a passage for corrupt humors, which by their speedier flowing from their wound accelerate the cure.

OCYRRHOE.

Ocyrrhoe neglects the practise of her Fathers arts to diue into the secrets of Destiny: who prophesies thus of by-standing Æsculapius:

Health-giuer to the World, grow infant, grow;
To whom mortality so much shall owe.
Fled Soules thou shalt restore to their abodes:

And

And once against the pleasure of the Gods.
To doe the like thy Grandfires flames deny:
And thou, begotten by a God, must dy.
Thou of a bloodlesse course a God shalt be:
And nature twice shall be restor'd in thee.

He is said to restore the dead to life, in regard of his miraculous cures, when no hope was left of recovery: in so much that Pluto, as they saie, complained to Iupiter, how he would if not prevented, dispeople his kingdom: and therefore upon the rejoyning of the scattered limbs of Hyppolitus, as too audacious a performance, was stroke dead by his lightning. But Physically, Æsculapius, a giuer of health proceeding from the bounty of the Sun, and temperature of the aire, is often destroyed by pestilent inflamations, or Iupiter; falling out for the most part in the insalubrious seasons of the Spring and Autumne: when reuolving, which is, purged from those infections, and assuming new vigor, he obtaineth a deity. But the desiccation of Æsculapius should seeme to haue bene after the daies of Homer, who maketh Paon (the same with Apollo according to Macrobius) Physitian to the Gods, in the cure of Mars, then wounded by Diomed. He was fained to haue bene translated into Serpentarius, a Constellation consisting of 24. starres. In the year 1605, and in the month of October, a new starre of the first magnitude was discovered in his foot, which vanished againe in February 1606.

Ocyrrhoe converts her prophesies to her father: said to be borne immortall, in that knowledge is infinite, nor can by a mortall witt be had in perfection. That he should desire to dy, out of the dolour of an incurable wound: which he fostered in his foot, by the fall of one of Hercules arrowes dipt in the blood of Hydra. Death is a happines above immortality, if the immortall be sensible of paine or sorrow: The Gods, by giuing him leaue to dy, doe partly recompence his virtues, but fully, in placing him amongst the starres: now called Sagittarius, of the arrow he holds in his hand, as if newly extracted from his wound. And in that hee was an adorer of the Gods, and a lover of goodnesse, an Altar of starres is placed before him, as a perpetuall monument of his religion and Piety. By this the Ancient infer'd, that the Good, though often exercised with afflictions, are neuer forsaken by God, who turns their sorrow into ioy, and crownes them in the end with neuer ending glory. Ocyrrhoe concludes her prophesy with her owne approaching misfortune: like the Prophet at the destruction of Ierusalem; who crying woe to the City, and then to himselfe, was slaine with a quarry. She now repents those curious arts, which had drawne the diuine vengeance upon her; and in so doing is converted into a mare; to deterre from such profane and interdicted sciences.

Chiron in vaine implorcs the assistance of Apollo; who then was banished Apollo A heauen for a yeare, for killing the Cyclops who made the lightning which slew his son Phæton, who liable to humane necessities, was inforced to keepe the cattell of Admetus King of Thessaly: or rather kept them for the loue of his daughter, as is here insinuated. This Apollo (for many there were of that name, the actions of all likely attributed to one) was King of Arcadia, expelled by his subjects for his too severe government: who falling from a kingdom to a meane condition, was said to haue bene banished heauen. He flying to Admetus for succor, receaued from him the command of those people who dwelt about the riuer Amphrissus. And because all Kings were called anciently Pastors, he therefore was fained to haue bene his herds-man. But rather incline we to the physycall sense of this fable; said to feede his cattell; in that the Sunne nourisheth not onely cattell, but what

euer

ever else is by the earth produced, and therefore called by Homer the universall Pastor.

Mercuries theft. Mercury is first introduced to steale away his oxen: which he did, according to Homer, the first day he was borne.

*Edimus in mare, citharam pulsant eodem
Luce, boves Phœbo celavit uisus: e raptis.
Hym. Mer.*

*Te boues amant nifi reddidisses
Per dolum amicos, pictum minisci
Pecudem terret, viduas plangit et a.
Risit Apollo.
Hor. l. 1. ode 10.*

Borne, in the morne vpon the harpe he plaid:
At night from Phœbus his stolne steeres conuaid.

And soone after his arrowes:

While thee, ô boy, he threatned fore,
Vnlesse thou would'st his steeres restore;
His quiuer scene without a shaft
Apollo laugh't.

He is said also to haue stolne Vulcans tooles out of his shop, Venus girdle from her waist, Jupiters scepter, when yet a child; and had stolne his lightning, but that he feared the burning of his fingers. This was deuised, not only in that eloquence hath a bewitching power to deceive; but because those in whose horoscope Mercury predominates, are crafty, subtil, and theeuish; that hot and dry Planet hauing such variety of motions and tergiversations: wherevpon adored by Merchants, thieues and impostors. Nor wanted they a Goddesse to this cheating God.

*Ioue pater, clare clare cum dixit Apollo:
Lætra minus mercurius audiri, pulchra La-
urina
Dæmni fallere, da iulium sanctumq; videri
Neclem peccatis, & fraudibus obice nubes.
Hor. Epit. 16.*

BATTVS.

Battus for a double reward betraying Mercury to himselfe was transformed into a Touch-stone, (signifying in the Latin, an appeacher) the meed of his avarice and perjury. By Battus our Ovid intends a foolish poet of that name, redounding with vaine and tedious repetitions, whereof he here giueth an example: the like of him being called Battolonia.

Mercuries
Caduceus.

Mercury flies from hence vnto Athens, bearing his Caduceus in his hand: a rod wound about with a male and a female Serpent, who gently neere the top conuert to each other, signifying the assurance of peace and concord, as the wings aboue the velocity of the mind. It is said to assuage the rage of the Sea, in that contentions are appeased by the power of eloquence and the discrete negotiations of Embassadors. Of whose farther virtues thus Virgill.

*..... hac animas ille vocat Orco
Pallentes, albas (sub tristia) Tartara misce:
Dæmones, adimiq; & laniata morte re-
figit.
Illa freta agis ventos, ex turba trahit
Nubila.
Æn. l. 4.*

For Mercury taught that no man came into the World, or went out of it, without the diuine appointments: and therefore was said to passe betwene Iupiter and Pluto, fetching Ghosts from the vnder-shadows, & carrying them thither. So in that dreames were held to be inspired from above, and calling that diuine inspiration Mercury (the messenger betwene God and man) they attributed this vertue to his rod, of producing and expelling them.

Mercury

AGLAUROS:

Mercury is in loue with Herse, solicites her sister Aglauros for access: shee demands a masse of Gold, and will be paid before hand; wherein as crafty as covetous: well knowing that ill deeds, when done, are seldome rewarded. Covetousnesse is unsatiable as the graue, without shame, respect, or naturall affections. But Pallas directs her by Envy, a more Serpentine vice. Her Cane in the bottom of a deepe Dale; to shew how shee dwells in bafe and abscit Spirits, but never in the high & heroicall. This her habitation is repleat with vnaistie cold, and a grosse humidity. For such, as Physicians obserue, is the blood of the Enuious; the cause of that palenesse and macilency in their lookes and constitutions. It is not lawfull for Pallas to enter her Cane; that is, for Virtue to commix with Envy: although Envy be alwaies a follower of Virtue. Shee forceth her doore with her Lance, nor intreats but commands her; as a vassall, and the executioner of the Diuine vengeance. Envy is here said to pursue her with a wicked eye, for it was the opinion of most of the Ancient that the eyes of the enuious doe not seldome fascinate, by emitting malignant and virulent spirits, which infect the spirits of another; of greatest force when the cast of the eye is oblique, as formerly insinuated by our Author: and then most dangerous when they glance at such as are full of ioy, and in the height of their glory; whose spirits come forth into the outward parts, and receaue the percussion at a neerer distance: in so much as it hath bene observed, that they, when the triumphs were ended, haue bene ill disposed for many daies after. But the nature of Envy, her forme, and effects, are here so painted to the life, as nothing can be added to her character. Aglauros infected with this poison, proves ingratefull both to the God and her sister, the vnseparable symptoms of that disease; and afflicts her selfe by comparison: who interposing what her selfe dispaired of, is turned into a speckled stone; the one presenting the staines of her minde, and the other her impudence. And it is a sad truth, that the aduancement of a sister or a brother about one another either in loue or fortune, is more enuied then a strangers; and often produces cruell effects, especially if rivals. Cardinal Hippolito d' Este, pull'd out the eyes of his brother Iulio, because his sweetnesse pleased too much the eyes of his Mistresse; and how sisters haue made one another away vpon the like occasion, is frequent in story. Now perhaps the body of Aglauros found stiffe with death, and freckled with poison, wherewith shee desperately ended her tormenting envy, might giue invention to this fable of her transformation. Apelles, the first that presented passions in picture, which since is growne to so great perfection, expressed in this manner those concomitant vices. On a tribunnall sate a man with the cares of an Asse, who beckned to approaching Calumnie: besides him two attending haggas, Suspicion, and Ignorance. The figure of Calumnie seemed full of haile; and although neatly trickt, yet with such a looke and gesture as expressed the wrath and rancor of her bosome. In her left hand she held a flaming fire-brand; and halted a youth with the right by the haire, lifting vp his hands vnto heauen, and calling, as it were, on the Gods to beare witness of his innocency. Before, her vsher Envy, of an ugly feature & pale complexion; sharp sight, and so meagre, as if worne to the bone with a long consumption: behind her waited Deceit and Treachery. Then followed Repentance in mourning attire, looking over her shoulder with an ashamed aspect; and eyes full of teares, on revealed Truth, the conclusion of the worke, which represented his fore-passed troubles.

Mercury from hence ascending into heauen, is forthwith employed by Iupiter as his fast full Messenger: so not only called, in that elocution (which is Mercury) reveals the pleasure of God vnto man, but also for that diuine knowledge infused from above, which is the rule and direction of our sober actions.

K

But

EVROPA:

But what a sensuall God haue we here? How vnmajestically is maiesty where loue hath a footing?

The power from whom what ere hath being springs,
That King of Gods who thre-fork lightning flings;
Whose not the worlds vnfixt foundation shakes;
The figure of a sensuall Bull now takes.

The Gods themselves at once cannot loue and be wise. Loue like an inchanter deludes the eye of the minde with false apparitions: making that seeme noble, delightful and profitable; which is full of dishonour, affliction and ruine.

— This subjects their wills,
Even to affect their woe; the worst ofills.
Whose faithlesse eyes, suborn'd by false desire,
Vnto their hearts convey the cherisht fire;
Which blindly creeps through every veine, and dries
The fluent blood, whence grosser vapours rise,
Which sad the soule with fearefull phantasies:
Then melancholy by aduision grows
To Madnesse, and doth all their powers depose,
Their thoughts are still abroad: those hale along
The captiu'd Soules, with in the Spirits throng.
Thoughts absence, cause distraction, and vnrest;
The Soules, debilitie, faint life oppress;
The Spirits, sighs, frights, trepidations, teares.
O liuing dearch! more then infernall feares!
Whom in themselves, nor the beloued dwell;
Are no where, and yet every where in Hell.
Nor can they so great miseries conceal;
Whose guilty flames betraying signes reueale:
How pale they looke, how wither'd, how forlorne:
Their bodies almost into shadowes worne:
While their bewicht intentions, buisied still
On the affected, doe their stomachs chill;
Their veines suppley'd with little, and bad blood,
Extracted from the halfe-concocted food.
Obserue but how their colours come and goe;
Their saltring tongues, their tossings to and fro;
Their smotherd sighs, their tedious complaints;
Blasphemous praises, rages, shamelesse vaits,
Suspitions, crauings, leuities, all these
The symptoms be of that vnchast disease.
Who common Curtizans not seldome make
The objects of their sensuall loues, and take
Commandments from their eyes; with forfeiture
Of better fame: and what they hate, endure.
Whoto the humors of the prostitute
Their language, habits, and behaviours sute;
The slavish agents of their darker ends:
Neglecting heaven, themselves, their substance, friends,
All lawes, all dues; and borne with every tide
Of passion, wander as their error guide. &c.

And

And behold our Iupiter becomes a beast to obtaine his bestiall desires: of whom the witty Martial;

Father of Gods, this shape of Bull then thou
Should'st haue assum'd, when Io was a Cow.

*Metamorphosis in a pater optime. Lucan.
Tunc pater, natus cum Iouis uoce, fuit,
Mact. 14. ep. 18.*

Who carries his rape on his back through the foming surges: which forth-with (as they fable) were compos'd, and the face of the Sea as smooth as a Virgins. The winds were rather spectators then actors. A thousand Cupids flew by, and often dip't their feet in the water, bearing bright tapers, and singing Io Hymen. The Nereides, halfe naked, on the backs of Dolphins, scoured along, withioyfull acclamations. The monsters of the Deepe depos'd their terrors, and danced about them. Neptune ascending his Chariot, with pleasant Amphitrite, as the master of the solemnity, draue before, and made way as it were for his labouring brother. Venus was drawne on a shell by two Tritons, who strew'd the Bride with all sorts of flowers. This triumph continued to their arrival in Crete: when Iupiter (the Bull no more scene) led Europa by the hand (now blushing and hanging the head, as well perceiving to what end she was brought thither) into the Cane of Dictæ. Who for such pranks as these is thus rayled at by Momus, the Buffoon of the Gods: Thou, O Iupiter, art the originall cause of our vices, and of the adulterating of our Senate, with such a multitude of Bastards: while thou forsakest thy heauen, and in a borrowed shape committest with mortals. Infomuch as weenot a little feare that when thou art a Bull one or other will sacrifice thee: or when a golden shewre, that some Gold-smith should melt thee, & for our Iupiter returne vs an Eare-ring or a Bracelet. But to separate the history from the fable. The Cretans in revenge of the rape of Io, stolne before from Greece by the Phœnicians, sail'd to Phœnicia, who surpris'd Europa, the daughter of Agenor, at Sarepta, a Village betwene Sydon and Tyrus, bore her away with them: and because the figure of a Bull was carued on the prow of the ship (or as others report in that Taurus of Gnosus was their Captaine) it was fained that Iupiter stole her away in that likeness: the Sydonians stamping the same on their Coine, either in flattery to their King, or to comfort him. By Iupiter she had Minos, Radamanthus, and Sarpædon, according to Herodotus and others: although Homer make the latter to be his sonne by Laodamia the daughter of Bellerophon. Of her name our part of the world was called Europa. By this it appears that Iupiter was a mortall man, and none of the chasteft, though eminent in other vertues: with all exceeding ambitious, and affecting diuine honours. For wherefoever he extended his conquests, or contracted friendship with Princes, he commanded Temples to be built by the one, and perswaded the other to erect them in memoriall of their amity, which carried his name, & wherein, either out of obseruance or affection, they celebrated his memory with yearly solemnities. It is recorded that for many yeares hee reigned in Olympus: to whom from all parts they resorted for iustice, being renowned for his equitie, and communicated such new inventions of theirs as were beneficiall to the life of man, which he had the honour to publish. And because the word Olympus is ambiguous, being a name of Heauen as well as of that Mountaine; it was fained by the Poets, that he had the command of the celestially Empire. So in regard of the height thereof, whose aspiring summit was crown'd with his altar, it grew into a custome to sacrifice vnto the chiefe of the Gods on the tops of mountains

K 2

81

Io. was a Cow

or perhaps in that neerer heaven, and more remote from worldly affaires) imitated by the Iewes in their idolatrous High-places. Now Iupiter, dividing his Empire among his friends and kinsfolke ; having settled good lawes, brought men to civilitie, and provided for their plenty; purchasing thereby an immortall praise, and leaving to his an eternall monument; retired in his old age into Crete; where hee died, and was with all magnificency and rites of funerall intomb'd by his Sonnes in the city of Gnosius, with this short inscription on his Sepulcher. Iupiter the Sonne of Saturne. After for the greatnesse of his actions and exemplary iustice desired by posterity, whereof in his life he had laid the foundation.

OVIDS



OVID'S METAMORPHOSIS.

The Third Booke.

THE ARGUMENT.

*Amid troops from Dragons late-fowne teeth arise.
 By his owne Hounds the Hart Aëdon dies.
 Iuno a Beldame. Semele doth frise
 In wight imbraces. Bacchus from Ioues thigh
 Takes second birth. The wife Tiresias twice
 Doth change his sex. Scorn'd Eccho pines t' a voice:
 Selfe-low'd Narcissus to a Daffadill.
 Bacchus, a Boy. The Tyrrhen's ship stands still,
 With Iuy mur'd. Strange shapes the Sayers fright:
 Who Dolphines turne, and still in ships delight.*

And now the God, arriuing with his Rape
 At sacred Crete, resumes his heavenly shape.
 The King, ^a his sonne to seeke his daughter sent,
 Fore-doomed to perpetuall banishment,
 Except his fortune to his wish succeed:
 How pious, and how impious in one deed!
 Earth wand'red-through (*Iones* thefts who can exquire ^c)
 He shunneth his Country, and his Fathers ire:
 With *Phœbus* Oracle consults, to know
 What Land the Fates intended to bestow.
 Who, thus: In desert fields obserue a Cow,
 Yet never yoaht, nor servile to the plow:
 Follow her slowe conduct: and where she shall
 Repose, there build: the place ^b *Deiia* call.
 Scarce *Cadmus* from ^c *Castalus* Caue descended,
 When he a Heifer saw, by no mantended,
 Her neck vngall'd with groaning strivnde.
 The God ador'd, he foot by foot perfw'd.
^d *Cephisus* flood, and ^e *Panope* now past,
 Shee made a stand, to heauen her fore-head cast,
 With loftie hornes most exquisitely faire;
 Then, with repeated lowings fill'd the ayre:
 Lookes back vpon the company she led,
 And, kneeling, makes the tender graffe her bed.
^f Thanks-giuing *Cadmus* kist the vnkowne ground;
 The stranger fields and hills abouting round.
 About to sacrifice to heauen's high King,
 He sends for water from the liuing Spring.
 A Wood there was, which neuer Axe did hew;

^a *Cadmus*.

^c *CADMVS*.

^b *Deiia* was the name of the Country, but Thebes of the City which was built by *Cadmus*; either of them in their severall languages signifying an Oxe.

^c A Caue in *Parnassus* where *Apollonius* Oracles, adioyning to the Fountaine.

^d A River of *Boeotia*.

^e A City of *Phœcis*.

^f The Ancient supposed that every country and particular place had their tutelar Genius; which they accustomed to worship at their entrance and departure.

In it, a Caue, where Reeds and Osiers grew,
Roof't with a rugged Arch by Nature wrought;
With pregnant waters plentifully fraught.
The lurking Snake of *Mars*: this Hold posselt;
Bright scald, and shining with a golden crest;
His bulk with poyson swolne, fire-red his eyes:
Three darting tongues, three ranks of teeth comprise.
This fatall Well th' vn lucky *Tyrians* found,
Who with their down-let Pitcher, rays'd a found.
With that, the Serpent his blew head extends;
And suffering ayre with horrid hisses rends.
The water from them fell: their colour fled.
Who all, astonish'd, shook with sudden dread.
He wreaths his scaly foldes into a heape;
And fetcht a compasse with a mighty leape:
Then, bolt-vpright his monstrous length displaies
More then halfe way, and all the Woods suruaies.
Whose body, when all scene, no lesse appears,

^b Then that, which parts the two Coelestiall Beares.

^b Extending towards the South from the North with many flexures i.e. a mighty River; confiding of 31 flares.

Whether the *Tyrians* fought to fight, or fle,
Or whether they through feare could neither trie;
Some crafft he 'twixt his iawes, some claip to death;
Some kills with poyson; others with his breath.
And now the Sunne the shortest shadowes made;
Then, *Cadmus*, wondring why his servants staid,
Their foot-steps tract. A hide the Heroe wore,
Which late he from a slaughtred Lyon tore:
His Armes a dart, a bright Steele-pointed Speare;
And such a minde as could not stoope to feare.
When he the Wood had entred, and there view'd
The bodies of the slaine with blood imbrow'd;
The insulting Victor quenching his dire thirst
And their suckt wounds; he sigh't, as heart would burst:
Then said, I will revenge, ô faithfull Mates,
Your murders, or accompany your Fates.
With that he listeth vp a mightie stone,
Which with a more then manly force was throwne.
What would haue barter'd downe the strongest wall,
And shiuered towres, doth giue no wound at all.
The hardnesse of his skin, and scales that growe
Vpon his armed back, repulse the blowe.
And yet that strong defence could not so well
The vigour of his thrilling Dart repell;
Which through his winding back a passage rends:
There sticks: the Steele into his gut descends.
Rabid with anguish, he retorts his looke
Vpon the wound, and then the iavelin tooke
Betweene his teeth; it every way doth winde:
At length, rugg'd out, yet leaues the head behind.
His rage increast with his augmenting paines:

And

And his thick-panting throte swels with full veins.
A cold white froth surrounds his poy's nous jawes:
On thundering Earth his trayling scales he draws:
Who from his black and ^a *Stygian* maw eie't's
A blasting breath, which all the ayre infect's.
His body, now he circularly bends;
Forth-with into a monstrous length extends:
Then russeth on, like shower-incens'd Floods;
And with his brest ore-bears the obvious Woods.
The Prince gaue way, who with the Lyon's spoyl
Sustayn'd th' assault; and forc't a quick recoil,
His Lance fixt in his jawes. What could nor feele,
He madly wounds; and bites the biting Steele.
Th' inuenom'd gore, which from his palate bled,
Converts the grasse into a duskie red:
Yet, slight the hurt, in that the Snake with-drew;
And so, by yeelding, did the force subdue.
Till ^b *Agenorides* the Steele imbrow'd
In his wide throte, and still his thrust pursu'd;
Vntill an Oke his back-retrait with-flood:
There, he his neck transfixt: with it, the Wood.
The tree bends with a burden so vnknowne;
And, lashed by the Serpents taile, doth grone.
While he suruail'd the hugeness of his foe,
This voice he heard (from whence he did not knowe)
Why is that Serpent so admir'd by thee?
Agenor's sonne, a Serpent thou shalt bee.
He speechlesse grew: pale feare repell'd his blood;
And now vncurled haire like bristles stood.
Behold! ^c mans Fautresse, *Pallas* (from the sky
Descending to his needfull aid) stood by:
Who bade him in the turn'd-vp furrowes throwe
The Serpents teeth; that future men might growe.
He, as commanded, plow'd the patient Earth:
And there in sow'd the seeds of humane birth.
Lo (past beliefe!) the Clods began to moue:
And tops of Lances first appear'd above:
Then, Helms, nodding with their plumed Crests;
Forth-with, refulgent Pouldrons, plated Brests;
Hands, with offensive weapons charg'd, in-few:
And Target-bearing troops of Men vp-grew.
So in our Theater's solemnities,
When they the Arras rayse, the Figures rise:
Afore the rest, their faces first appeare;
By little and by little then they reare
Their bodies, with a measure keeping hand,
Vntill their feet vpon the border stand.
Bold *Cadmus*, though much daunted at the sight
Of such an Host, addrest him to the fight.
Forbare (a new-borne Souldier cry'd) t' ingage

^a Poysonous: such as the water of that infernall River; or of *Styx* the Arcadian fountaine, which nothing could containe but the hooft of an Aile.

^b *Cadmus* the son of *Agenor*.

^c Being both the Goddess of wildome and valour: by which men are enabled to subdue all difficulties.

Thy

Thy better fortune in our civill rage!
 With that, he on his Earth-bred brother flew:
 At whom, a deadly dart another threw.
 Nor he that kil'd him, long surviues his death;
 But, through wide wounds expires his infant breath.
 Slaughter, with equall furie, runnes through all:
 And by vncivill civill blowes they fall.
 The new-sprung Youth, who hardly life possest,
 Now panting, kick their Mother's bloody brest.
 But sue furui'd: of whom, *Echion* one;
 His Amnes to Earth by *Pallas* counsell throwne,
 He craues the loue he offers. All accord
 As Brothers should: and what they take afford.
Sidonian Cadmus these assist, to build
 His lofty walls; the Oracle fulfil'd.

*a Cadmus married Harmonie
 the daughter of Mars and
 Venus.*

Αἰάκος.

*b Alecto, the founte of his
 sinne by his daughter Antenor.*

*c Alecto; of the Furies, a
 people of Boeotia.*

*d Pausanias mentions this
 fountain; Rapt vpon Mar-
 domus in the Persian warre,
 and a little after restored by
 the Plataeenses.*

Now flourish *Thebes*: now did thy exile proue
 In shew a blessing; * those that rule in loue
 And warre, thy Nuptials with their daughter grace:
 By such a Wife to haue so faire a race;
 So many sonnes and daughters, nephews too
 (The pledges of their peacefull beds) insue;
 And they now growne to excellence and powre.
 But, Man must censur'd be by his last houre:
 Whom truly we can never happy call,
 Afore his death, and closing funerall.
 In this thy every way so prosperous state,
 Thy first misse-hap sprung from thy *b* Nephew's fate:
 Whose browes vnnaturall branches ill adorne;
 By his vngratefull doggs in peeces torne.
 Yet fortune did offend in him; not he:
 For, what offence may in an error be?
 With purple blood, slaine Deare the Hills imbrew:
 And now high Noon the shades of things withdrew;
 While East and West the equall Sunne partake:
 Thus, then, *c Hyantis* to his Partners spake,
 That trod the Mazes of the pathlesse Wood:
 My Friends our nets and jaelins reake with blood:
 Enough hath bene the fortune of this day:
 To morrow, when *Aurora* shall display
 Her rosie cheeks, we may our sports renew.
 Now, *Phaebus*, with inflaming eye doth view
 The crannied Earth: here let our labour end:
 Take vp your toyles. They gladly condescend.
 A Vale there was with Pines and Cypresse crown'd,
Gargaphie call'd; for *Diana's* loue renown'd.
 A shade Caue possest the inward part,
 Not wrought by hands; there Nature witty Art
 Did counterfeit: a natie Arch she drew,
 With Pumice and light Tofusses, that grew.
 A bubbling *d* Spring, with streames as cleere as glasse,

Ran

Ran chiding by, inclos'd with matted grasse.
 The weary Huntresse vsually here laues
 Her Virgin lins, more pure then those pure waues.
 And now her Bowe, her Iau'ling, and her Quiver;
 Doth to a Nymph, one of her Squires, deliuer:
 Her light impouerisht Robes another held:
 Her buskins two vntie. * The better skild
Ismenian Crocodile, her long haire wound
 In pleited-wreathes: yet was her owne vnbound.
 Neat *Hayle*, *Niphe*, *Rhanis*, *Pfecus* (Still
 Employ'd) and *Phiale* the Lauers fill.
 While here *b Titania* bath'd (as was her guise)
 Lo *Cadmus* Nephew, tyr'd with exercise,
 And wandering through the Woods, approacht this Groue
 With farall steps: so Destiny him droue!
 Ent'ring the Caue with skipping Springs bedew'd:
 The Nymphs, all naked, when a man they view'd,
 Clapt their relounding breasts, and filld the Wood
 With sudden shreokes: like Iuory pales they stood
 About their Goddess: but shee, far more tall,
 By head and shoulders ower-tops them all.
 Such as that colour, which the Clouds adorns,
 Shot by the Sunne-beam's; or the rosie Morn's:
 Such flusht in *Diana's* cheeks, being naked tanc.
 And though inviron'd by her Virgin trayne,
 Shee side-long turnes, looks back, and wisht her bow:
 Yet, what she had, she in his face did throwe.
 With vengefull Waters sprinkled; to her rage
 These words shee addes, which future Fate presage:
 Now, tell how thou hast scene me difarray'd;
 Tell if thou canst: I giue thee leaue. This said,
 Shee to his neck and eares new length imparts;
 T'his Broweth antlers of long-liuing Harts:
 His legs and feet with armes and hands supply'd;
 And cloth'd his body in a spotted hide.
 To this, feare added. *c Autonotus* flies,
 And wonders at the swiftnesse of his thighes.
 But, when his looks he in the Riuer view'd,
 He would haue cry'd, Woe's me! no words in few'd:
 His words were grones. He frets, with galling teares,
 Cheeks not his owne; yet his owne mind he beares.
 What should he doe? Goe home? or in the Wood
 For euer lurke? Feare, this; shame that withstood.
 While thus he doubts, his Doggs their Master view:
d Black-foot and *Tracer*, opening first, perfw:
 Sure *Tracer*, *Gnoffus*, *Black-foot Sparta* bare.
 Then all fell in, more swift then forced Ayre:
Spie, *Ranener*, *Clime-cliffe*, these *Arcadia* bred:
 Strong *Fawn-bane*, *Whirlwinde*, eager *Follow-dread*,
 Hunter for fens; for speede, *Flight* went before;
 Fierce *Saluage*, lately ganch'd by a Bore;

a See the Comments.

*b Diana; of her Grandmo-
 ther Tana.*

c Alecto the son of Aegaeus.

*d The transposition of these
 names in diuers places to
 suite with the numbers haue
 caused some to take these
 interpretations.*

L

Greedy,

Greedy, with her two whelps, grim Wolf got *Ranger*;
 Stout *Shepherd*, late preserving flocks from danger;
 Gaunt *Catch*, whose race from *Sicyonia* came;
Patch, *Courser*, *Blab*, rash *Tyger* never tame;
Blanch, *Mourner*, *Royster*, Wolfe surpassing strong;
 And *Tempest*, able to continue long:
Swift, with his brother *Churle*, a *Cyprian* hound;
 Bold *Snatch*, whose fable brows a white star croud;
Cole, shag-hair'd *Rug*, and *Light-foot* wondrous fleet,
 Bred of a *Spartan* Bitch, his Sire of *Creet*:
White-tooth, and *Ring-wood* (others not to expresse.)
 O're Rocks, o're Crags, o're Cliffs that want access,
 Through frighted wayes, and where there was no way,
 The well-mouth'd hounds pursue the princely prey.
 Where oft he wont to follow, now he flies;
 Flies from his family! in thought he cries,
 I am *Altaon*, servants, knowe your Lord!
 Thoughts wanted words. High skyes the noyse record.
 First, *Collier* pinch him by the haunch: in flung
 Fierce *Kill-deare*, *Hill-bred* on his shoulder hung.
 These came forth last; but crost a nearer way
 A-thwart the hills. While thus their Lord they stay,
 In rush the rest, who gripe him with their phangs,
 Now is no roome for wounds. Grones speake his pangs,
 Though not with humane voyce, vnlike a Hart:
 In whose laments the knowne Rocks beare a part.
 Pitch on his knees, like one who pity craues,
 His silent looks; in stead of Armes, he waues.
 With vsual shows their Dogs the Hunters cheare,
 And seeke, and call *Altaon*. He (too neare!)
 Made answer by mute motions, blam'd of all
 For being absent at his present fall.
 Present he was, that absent would haue bene;
 Nor would his cruell hounds haue felt, but scene.
 Their shovts they in his body bathe, and teare
 Their Master in the figure of a Deare:
 Nor, till a thousand wounds had life dissolv'd,
 Could quiver-bearing *Dian* be appeas'd.
 'Twas censur'd variously for, many thought
 The punishment farre greater then the fault.
 Others so fowre a chastitie commend,
 As worthy her; and both, their parts defend.
 * *Ioue's* wife not so much blam'd, or prays'd the deed;
 As shee rejoyceth at the wounds that bleed
 In *Cadmus* Family, who keeps in mind
Europa's rape, and hateth all the kind.
 Now new occasions fresh displeasure moue:
 For *Semele* was great with child by *Ioue*.
 Then, thus shee scolds: O, what amends succeeds
 Our lost complaints! I now will fall to deeds.
 If we be more, then singularly great;

* *Iuno*.

SEMELE

If

If we a Scepter sway, if heaven our fear;
 If *Ioue's* fear'd Wife and Sister (certainly,
 His Sister) torment shall the Whore destroy.
 Yet, with that theft perhaps she was content,
 And quickly might the iniurie repent:
 But, shee conceives, to aggravate the blame,
 And by her Belly doth her crime proclaim.
 Who would by *Jupiter* a Mother proue,
 Which, * hardly once, hath hapned to our loue:
 So confident is beautie! Yet shall she
 Faile in that hope: nor let me *Iuno* be,
 Vnlesse, by her owne *Ioue* destroy'd, shee make
 A swift descent vnto the *Syagian* Lake.
 Shee quits her throne, and in a yellow clowd
 Approach't the Palace; nor dismist that throwd,
 Till shee had wrinkled her smooth skin, and made
 Her head all gray: while creeping fetere conuay'd
 Her crooked lims; her voice small, weake, and hoarse,
 Like *Beroe* of *Epidaur*, her Nurse.
 Long talking, at the mention of *Ioue's* name,
 Shee sigh't, and said; Pray heauen, he proue the same!
 Yet much I feare: * for many oft beguile
 With that pretext, and chasteft beds defile.
 Though *Ioue's* that's not enough. Giue he a signe
 Of his affection, if he be diuine;
 Such, and so mighty, as when pleasure warms
 His melting bosome, in high *Iuno's* armes;
 With thee, such and so mighty; let him lie,
 Deckt with the ensignes of his deitie.
 Thus shee adviz'd the vn suspecting Dame,
 Who begs of *Ioue's* boone without a name.
 To whom the God: Choose, and thy choyce possesse,
 Yet, that thy diffidencie may be lesse,
 Witness * that Powre, who through obscure aboads
 Spreads his dull streames; the feare, and God of Gods.
 Pleas'd with her harme, of too much powre to moue!
 That now must perish by obsequious loue:
 Such be to me, she said; as when the *Invites*
 Of *Iuno* summon you to *Pennis* Rites.
 Her mouth he fought to stop; but now that breath
 Was mixt with ayre which sentenc'd her death.
 Then fetch't a sigh, as if his breift would teare
 (For, she might not vniwill, nor he vnswear)
 And sadly mounts the skie, who with him tooke
 The Clouds, that imitate his mournfull looke;
 Thick shows and tempests adding to the flame,
 Low'd thunder and inevitable flame.
 Whose rigor yet hee striueth to subdew:
 Not armed with that fire which ouerthrew
 † The hundred-hand'd Giant; * 'twas too wilde:

* Spoken perhaps in regard
 of the paucity of her chil-
 dren: for *Iuno* bare *Palesen*,
Mars, *Lucina*, and *Hebe*, vnto
Jupiter.

† The aboads of the dead.

* For it was held for no dis-
 honour, but a high reputa-
 tion, to be imbraced by a God:
 vnder which pretext a Ro-
 man lady was abused in the
 signes of ribbina.

† Lightning and Thunder.

* Scy.

† *Typhoeus*.

L 3

There

^a *Vulcan* Smiths: See the comment.

^b *Semeles* sister.
^c Nymphs of *Nysa*, the top of the mountain *Cythera* in *Beotia*.
TIRESIAS.

There is another lightning, far more milde,
By ^a *Cyclops* forged with lesse flame and ire:
Which, deathlesse Gods doe call the Second fire.
This, to her Father's house, he with him tooke:
But (ah!) a mortall body could not brooke
Æthereall tumults. Her successe the mournes;
And in those so desir'd imbracements burnes.

Th' vnperfect Babe, which in her wombe did lie,
Was ta'ne by *Iuno*, and sew'd into his thigh,
His Mother's time accomplishing: Whom first,
By stealth, his carefull ^b Aunt, kinde *Ino*, nurst;
Then, giuen to the ^c *Nysides*, and bred
In secret Caues, with milke and hony fed.

While this on earth befall by Fates decree
(The twice-borne *Bacchus* now from danger free)
Iuno, waighy cares expelling from his breast
With flowing Nectar, and dispos'd to iest
With well-pleas'd *Iuno*, said: In *Pennis* deeds,
The Femal's pleasure farre the Male's, exceeds.
This shee denies; *Tiresias* must decide
The difference, who both delights had try'd.
For, two ingendring Serpents once he found,
And with a stroke their slimy twists vnbound;
Who straight a Woman of a Man became:
Scuen Autums past, he in the eighth the same
Refinding, said: If such your power so strange,
That they who strike you must their nature change;
Once more I'le trie. Then, struck, away they ran:
And of a Woman he became a Man.
He, chosen Vmpire of this sportfull strife,
Ioue's words confirm'd. This vex'd his froward wife,
More then the matter crau'd. To wreake her spite,
His eyes the muffled in eternall night.
Th' omnipotent (since no God may vndoe
An others deed) with Fates which should inue
Inform'd his intellect; and did supply
His body's eyesight, with his mindes cleer eye.

**NARCISSVS AND
ECCHO.**

^d The mountainous part of
Beotia; and taken for the
whole country.

^e In that a Sea-Nymph, the
daughter of *Oceanus* and *Tethys*.

He giuing sure replies to such as came,
Through all th' ^d *Aonian* City's stretch his fame.
First ^e blew *Liriope* sad rill made
How that was but too true which he had said:
Whom in times past *Cepheus* flood imbract
Within his winding streams; and forc't the chaste.
The louely Nymph (who not vnfruitfull prou'd)
Brought forth a boy, euen then to be belov'd,
Narcissus nam'd. Enquiring if old age
Should crowne his Youth, He, in obscure preface,
Made this reply: Except himselfe he knowe.
Long, they no credit on his words bestowe:
Yet did the euent the prophetic approue,

In

In his strange ruine and new kinde of loue.
Now, he to sifteen added had a yeare:
Now in his looks both boy and man appeare.
Many a loue-sick Youth did him desire;
And many a Maid his beauty set on fire:
Yet, in his tender age his pride was such,
That neither youth nor Mayden might him touch.

^a The vocal Nymph, this louely Boy did spy
(She could not proffer speech, nor not reply)
When busie in pursuit of saluage spoiles,
He draue the Deere into his corded toyles.

^a *Eccho*.

Eccho was then a body, not a Voyce:

Yet then, as now, of words she wanted choyce;
But only could reiterate the cloie
Of euery speech. This *Iuno* did impose.

For, often when she might haue taken *Ioue*,
Compressing there the Nymphs, who weakly stroue;
Her long discourses made the Goddesse stay,
Vntill the Nymphs had time to run away.
Which when perceiu'd, shee said, For this abuse
Thy tongue henceforth shall bee of little vse.
Those threats are deeds: She yet ingeminates
The last of sounds, and what she hears relates.

Narcissus seene, intending thus the chase,
She forth-with gloues, and with a noyslesse pace
His steps persues, the more she did persue,
More hot (as neerer to her fire) she grew:
And might be likened to a sulph'rous march;
Which instantly th' approached flame doth catch.
How oft would shee haue woo'd him with sweete words!
But, Nature no such liberty affords:
Begin she could not, yet full readly
To his expected speech she would reply.
The Boy, from his companions parted, said;
Is any night? I, *Eccho* answere made.

He, round about him gazed (much appall'd)
And cry'd out, Come. She him, who called, call'd.
Then looking back, and seeing none appear'd,
Why thus thou meetest? The selfe-same voyce he heard,
Deceiv'd by the Image of his words;
Then let vs ioyne, said he: no found accords
More to her wish: her faculties combine
In deare consent, who answer'd; *Let vs ioyne!*
Flattering her selfe, out of the woods she sprung;
And would about his struggling neck haue hung,
Thrust back, he said, Life shall this breast forsake,
Ere thou, light Nymph, on me thy pleasure take.
On me thy pleasure take, the Nymph replies
To that disdainfull Boy, who from her flies:
Despis'd, the wood her sad retreat recaues:

L 3

Despis'd

Who couers her ashamed face with leaues;
And foules in desert caues. Loue still posselt
Her foule, through griefe of her repulse, increast.
Her wretched body pines with sleepleffe care:
Her skinne contracts: her blood converts to ayre.
Nothing was left her now but voyce and bones:
The voyce remaynes, the other turne to stones.
Conceal'd in Woods, in Mountaines neuer found,
Yet heard in all: and all is but ^a a Sound.

^a So Echo signifies.

Thus her, thus other Nymphs, in mountaynes born,
And sedgy brooks, the Boy had kild with scorn.
Thus many a Youth he had afore deceiu'd:
When one thus praid, with hands to heau'n vpheau'd;
So may he loue himselfe, and so despaire!

^b Nemesis, of the City Rhamses in Atrica, where she had her temple. The Goddess of indignation. See the comment.

^b Rhamnusia condescends to his iust pray'r.
A Spring there was, whose siluer Waters were,
As smooth as any mirror, nor lesse cleare
Which neither Heard-men, tame, nor saluage Beast,
Nor wandering Fowle, nor scattered leaues molest,
Girt round with grasse, by neighbouring moysture fed,
And Woods, against the Sunnes invasion spread.
He, tyr'd with heat and hunting, with the Place
And Spring delighted, lyes vpon his face.
Quenching his thirst, another thirst doth rise:
Rays'd by the forme which in that glasse he spies.
The hope of nothing doth his powres invade:
And for a body he mistakes a shade.

^c Paros is an Island of the Aegean Sea; famous for her white marble.

Himselfe, himselfe distrusts: who pores thereon
So fixedly, as if of ^c Parian stone.
Beholds his eyes, two starres! his dangling haire
Which with vnthorn *Apollo's* might compare!
His fingers worthy *Bacchus's* his smooth chin!
His luory neck! his heauenly face! where-in
The 4 linked Deities their Graces fix!

^d Aglaia, Thetis, and Euphrosyne. See the comment on the sixth booke.

Where Roses with vnfullied Lillies mix!
Admireth all; for which, to be admir'd:
And vnconsiderately himselfe desir'd.
The prayses, which he giues, his beautie claym'd.
Who seeks, is sought: th' Inflamer is inflam'd.
How often would he kisse the flattering spring!
How oft with downe-thrust arms sought he to cling
About that loued neck! Those cou's'ning lips
Delude his hopes; and from himselfe he slips.
Not knowing what, with what he sees he fryes:
And th' error that deceiues, incites his eyes.
O Foole! that striu'st to catch a flying shade!
Thou seek'st what's no-where: Turn aside, 'twill fade.
Thy formes reflection doth thy sight delude:
Which is with nothing of its owne indu'd.
With thee it comes; with thee it staies; and so

"Twould

'Twould goe away, hadst thou the powre to goe.
Nor sleep, nor hunger could the lover rayse:
Who, lay'd along, on that false forme doth gaze
With lookes, which looking never could suffice;
And ruinaes himselfe with his owne eyes.
At length, a little lifting vp his head;

You Woods, that round about your branches spread,
Was ever so vnfortunate a Lover!

You know, to many you haue beene a cover;
From your first growth to this long distant day
Haue you knowne any, thus to pine away!
I like, and see; but yet I cannot find
The lik't, and scene. O Loue, with error blind!
What grieues me more; no Sea, no Mountayne steep,
No wayes, no walls, our ioyes a-funder keep:
Whom but a little water doth diuide;
And he himselfe desires to be inioy'd.

As oft as I to kisse the flood decline,
So oft his lips ascend, to close with mine.
You'd thinke we toucht: so small a thing doth part
Our equall loues! Come forth, what ere thou art.
Sweet Boy, a simple Boy beguile not so:
From him that seeks thee, whither would'st thou go?
My age nor beauty merit thy disdain:
And me the Nymphs haue often lou'd in vaine.
Yet in thy friendly shewes my poore hopes lye;
Still striving to receiue the hand I gine:
Thou smil'st my smiles: when I a teare let fall,
Thou shedd'st it an other; and consent'st in all.
And, lo, thy sweetly-moving lips appeare
To vtter words, that come not to our eare.

Ah, He is I! now, now I plainly see:
Nor is't my shadow that bewitcheth me.
Loue of my selfe me burnes, (so too too sure!)
I suffer in those flames which I procure:
Shall I be woo'd, or wooe? What shall I craue?
Since what I covet, I already haue.

'Too much hath made me poore! O, you diuine
And favoring Powres, me from my selfe dis-ioyne!
Of what I lose, I would be disposselt:
This, in a Lover, is a strange request!
Now, strength through griefe decayes: short is the time
I haue to liue, extinguish in my prime.
Nor grieues it me to part with well-mist breath;
For griefe will find a perfect cure in death:
Would he I loue might longer life inioy!
Now, two ill-fated Lovers, in one, die.

This said, againe vpon his Image gaz'd:
Teares on the troubled water circles rais'd:
The motion much obscure'd the fleeting shade.

With

With that, he cry'd (perceiuing it to adue)
 O, whither wilt thou stay: nor cruell proue,
 In leauing me, who infinitely loue.
 Yet let me see, what cannot be posselt,
 And, with that emptie food, my fury feast.
 Complaining thus, himselfe he disarayes;
 And to remorelesse hands his brest displays:
 The blowes that solid snowe with crimson stripes;
 Like Apples party-red, or Grapes scarce ripe.
 But, in the water when the same appeare,
 He could no longer such a sorrow beare.
 As Virgin wax dissolues with fervent heat;
 Or morning frost, whereon the Sunne-beames beat:
 So thawes he with the ardor of desire,
 And, by degrees consumes in vnsene fire.
 His meagre cheeks now lost their red and white,
 That life, that fauour lost, which did delight.
 Nor those diuine proportions now remaine,
 So much by *Eccho* lately lou'd in vaine.
 Which when she saw, although she angry were,
 And still in minde her late repulse did beare;
 As often as the miserable cry'd,
 Alas! Alas, the wofull Nymph reply'd,
 And euer when he struck his founding brest,
 Like founds of mutuall sufferance exprest.
 His last words were, still hanging o're his shade,
 Ah, Boy, below'd in vaine! so *Eccho* said.
 Farewell, Farewell, sigh't she. Then downe he lyes:
 Deaths cold hand shuts his selfe-admiring eyes:
 Which now eternally their gazes fix
 Vpon the Waters of infernall *Styx*.

^a A River of Hell.

^b Water Nymphs: called his sisters, in that he the son of a River and a water Nymph.

^c An ancient custome among the *Grecians* at funeralls: for bidden by the diuine law, least wee should seeme to mourne like those who had no hope.

^d Wood-Nymphs.

^d *Pentheus*: the sonne of *Echion* by *Agave* the daughter of *Cadmus*.

^f The Orges of *Bacchus*. *Bacchus*, the sonne of *Semele* called *Liber*, in that wine dischargeth the heart from sorrow.

The wofull ^b *Naiades* lament the dead;
 And their ^c clipt haire vpon their brother spred.
 The wofull ^d *Dryades* pertake their woes:
 With both, sad *Eccho* ioyne at euery close.
 The funerall Pyle prepar'd, a Herse they brought
 To fetch his body, which they vainely sought.
 In stead whereof a yellow flowre was found,
 With tufts of white about the button crown'd.
 This, through *Achaia* spred the Prophets fame,
 Who worthily had purchas'd a great name.
 But, proud ^e *Echion*'s sonne, who did despise
 The righteous Gods, derides his prophecies;
 And twits *Tiresias* with his ravisht sight.
 He shooke his head, which age had cloth'd in white;
 And said, 'Twere well for thee, hadst thou no eyes
 To see the ^f *Bacchanal* solemnities.
 The time shall come (which I preface is neere)
 When ^g *Semeleian Liber* will be here:
 Whom if thou honour not with Temples due;

Thy

Thy Mother, and her sisters shall imbrue
 Their furious hands in thy effused bloud;
 And throw thy feuerr'd limbs about the Wood.
 'Twill beg thy malice cannot but rebell:
 And then thou'lt say; The blinde did see too well.
 His mouth proud *Pentheus* stops. Beliefe succeds
 Fore-running threats: and words are seal'd by deeds:
Liber is come; the fields with clamor found:
 They in his ^a Orgies tread a frantick round.
 Women with Men, the base, and nobler sort,
 Together to those vnknowne Rites resort.

^b You sonnes of *Mars*, you of the Dragons race
 (Said ^c he) what fury doth your minds imbase?
^d Is Brasfe of such a powre, which drunkards beat,
 Or sound of Hornes or Magicall deceit;
 That you, whom Trumpets clangor, horrid fight,
 Nor death, with all his terrors, could affright;
 Lowd Women, wine-bred rage, a lustfull crew
 Of Beasts, and Kettle-drums, should thus subdew?
 At you, ^e graue Fathers, can I but admire!
 Who brought with you your flying Gods from *Tyre*,
 And fixt them here: now from that care so farre
 Estranged, as to lose them without warre!
 Or you, who of my able age appeare;
 Whose heads should helmets, and not garlands, weare!
 Not leavy Iauelins, but good Swords adorne
 The hands of Youth. O you, so nobly borne;
 That Dragon's fiery fortitude indue,
 Whose single valour such a number fue.
 He, in defending of his Fountaine fell:
 Doe you th' Invaders of your fame repell.

He slue the strong: doe you the weake destroy;
 And free your Country from foule infamy.
 If Destinies decree that *Thebes* must fall;
 May men, may warlike engins raze her wall:
 Let sword and fire our famisht liues assault:
 Then should we not be wretched through our fault,
 Nor strue to hide our guilt; but, Fortune blame;
 And vent our pittied sorrowes without shame.
 Now, by a naked Boy we are put to flight:
 Whom bounding Steeds, nor glorious Armes delight;
 But haire perfum'd with Myrrhe, soft ^f *Anadems*,
 And purple Robes in chace with gold and gems:
 Who shall confesse (if you your ayd denie)
^g His forged Father, and false Deitie.
 What ^h had *Acrisius* vertue to withstand
 Th' Impostor, chased from the *Argiue* strand?
 And shall this vagabond, this forainer,
 Me *Pentheus*, and the *Theban* State deterre?
 Goe (said he to his servants) goe your way,

M

BACCHUS.

^e The ceremonies of *Bacchus*: whereat none vninitiated or profane might bee present; thereof so named, or rather of fury.

^b In that that the Dragon was consecrated to *Mars*, frō whose teeth they sprung: or rather for that a warlike people.

^c *Pentheus*.

^d See the Comment.

^e Those who came with *Cadmus* from *Phrygia*, whereof *Tyrrus* and *Sidon* are the principall Cities.

^f Garlands, or Chaplets of flowers.

^g *Isapiter*. ^h *Acrisius* King of *Argos* that the gates of his City against *Bacchus*, nor would accept of his Ceremonies.

And

a The sonne of *Ascan*; who
had married *Ian* the daugh-
ter of *Cadmus*.

And drag him hither bound : prevent delay.
Him, *Cadmus*,^a *Arhamas*, and all diffwade ;
By opposition, more intemperate made.
Furie increaseth, when it is withstood :
And then good counsell doth more harme than good.
So haue I seene an vnstopt torrent glide
With quiet waters, scarcely heard to chide :
But, when false Trees, or Rocks, impeacht his course ;
To some, and roare with vncontrolled force.
All bloody they returne. Where is, said he,
This *Bacchus*? *Bacchus* none of vs did see,
Reply'd they; This his minister we found
(Presenting one with hands behinde him bound)
A *Thuscan* zealous in those mysteries.
On whom fierce *Pentheus* lookes, with wrathfull eyes:
Who hardly could his punishment deferre.
Then, thus: Thou wretch, that others shalt deterre,
Declare thy name, thy Nation, Parentage;
And why thou followest this new-fangled Rage,
He, in whom innocency feare ore-came,
Made this reply : *Acetes* is my name :

THE TYRRHEN PIRATS.

b *Lydia*, called formerly *Ma-*
nia, yet *Acetes* a little before
is said to bee a *Thucanoc* a
Tyrh man, for the *Lydians*, op-
pressed with famine led by
Tyrrhenus the sonne of *Asp-*
planted a Colonie in *Tuscan-*
ny. *Acetes* was by birth a
Lydian, and a *Tuscan* by habi-
tation.

c A Constellation so named
of *Amalthea* the Goate which
gaue *Jupiter* suck; being bred
in *Olenus* a city of *Beotia*. This
Goate with her two Kids are
placed in the shoulder of *An-*
tes.
d *Fiue* flarts in the forehead
of *Taurus*, which take their
name from *raine*.
e One of the 7. *Pleiades* on
the shoulder of *Taurus*.
f The greater Beare.

My life I owe to the ^b *Maonian* earth ;
To none, my fortunes, borne of humble birth.
No land my Father left me to manure,
Nor Heard, nor bleating Flocks: himselfe was poore.
The tempted Fish, with hooke and line he caught :
His skill was all his wealth: His skill he taught;
And said, My heire, successour to my Art,
Receiue the riches which I can impart.
He, dying, left me nothing; and yet all:
The Sea may I my patrimony call.
Yet, left I still should on those Rocks abide,
To navigation I my time apply'd;
Oberu'd th' ^c *Olenian* Goate protending raine;
Wett ^d *Hyades*, when stooping to the Maine,
^e *Taygeta*, and ^f *Arcturus*; the resorts
Of severall windes; and harbour-giving Ports.
For *Delos* bound, we made the *Chian* shores:
And, their arriued, with industrious Oares.
Leaping a-shore, I made the beach my bed.
When aged Night *Aurora's* blushes fled,
I rose; and bade my men fresh water bring:
Shewing the way that guided to the Spring.
Then, from a Hill oberu'd the windes accord;
My Mates I cald, and forth-with went aboard.
All here, the Master's Mate *Opheltes* cries:
And thinking he had light vpon a prize,
Along the shore aloudly Boy convey'd,
Adorned with the beauty of a Maid.
Heavy with wine and sleep, hee reeled so,

That

That, though supported, he could hardly goe.
When I beheld his habit, gait, and feature,
I could not thinke it was a humane Creature.
Fellowes, I doubt what God, but fure said I,
This excellence includes a Deitie.
O, be propitious, who-so-ere thou art;
Vnto our industry successe impart;
And pardon these who haue offended thus.
Then, *Diitys* said: Forbear to pray for vs:
(Than he, none could the top faile-yard bestride
With lighter speed; nor thence more nimble slide)
This, *Libys*, swart *Melanthus* (who the Prow
Commanded) and *Alcimedon* allow;
Eppens the Boats-swaine, foall say;
Bewitched with the blind desire of prey.
This ship, said I, you shall not violate
With sacrilege of so diuine a weight;
Wherein I haue most int'rest, and command:
And on the hatches their ascent with-stand.
Whereat, the desperate *Lycabas* grew wild;
Who for a bloody murder was exil'd
From *Tuscany*. Whil'ft I alone resist,
He tooke me such a buffet with his fist,
That downe I fell; and had false over-board,
If I (though senselesse) had not caught a cord.
The wicked Company the fact approue.

Then, *Bacchus* (for, 'twas he) began to moue,
As if awaked with the noyse they made
(His wine-bound senses now discharg'd) and said.
What clamor's this? What doe you? Sailers, whether
Meane you to beare me? Ah, how came I hither!
Feare not, said *Procreus*: name where thou would'st be;
And to that Harbor we will carry thee.
Then, Friends, ^a *Lyans* said, for ^b *Naxos* stand:
Naxos my home; an hospitable Land.
By Seas, by all the Gods, by what awayles,
They weare they will, and bade me hoys'e-vp sayles
Which trim'd for *Naxos* on the Star-board side;
What do'st thou mad-man, foole: *Opheltes* cry'd.
Each feares his losse. Some whisper in mine eare:
Most say by signes, vnto the Lar-board steere.
Amaz'd: Some other hold the Helme, said I,
I'll not be tainted with your perjurie.
All chafe and storme. What? said *Ethalion*,
Is all our safetie plac'd in thee alone?
With that, my office he vpon him tooke;
And *Naxos* (altering her course) forooke.
The God (as if their fraud but now out-found)
From th' vpper deck the Sea surveyed round;
Then, seem'd to crie. Sirs, this is not, said he,

M 2

That

^a *Bacchus*,
^b An Island of the *Aegean* Sea;
among all the *Cyclades* the
most fertile in Vines: & there-
fore sacred to *Bacchus*.

That promis't shore, the Land so wisht by me.
 What is my fault? what glory in my spoyle,
 If men a Boy, if many one beguile?
 I wept afore: but, they my teares deride;
 And with laborious Oares the waues divide.
 By ^a him I sweare (then whom none more in view)
 That what I now shall utter, is as true,
 As past beleefe. The ship in thofe profound
 And spacefull Seas, so stuck as on drie ground.
 They, wondring, ply'd their Oares; the sayles display'd;
 And strue to run her with that added aide.
 When Iuy gaue their Oares a forc't restraint;
 Whose creeping bands the sayles with Berryes paint.
 He, head-bound with a wreath of clustred Vines,
 A ^b lauelin shooke, clasp't with their leavy twines.
 Sterne ^c Tigers, ^c Lynxes (such vnto the eye)
 And spotted ^c Panthers, round about him lye.
 All, over-boord now tumble; whether 'twere
 Out of infused madnesse, or for feare.
 Then, *Medon* first with spiny finns grew black;
 His forme depressed, with a compast back.
 To whom said *Lycabas*; ^d more then strange!
 Into what vncouth Monster wilt thou change!
 As thus he spake, his mouth became more wide;
 His nose more hooked; scales arme his hardned hide.
 While *Libys* tugg'd an Oare that fixed stands,
 His hands shrunk vp; now finns, no longer hands.
 An-other by a cable thought to hold;
 But, mist his armes. He fell; the Seas infold
 His maymed body: which a taile eft-soone
 Receiues, reuered like the horned Moone.
 They leap aloft, and sprinkle vp the Flood;
 Now chace aboue; now vnder water scud:
 Who like lasciuious Dancers friske about;
 And gulped Seas, from their wide nostrils, spout.
 Of twenty Saylers, onely I remayn'd:
 So many men our Complement contain'd.
 To God my minde could hardly animate;
 Trembling with horror of so dire a Fate.
 Suppress'd, said he, these tumults of thy feare;
 And now thy course for sacred ^d *Dia* beare.
 Arriu'd I, by his implor'd consent,
 Became his Priest; and thus his Feasts frequent.
 Our cares are tyr'd with thy long ambages:
 Which wrath, said he, would by delay, appease.
 Goe, seruants, take him hence: let his forc't breath
 Expire in groanes: and torture him to death,
 In solid prison pent; while they provide
 Whips, Racks, and Fire, the doores flie open wide.
 And of themselves, as if dissolu'd by charmes,

e Bacchus.

b His *Thyrus* is described,
 c Beasts sacred to Bacchus, in
 regard of the fence and out-
 ragious effects of wine.

d *Neon*, so formerly called.

The fetters fall from his vnpinion'd armes.

But now, not bidding others, *Pentheus* flings
 To high *Cytheron's* ^a sacred top, which rings
 With franticke songs, and shrill-voic'd ^b *Bacchanals*.
 In ^c *Liber's* celebrated Festivals.
 And as the warlike Courser neighs and bounds,
 Inflam'd with fury, when the Trumpet founds:
 Euen so their far-heard clamours set on fire
 Sterne *Pentheus*, and exasperate his ire.
 In midst of all the spacious Mountaine stood
 A perspicable Champain, fring'd with wood.
 Here, first of all, his Mother him espies,
 Viewing thofe holy Rites with ^d prophane eyes.
 Shee, first, vpon him frantickly did runne:
 And first her eager lauelin pearc't her sonne.
 e Come, sisters, cry'd shee, this is that huge Bore
 Which roots our fields; whom we with wounds must gore.
 With that, in-rush the sense-distracted Crew:
 And altogether the amaz'd purslew.
 Now trembled he; now, late-breath'd threats suppress:
 Himselfe he blames, and his offence confest.
 Who cry'd, Helpe! Aunt *Antione*; I bleed:
 O let *Athen's* ghost soft pittie breed!
 Not knowing who *Athen* was, shee lops
 His right hand off: the other, *Ino* crops.
 The wretch now to his Mother would haue throwne
 His suppliant hands: but, now his hands were gone.
 Yet lifting vp their bloody stumps, he said,
 Ah, Mother, see! *Agave*, well appay'd,
 Shouts at the sight, casts vp her neck, and shakes
 Her staring haire. In cruell hands shee takes
 His head, yet gasping: ^g *To* sing, said shee,
 To my Mares! this spoyle belongs to me.
 Not leaues, now wither'd, nipt by Autumn's frost,
 So soone are raviht from high Trees, and tost
 By scattering winde, as they in peeces teare
 His minced lims. Th' ^h *Ismenians*, struck with feare,
 His ⁱ Orgies celebrate; his prayles sing;
 And incense to his holy Altars bring.

PENTHEUS

a *Thyrus*.

b The women which cele-
 brate his festivals: called ra-
 ther *Bacchides*; and the feast
Bacchanalia: yet aduenced
 vpon in regard of the vertue, &
 not without precedent.
 c *Inachus*.

d Being not initiated, or be-
 holding them with scorn.

e *Agave* and her sisters dis-
 tracted by *Bacchus*.

f The mother of *Athen*.

g An acclamation of ioy and
 victory.

h Thebanus of *Ismenius* River
 of *Basilis*.
 i The rites of *Bacchus*.

M 3

VPON

The

Cadmus is sent by Agenor in search of his sister Europa; either to bring her back, or never to return: in that one act an affectionate father, and a cruel. Agenor by interpretation is a valiant man: and Cadmus his sonne confirms this assercion;

Fortes creantur fortibus:
Est in equis patrum
Virtus: nec imbellem feroces
Progenerant aquile columbar.
Hor. l. 3. Ode 9.

From strenuous Sires bold sonnes proceed;
Braue horses from a generous breede:
Nor doth that awfull bird of *Ioue*
Beger a weake and fearefull Doue.

is he not degenerating, ascends that craggy and Herculean path which leads to immortall glory. This is that Europa, in quest of whom he was sent by his father. For experience and renowne is not gotten by such, as affect their own ease; but through painefull travell, and attempts of danger. True glory adheares to the Supreme goodnesse: and therefore Iupiter is faine'd to carry Europa away, whom to find was goodnesse: and therefore Iupiter is faine'd to carry Europa away, whom to find was goodnesse: and therefore Iupiter is faine'd to carry Europa away, whom to find was goodnesse:

labour of excessive difficultie : which induceth Cadmus to confult with Apollo, laboure divine advice is the true Philosophie, and only guide to noble indeavours; which is now to be disputed off, but affected. He is commanded to follow the conduct of a Cow (a creature expressing patience and labour) where shee reposest her to build of his City, and to call it Boeotia. Not unlike was the counsell of Epimenides of Crete, who advised the Athenians in the time of a great pestilence, to turne their castle loose into the fields which they intended to offer; the Priests to follow, and where they stayed to sacrifice them unto the unknowne propitiatory Deity. And S. Paul in that city saw an Altar with such an inscription. But the former Oracle is thus interpreted, that excessive labour was to be undergone in that journey; much to be suffered, and much to be done, ere he could attaine to the desired end: untill fortune as might inable him to subdue the Dragon, which is intemperance, and all evill desires. This Dragon by Cadmus slaine was advanced to a constellation, placed betwene the two Beares, and consisting of one and thirrie starrs, encompassing the Northerne Pole of the Ecliptick. The sowing of the Dragons teeth in passing the Northerne Pole of the Ecliptick. The sowing of the Dragons teeth in passing the earth (the mother of monsters) is to restore to every one his owne: true fortitude being alwaies accompanied with moderation and iustice ; ingendering love in the good, and envy in the bad; that earthly brood which thus prodigiously ascend the good, and envy in the bad; that earthly brood which thus prodigiously ascend the good, and envy in the bad; that earthly brood which thus prodigiously ascend

(like upstarts on a sudden to honour & power) with weapons in their hands; which heby the advice of Pallas, or Wisdome, converts on their owne bosomes: wounding themselves in not wounding of others. Palæphatus gives this fable an historical sense: how Cadmus slew Draco the sonne of Mars, then King of Thebes, in battell, and possessed his kingdom. The sunnes and friends of Draco drew to a head; but finding themselves too weak for so strong and courageous an enimie , disbanded, yet bore away much of his treasure, among the rest many Elephants teeth ; differing themselves some in Achaia, others in Peloponessus, many in Phocis, and in Locris not a few : from whence not long after with recollected powers they invaded the Thebans, maintaining a difficult, and a doubtfull warre : in so much as the Thebans, ever after they fled with the Elephants teeth, accustomed to say, that such horrid

horrid mischiefes had befallen them for Cadmus killing of the Dragon; from whose teeth dispersed here and there, so many püssant enimies arose. But he rather owning by his policy the seed of dissention amongst them, over-threw them by their own power. Onely it should seeme he drew Echion, with other foure Cithonius, Vdeus, Hyperneer, and Pelorus, men of principall quality, with their followers, to his party: persuaded thereunto by Minerva, or a prudent regard of their present condition. Cadmus was the first that invented letters, or rather the first that divulged them in Greece; who before, as the Egyptians, expressed their conceptions in hieroglyphicks: Erasmus expounds those serpents teeth, to be letters, in that the Authors of such wrangling and discord. The Consonants are interpreted for those souldiers who confounded one another: the Vowels, which render of themselves a sound, and give a power of exprestion to the Consonants, the same who agreed in mutual amitie. The Phenicians writ, as all the Eastern Nations, from the right hand to the left: the reason why the outwardmost figure to the right hand in Arithmeticke stands in the first place; they also being the inventors of that science.

Cadmus, after so many difficulties, advanced to a flourishing kingdom (*How is he to be happy with sweat and blood, and not with perfumes and garlands?*) now semeth happy in his exile: having besides Harmonie to wife, whose nuptials were honoured by the presence of the Gods, & their bountifull endowments. So belov'd of them is the harmony of exterior and interior beauty espous'd to Virtue. Shee is said to be the daughter of Mars and Venus; in that musicke not only recreates the minde with a sweet oblivion of former misfortunes, but also inflames it with courage, and desire of infant encounters especially the Dorick and Orthian; the latter when Alexander at any time heard, as a man transported with fury, hee would fly to his weapons. Cadmus had but one sonne by Harmonie called Polidorus; though here our Poet intimate many, and four daughters; Ino, Semele, Agave, Autonoe. Athamas by Ino had Melicerta and Learchus; Ioue by Semele, Bacchus; Echion by Agave Pentheus; and Aristæus Aædon by Autonoe: *Whose succeeding stories are the arguments of as many Tragedies. To these ensuing miseries, yet so fortunate Cadmus, addeth mine owne exile in my old age; and then conselle to our Author, or rather with Solon from whom he hath borrowed it;*

That man must censur'd be by his last houre:
Whom truly we can never happy call
Before his death, and closing funerall.

His grand-child Actæon was the first that made a breach into his felicities. Diana bathes her self in the Valley of Gargaphia; attended by six Nymphs whose names Iust well with that service. Crocale signifieth pibble stones; in the fountain which serve as a strainer to clarify the water : Nymphæ one that walbeth : Hyale glasse, in regard of the cleerenesse of the spring; Rhanis [sprinkling]; Phœcas a drop of dew; and Phiale a filling of water into lavers; as is here in the verse expressed. Actæon by chance came hether and beheld her naked; whom the blushing and angry Goddess transforms into the shape of a long-tus'd Hart : so called in that the longest tisser of all that hath life, whereof Aufonius :

The years that consummate the age of men,
Spin out to three times two and nine times ten :
The prating Crow nine times as aged grows :
The Harts long life four times exceeds the Crows.

*Ter binos deciesq. novum super exit in annos
Iusta senascentum quas implet vita virorum:
Hos novies superat vivendo garrula cornix,
Et quater exceditur cornicis æcula Cervæ.*

June

Iuno in Lucian upbraides Latona that her daughter Diana converted Actæon, hauing scene her naked, into a Hart; for feare he should diuulge her deformity: and not out of modesty; being so farre from a Virgin, as continually conversant at the labours of women, like a publicke midwife. Actæon thus transformed, is deuoured by his owne hounds. Stesichorus writes that she sewed him within the skin of a Stag, and set his dogges vpon him: others that he was neither turned into a Stag, nor clothed in his skin, but that he possessed his dogges in their madnesse with such an imagination. And perhaps they ran mad in the Canicular dayes through the power of the Moone, that is, of Diana, augmented by the entrance of the Sunne into Leo: and then what force or knowledge could resist their worrying of their master? Scaliger reports that the like befell to diuers hunters of Cortica in his time: and some auerre that Lucian, the Apostata and Atheist, came to that end. Yet the Tartarians and Hyrcanians left the dead bodies of their friends and kinsfolke to bee deuoured by dogges, esteeming it the noblest and most happy sepulture. But this fable was invented to shew vs how dangerous a curiosity it is to search into the secrets of Princes, or by chance to discover their nakednesse: who thereby incurring their hatred, euer after linc the life of a Hart, full of feare and suspicion: not feldome accused by their seruants, to gratulate the Prince, vnto their vtter destruction. For when the displeasure of a Prince is apparent, there commonly are no fewer Traitors then seruants, who insitt on their masters fate of Actæon. Some such vnhappy discovery procured the banishment of our Ovid: who complaining of his misfortunes, introduceth this example.

Cur aliquid oidi: cur noscia lumina feci?
Cur impudens cognita culpa mihi est?
Insidius Actæon vidit sine veste Dianam.
Proci sunt caribus non minus ille suis.
Scilicet insuperis etiam fortuna laudanda est:
Nec veniam lesio minime cassus habet.
Tullia.

Why had I sight to make mine eye my foe?
Or why did I vnought-for secrets knowe?
Actæon naked Dian vnaware
So saw; and so his hounds their master rare.
The Gods sure punish fortune for offence:
Nor, when displeased, will with chance dispence.

Guard we therefore our eyes; nor desire to see, or knowe more then concerns vs: or at least dissemble the discovery. Iulius Montanus meeting with Nero in the darke, by his vnreasonable respects upbraiding, as it were, his ruffianly licentiousnesse, was put to death: The act was vnderstood (saith Tacitus) by Mutianus; but the disguising of his knowledge was a point of obedience. But why may not this fable receaue a double construction? Those being the best that admit of most senses. That Actæon, neglecting the pursuit of virtue and heroical actions, puts off the minde of a man, and degenerates into a beast; while bee daily frequents the wild woods to contend with such enemies. And some imagine how he was said to be deuoured by his hounds, in that he impouerished his estate in sustaining them. But what was that expence to a Prince? I rather agree with those, who thinke it to be meant by his maintaining of ravenous and riotous sycophants: who haue often exhausted the Exchequers of opulent Princes, and reduced them to extreame necessity. Bountie therefore is to be limited according to the ability of the giuer, and merit of the receauer: else it not onely ruinales it selfe, but looseth the name of a vertue, & conuerts into folly. Plutarch in the life of Sertorius makes mention of two Actæons, the one deuoured by his hounds, and the other by his favorites: not as if this latter were the allegory of the former.

Iuno for Europa's sake detesting the whole race, reioyceth in the death of Actæon. None more italous then she, nor more reuengefull in her italousie: in so much

as she could not forbear that Dedalian Statue which angry Iupiter threatned to marry: but vpon their reconcilment caused it to be cast into the fire. Wherefore Numa made a law, that no hart should enter her temple, or touch her altars. For no Goddesse was more iniured with the continuall adulteries of Iupiter: late he ravished Europa, and now had got her neece Semele with child. She frets and scoulds (a quality euer attributed vnto her, perhaps in regard of the turbulent agitations of the aire which is Iuno) and meditates on reuenge: which the better to effect, conuerts her selfe into the shape of her nurse, old Beroe of Epidauræ. No treachery is so speeding as that which makes vnder the vizard of friendship.

Vnder the name of friendship to betray,
A safe and vidual; but a wicked way.

Tuta frequensq; via per amicis fallere nomen
Tuta frequens, licet, sit via, crimen habet.
Ouid. Art. lib. 1.

She begets in her a suspicion how she might be abused vnder the name of Iupiter (for to be embraced by a God was held no impeachment to chastity but contrarily a high honour) as no extraordinary practice. And it is authentique in story, how Paulina, a chaste and beautifull Lady, made beleine by the confederate Priest of Serapis that his God was in loue, and desired to enioy her; was contaminated in his Temple by a gentleman of Rome, who acted his part. This discovered by him vnto her, in hope to continue his possession; and by her complain'd off with execrations and out-cries; the Priest was put to death, the statue of Serapis reduced into powder and throwne into Tyber, and his Temple demolished, by the commandment of Tiberius: but the gentleman onely banished in that his offence was an over-violent affection. Too credulous Semele perfwaded by the fraud of her supposed Nurse, asks a boone of Iupiter (who rashly before he knew it, confirms the grant by an oath) that he would approach vnto her, as he did vnto Iuno, with the ensignes of his deity, who burnes in his imbracements, as not able to endure the athercall tumults. Whereby the ancient taught that vnlawfull requests were punished by the Gods in confenting. But more Theologically, how those who search too curiously and boldly into the diuine Maiesty, shall be oppressed with the glory and brightnesse of the same: Iupiter and Iuno are said to couple with thunder and lightning; in that lightning and thunder proceede from the coniunction of athercall heat and athercall cold. Two sorts of lightnings are here mentioned: the one called by the Philosophers fatall, that is, preappoynted and mortall, the other accidentall and lesse hurtfull. A third also here must be, expressed by the three-forked thunderbolt. The dryer dissipates, the more humid blasts; the other melts money in bags, and swords in scabbards; instantly lifting up liquor in vessells; without breach or impair to that which contains them. Marcia, a noble Lady in Rome, had her infant slaine in her wombe by lightnings; without farther preuidice then vnto such as are delivered of abortiues. So the lightning consumed Mithridates arrowes, as he lay a sleepe, not so much as tainting the quiver: and when an infant, his swaddling-clothes with out other hurt then leauing a fiery marke on his forehead, which he accustomed to cower with his haire. Vpon these accidents he was called Dionysius which is Bacchus: if not better merited for ordaining prizes in his festiuals for such as drunke stiffest, where in he himselfe had commonly the victory. By attributing variety of lightnings to Iupiter, the Poets, saith Seneca, admonish vs, how all offenders are not equally punishable: some only should be terrified, some chastised, and others vtterly destroyed. And as much was expressed by the rods and axes which were borne before the Roman Consuls: bound in bundles, to declare that Magistrates should not too hastily execute, but while vnbinding, to giue

N time

Cyclops.

time to their anger, which not seldom misinforms the iudgement. Ioues fearful artillery he saies to be for geaby the Cyclopes: whereof Virgill more fully.

The Cyclop's in vast caues their anvills beat:
Stereop, Brontes, nak'd Pyragmon, sweat
In forging thunder: part now finisht, Ioue
This on affrighted earth hurles from above.
Part yet vnperfected; vnto that aloud
Three lares of haile, three of a watry clowd,
Three of red fire, and stormy Awesters wings;
Terrible flashes, fragors, menacings,
Mixt with the flame; and wrath pursu'd by flame.

The names of the Cyclop's expresse their faculties: for Brontes signifies thunder, Stereop lightning, and Pyragmon a pleyer of the fiery anvill. And ancient Authors affirm, that no mechanick arts were invented before the finding out of fire, and the severall uses of the same: after which they increased daily, and daily grew to perfection by the industry of man to a publique utility. They were called Cyclopes of the imaginary round eye in their foreheads, so fained in regard of their fictitious imployment about thunder and lightning, forged in the aire, which is seated in the midst betwene earth and heaven: as of the circular motion of those vapours whereof these meteors are ingendred. Coelus is their father and Tellus their mother, in that such exhalations are attracted from the earth by the Cael's still fervor.

But to returne to the sence of the story: Cadmus according to Sabinus imports as much as Orientall, in that he came from the East: bringing with him both letters and learning. Semele, his daughter signifies an Image: and like enough he introduced some new superstition, whereupon, in that delightfull and well accepted, it was fained that Iupiter was in Ioue with Semele. Ino, another of his daughters, signifies Fortune: either a name imposed upon some new statue and ceremony, or to declare that Empire depends not upon humane counsell, but on secret and fatal causes, whose events are so called. And probable it is, in that vines were first planted in the East, that Cadmus instructed the Grecians in that knowledge: wherefore Bacchus, because wine was held to be the gift of God, was said to be the sonne of Iupiter and Semele, which is the divine worship. As for Semele, perhaps her aspiring to the divine honours of Iuno, whom S. Augustine supposeth to be Ashoreth the Goddesse of the Sidonians, as Baal or Bell Iupiter, who was Belus Grandfather to Agenor; and some fatal accident upon her pride by lightning, might give a ground to this fable. And why might not she affect a deity as well as her great Grandmother?

But as Bacchus physically is taken for a vine, so is Semele for the Earth; and therefore called her son. Iupiter his father, in that wine hath in it a naturall heat, nor ripens but in countries that are hot, or moderately warme. He is said to be taken from the ashes of his mother, in that ashes exceedingly enrich the soyle, and make it bring forth Grapes in abundance: to be sowed in Ioues thigh, because the vine delighteth in heat, nor will fructifie, or live without it, and lastly to be borne twice, once out of the earth, and then from the thigh of the treader; since it is not wine before the grapes be trodden, for so they anciently prest them. The Nymphs as here said to have nursed him: because the vine, the moystest of all plants, is best nourished by moysture: and morally to informe us, that the malignity of wine should

be allayed with water. So of old they qualifed the fury of Bacchus with the sober Nymphs, as now the more temperate doe in hot Countries.

Reconciled Iupiter & Iuno now highen their delights with full bolles of Nectar. The drinke of the Gods, importing a privation of death, and therefore powdered out by Hebe, the Goddesse of eternall youth. In their cups they talk wantonly, Iupiter would haue the pleasure of women to exceede, and Iuno of men. Tiresias is made their iudge, who had tryed both sexes: his sentence is for Iupiter, how men had three ounces of the vigour of Ioue, but that women had nine. Iuno deprives him of his sight, which Iupiter supplies with the gift of prophesy. This Tiresias was the sonne of Vdæus, one of the five Captaines which survived that unnatural warre, and assisted Cadmus in the building of his City. Women, if we give credit to histories either ancient or moderne, (whereof wee shall treat in the transformation of Iphis) have often beene changed into a man; neuer man into woman. We therefore must fly to the allegory; not seldom among the Grecians as strange, as their fables suspensions. They allude Tiresias to the alternat seasons of the yeare: the spring called Masculine, because the growth of things are then inclosed in the solid bud; when every creature (expressed by these ingendring Serpents) are prompt unto Venus: but separated by his rod, the approaching fervor, he is turned into a Woman; that is, into flourishing Summer, defigured by his name: which season is said to be Feminine, for that then the trees doe display their leaves, and produce their conceptions. The Autumne is a second time of generation, proceeding from the temperate quality of the aire; when he recouers his former sexe by againe deviding the serpents; that is, by the approach of Winter, which deprives the Earth of her beauty, shuts up her wombe, and in that barren in it selfe is said to be Masculine. Just was the iudgement of Tiresias betwene Iupiter and Iuno, that is, the two elements of fire and aire: for the aire confers thrice as much as the fire to the generation of vegetables: which marries, as it were, the corne to the glebe, produces the blade, and swells it in the eare; whereas heat adds little to the materials, though the maine in activity, both producing the forme and causing maturity. He is said to haue bene bereft of his sight by Iuno, in regard of the darke and clouded aire of the Winter: when Iupiter by conceal'd heat infusing a conception of a future growth, is said to inspire him with the spirit of prophesy. But Lucian reports that the Grecians fained Tiresias to haue bene sometimes a man, and sometimes a woman, because he first divided the wandering starres into Male and Female, in regard of their diuers operations.

The first that made his Prophecies famous was the fate of Narcissus. His mother Liriope inquiring whether he should live untill he were old, Tiresias replied: If he know not himselfe. As strange as obscure, and seeming contradictory to that Oracle of Apollo: To know a mans selfe is the chiefeest knowledge. The lacke hereof hath ruined many: but having it must needs ruine our beautifull Narcissus: who only is in Ioue with his owne perfections; though not without store of despairing rivalls. Among whom the babling Nymph Echo: who for being formerly Iupiters Property was deprived by Iuno of speech; more then to reiterate the last word which she heard: and now despised by the forward boy, pines away with Ioue, untill at length she consumes to an unsubstantiall voice. Well therefore was Ioue glory fained to affect selfe-Ioue; who reiecteth, converts into a sound; that is, into nothing. Now Echo signifies a resounding: which is only the repercussion of the voice, like the rebound of a ball, returning directly from whence it came: and that it reports not the whole sentence, is through the debility of the reverberation. Yet in the garden of the Tuilleries in Paris, by an artificiall device under ground in

Tiresias.

NARCISSVS AND
ECCHO.

vented for misick, I haue heard an Echo repeate a verse, not lowdly uttered, with-
out failing in one syllable. Echo is here said to conceale her selfe in woods and
mountaines: but chiefly in winding vallies, rocky caues, and ruinous buildings. In
many places three of foure answer one another: Lambinus writes, that at Cha-
rouny in the Ile of France he heard seauen distinctly, and thus there are not fewer
then thirty to be heard at Pania. The image of the voice so often rendred, is
as that of the face reflected from one glasse to another, melting by degrees, and every
reflection more weak and shady then the former. Aufonius makes Echo thus
speake to the Painter that would haue drawne her;

Nare, quid affellus faciem mihi ponete pi-
ctor,
Ignotans oculis (solicitare deam:
Aferis & lingue sum filia, mater inanis
Iudicii, vocem que sine mente gero.
Extremus perante modis a fine reduci:
Ludificata sequar verba aliena ueris.
Auribus in vestris habito penetrabilis Echo:
E: si vis similem pingere pinum.
Epi. 11.

Fond Painter, why wouldst thou my picture draw?
An vnknowne Goddesse, whom none euer saw.
Daughter of aire and tongue: of iudgement blind
The mother is a voice without a mind.
I only with an others language sport:
And but the last of dying speech retort.
Lowd Echos mansion in the eare is found:
If therefore thou wilt paint me, paint a found.

Nemesis

Thus she, thus many more were vndone by the pride and beauty of Narcissus:
when some one cryed out with eyes and hands crected to Heauen; So may he loue
himselfe, and so despair! Whose curse is graunted by Rhamnusia a name of Achaia; with
Nemesis in that she had her principall Temple at Rhamnus, a city of Achaia; with
her statue (so highly celebrated by Varro) of Parian marble, ten cubits high, and
all of one stone: brought thither by the insolent Persians to set vp for a trophy of
the victory which they promised to themselves against the Athenians, but contra-
ry in the event: and therefore conuered by Phidias, that excellent statuary, into
the Image of this Goddesse of revenge, or Retribution, as her name importeth.
Whereof Aufonius out of a Greeke Author

Ale: cadentes quondam Persa aduexere tro-
phæum
Vt ferrem telluræ: nunc ego sum Nemesis.
At sunt Graeci victoribus ista trophæum
Punio sic Persa: uaniloqua Nemesis.

I, by the Persians for a Trophy brought
Then when a stone, am Nemesis thus wrought.
I here a Grecian Trophy now reside:
A Nemesis to scourge the Persian pride.

A Deity seuer and inexorable to the proud and arrogant, who are too much elated
with the indowments of nature, or felicitities of fortune. Her head be adorn'd with
a crowne, imboft with fearfull Haris, and figures of victory. Her shoulders were
garnished with wings: in her right hand she held a Lance, & in her left a pitcher,
including the little images of Ethiopians. By her crowne presenting her vniuer-
sal empire, as by the sculpture thereon the terror of her preuailling indignation: or
expressing the malignant enuy of the vulgar; who insult in the fall of the great
and fortunate, crowning, as it were, the applauded Goddesse: by her wings declaring
her swift, and vnforeseene subversions: the potent and politick not seldom over-
throwne by what they contemned. By her Lance, her actual insinuations, either
through warre or their owne temerity: and by the Ethiopians in her pitcher, the
farre extent of her vengeance, or in that she terrifies those, whom she confound:
not, with black and ominous visions, as with the perfidionnesse of friends; the cir-
cumventions of enemies, misfortunes, sicknesse, and death, which encounter them
in the midst of their felicities. She is said to be the daughter of Oceanus and Nox.

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in regard of the vicissitude of things, and vnreuealed secrecy of the diuine indige-
ment. For as the Ocean successively flows and ebbs, so men in this enterlude of
life are exalted and cast downe by a constant exchange, of which we neede not seeke
far for examples: neither is the diuine iudgement agreeable with our humane; and
therefore well fained the daughter of night, in that occult and separated from ap-
prehension: which the Ethnicks themselves could obserue;

Then fell Ripheus, none more iust then he
Of all the Troians: but Cœlestials fee
With other eyes

----- Cadus & Ripheus iust. Similes ubi
Quis fuit ex leuiss & severissimus ager.
Dixit alio vtrum. Virg. Aen. 1.

So may we say of the death of Socrates, esteemed the most innocent of men: and
of the vnparalleled calamities of the noble Belisarius, who having overcome the
Vandalls in Africa, triumphed over the Persians, and more then once delivered
Italy, and Rome it selfe, from the bloody invasions of barbarous nations, for re-
compence had his eyes pull'd out by the Emperour Iustinian: reduced withall to that
poverty, as glad to shelter his age in a little shed by the high way, begging of those
who passed by to Giue one halfe peny to the poore Belisarius, whom enuy and
not error had bereft of his eye-sight.

Narcissus, pursued by the wrath of Nemesis, falls miserably in loue with his
owne shadow, and dyes in doting on it. Nor are his eyes averted by death:

Who now eternally there gazes fix
Vpon the waters of infernall styx.

To shew how punishments end not with life, but pursue the guilty to an other world.
The Naiades strew his course with their haire, an ancient custome at funerals:
whereof Homer in the funerall of Patroclus.

His Corps with curls they couered;
Shorne from each mourning Princes head.

Capillis autem totum mortuum tegabant
quasi micabant
2 oculantes. Illia. 1. 23.

He is called their brother, in that fained to be begotten by a River on a Water-
Nymph: or because the flower into which he was changed, affecteth, and only prof-
pers by the water. Whereof a moderne Poet.

Narcissus, once a Cupid, adde but wings;
Who too-much trusted to deceitfull springs;
A flower, now to the flood inclines; that fo
He might by that which was his ruine grow.

Hic est illa (sua nimirum qui credidit undis
Narcissus, vero dignus amore puer,
Cernit ab irriguo repetentem gramine ripam;
Vt per quas pergit crescere possit aqua,
Sabæus.

Narcissus signifies stupid, or heavy, which hath a relation to the manner of his
death: and therefore his flower, which we call a daffadill, was dedicated to the in-
fernall Deities.

Some tract of History I find in Pausanias. There is, saith hee, a place neere
Theffia which is called Danacum: in this is the fountaine of Narcissus; wherein,
they say, he beheld his owne likenesse, & not conceauing that it was his shad-
dow, or how himselfe was beloued by himselfe, pined away and dyed by the
brinke of the fountaine. But how absurd is it to belieue, that any should be so
distracted or belotted with affection, as not to distinguish a shadow from a sub-
stance?

stance? Yet something like this is recorded, not vulgarly knowne. *Narcissus* had a sister borne at the same birth, so exceeding like as hardly distinguishable, alike also their haire in colour and trim, and alike their habites; who accustomed to hunt and exercise together, with her brother fell violently in love: and the dying, repaired oft to this fountaine, much satisfying his affection in gazing therein, as not beholding his owne shadow, but the image of his dead sister. Others write that he threw himselfe into the water out of impatience to live without her. Of the miraculous likeness of twins all ages have afforded examples. I have heard a Gentleman yet living say, how his mother knew not his brother from him but by the treading of their shoes; that both, when schoolers, were likely whips for the offence of one: and that being bound Apprentises to two Marchants in London, they would ordinarily waite in one another's roome, undiscovered by their Masters or any of the family. But now to the morall.

Narcissus, a youth; that is, the soule of a rash and ignorant man; beholds not his owne face, nor considers of his proper essence or virtue, but pursues his shadow in the fountaine, and strikes to imbrace it; that is, admires bodily beauty, fraile and like the finest water; which is no other then the shadow of the soule: for the mind doth not truly affect the body, but its owne similitude in a bodily forme. Such *Narcissus*, who ignorantly affecting one thing, pursues another; nor can ever satisfy his longings. Therefore he resolves into teares and periseth: that is, the soule so alienated from it selfe, and doting on the body, is tortured with miserable perurbations; and dyes, as it were, infected with that poison: so that now it rather appeareth a mortall body then an immortall soule. This fable likewise presents the condition of those, who adorned by the bounty of nature, or enriched by the industry of others, without merit, or honour of their owne acquisition, are transported with selfe-love, and perish, as it were, with that madnesse. Who likely sequester themselves from publique converse and civill affaires, as subiect to neglects and disgraces, which might too much trouble and deiection them: admitting but of a few to accompany their solitariness; those being such as only applaud and admire them, assenting to what they say, like as many *Echhos*. Thus depraved, puffed up with vncessant flattery, and strangely intoxicated with selfe admiration, at length they contract such a wonderfull sloth, as stupifies their senses, and deprives them of all their vigour and alacrity. *Narcissus* is therefore converted to a flower of his name, which signifies stupid: flourishing only in the Spring, like those who are hopefull in the first of youth, but after fall from expectation & opinion: the flower, as they altogether unprofitable, being sacred to *Pluto* and the *Eumenides*; for what bore of it selfe no fruit, but past and was forgotten, like the way of a ship in the sea, was consecrated of old to the infernall Deities. But a fearfull example we have of the danger of selfe-love in the fall of the *Angells*; who intermitting the beatificall vision, by reflecting vpon themselves, and admiration of their owne excellency, forgot their dependance vpon their creator. Our *Narcissus*, now a flower, instructs vs, that wee should not flourish too soone, or be wise too timely, nor over-love, or admire our selves: which although hatefull in all ages, in youth is intollerable. And therefore *Nemesis* is introduced to revenge such pride and insolency; and to make his vices his owne destruction.

This wonderfull destiny giues wings to the same of *Tiresias*: yet flouted, and upbraided with the losse of his eyes by violent *Pentheus*, of whose destruction he prophesies. This was the sonne of *Echion* and *Agave* the daughter of *Cadmus*; who now growne old, had resigned vnto him the kingdom of *Thebes*. A mortall enemy to the introduced Rites, and adoration of *Bacchus*; which still *Cytheron*

with

with the shouts and clamours of frantick women, now a celebrating his Orges: so called, either in that those rites were celebrated on the tops of mountaines, or because his followers were wrapt with a kinde of fury. Three there were of that name, the *Lybian*, the *Egyptian*, and the here mentioned *Theban*: who emulating the glory of the former, led an army into the East; and left behind him many trophies of victories: having multitudes of women in his traine, as the former had *Amazons*. It is a tradition, saith the *Athenian* in *Plato*, that being disturbed in his senses by *Juno*, in revenge, he invented wine to infuriate the *Bacchæ*. Yet for this, and other behauefull inventions, hee was honoured by men with Temples and Altars: in himselfe made up of all contrarieties; valiant and effeminate, industrious and riotous, a seducer to vice, and an example of vertue: so variously good and bad are the effects of wine according to the use or abuse thereof. And because the actions and inventions of the former grew now obscured by antiquity, their fame and vertues were ascribed to the latter *Bacchus*: especially by *Orpheus* in honour of the family of *Cadmus*, by whom he had beene highly advanced. But heare we the *Thebans* sing of their *Bacchus*; since it giues no small light to what hath and is to be said hereafter.

Thou who with Ivy deck't thy dangling haire;
We, arm'd with jaulins, to thy Rites repaire.
Bright ornament of heauen, thy suppliants heare:
To thee their hands thy noble *Thebans* reare.
O favour! heather turne thy virgin face:
With thy syderiall looks disperse and chase
These lowering clouds, the threats of *Erebus*,
And rage of greedy fate, from ours and vs.
It thee becomes to haue thy tresses bound
With vernall flowres, with *Tyrian* miter crown'd,
And girt in Ivy wreathes: now liberally
Let flow, and now in knots thy tresses tie.
As when, of thy fierce step-dames wroth afraid,
With borrowed shape thou counterfet'st a maid.
Why art thou so effeminatly drest,
With robes that sweepe the earth, and naked breest?
Those Easterne nations who on *Ganges* drinke,
An breake thence in cold *Araxis* brinke,
Could nor thy Lyons for thy robe behold,
Drawne in a Chariot rooff with vines of gold.
The old *Silenus* on a long-car'd jade
Attends, vine leaves his rugged fore-head shade.
Lasciuous Priests thy Orges celebrate;
Troopes of *Bassarion* frowes vpon thee wait.
Now on *Edonian* *Pangæus* tread,
Now on the *Thracian* *Pindus* lofty head,
Distracted *Menas*, ioyn'd with *Theban* wiuces,
To serue th' *Ogygian* *Iacchus* striues;
Whose loynes a *Panthers* sacred skin invests:
With ruffled haire the matrons hide their breasts,
And brandish leavy jaulins lightly borne,
Vnhappy *Pentheus*, now in peeces torne,

Effusus redimite comam mutante caryn-
bo.
Lucidum cæli decus, huc adæ vocis
Mellia Nyctæ armatæ brachia Thyrsi
Quæ tibi nobilitæ Thebes, Bacchæ, tuæ
Palma supplicibus ferunt
Huc avertis faciem virginum caput,
Valuæ fideles alicui nubiæ,
Et tristis Erebi minas
Avoidas, fatum.
Tu dicet vernis comam fluvius cingi,
Tectatut Tyria collibet mitra,
Hædærat mollem bacchi tæa
Religere frontem
Spargere effusus sine lege crines,
Rursus adducto revocare nodo.
Qualis iratum metuens nocere canem
Crevitum sulcis immissus artus
Critus succubis simulatæ virgæ,
Luteam vestem resacerte genas,
Pudeat tam molles placuisse culnas,
Et fœsus laxi flumidumq; firmæ
Pudicæ narrare refectæ curru a
Veste cum longa regeres leones,
Omnis fœe plage vassa terrene,
Qui bibis Gægonem, inuocamus quinquæ
Frangit Aræonem.
Tu fœsus turpi signatur Sileus ostello,
Turgida pampinea redimimus tempora pæ-
tiæ.
Concordia lætici deducunt Orgia iussu i
Te Bassarionem comitatus a coloris,
Quæcunq; Edoniæ pede pulsante
Sola Pangæi, namq; Thraciæ
Vertice Pindus, namq; Cadmeæ
Inter matres templo Menas
Cumes Orgiis, vemic Iaccho,
Nubida læta præcincta lacus,
Tibi comæ pæloræ matronæ
Fudere comam: thyrsibus, leuiss

Relenting

Ilvante manu; am post lacus
Penthes artus Thyades effuso
Mentis aere vultu, velut ignotum
Videri nefas.
Tumidi regna tenet iuvis matertera Bac-
chi
Nervidum gloria Cadmeiacingitur Itho,
Ius habet in fluctu magni puer advena
pomi
Cognatus Bacchi, nomen non vile Pale-
mon.

Tu Tyrrhena per caput in mœna,
Et lucidum Nereus patuit mare,
Carula cum pratis mutata; freta,
Hinc verno, latius solia vires,
Et Phœbœ laurus charum nemus;
Garrula per ramos avis obrepit.
Vt crescederis ramus teneri,
Summa liget vili carceris.
Lætas prorsus fremuit Læ-
vigis iugis sedet Getica.
Tum prout flet; parvulus natus;
Et fletu curvus iugentia Carib; Di-
phi.

Ubi tu Te Tyrrhenia vixit te Lydiæ vinda
Aurata torrenti ducens flumina signa.
Læxerit vultus; et vultu Getic; sagittas
Lictis Majestates quæ pœnal sanguine mi-
ser.

Regis iugentia Bacchum (scilicet) Ly-
curgi.

Se secretis Zedæum secretis:
Et quos vicinus Boreas ferit
... roa mutant: quæq; Mentis

Aluit generis frigida succus.
Quæq; dissoluti vertice summo
Stans stramonium, geminans, planifrum.

Ille dispersos domuit Gemonas.
A. m. detrahit truciùs puellæ:
Ore destitit petere terram

Thermosioniacæ graves catervæ
Pellus tandem levisbus sagittis;
Miles fallæ. Sacer & Cythæron

Sanguine inundavit
Ophio riu; ante.
Pretidit iuvæ petere & agros.

Præsidem Bacchum calat novæca.
Naxos. Egæo redimita pondo
Tradidit thalassæ virginem relictam.

Melæne pensus diuina maris.
Pumice iaco
Fluxu Nyctilini lites.

Garruli geram catervæ rivi
Combitur dulces humus alta fuscas,
Noveg; lætiss; candida fontes

Et mixta odori Lætia cum thymæ.
Dancitur cum mægo nova nuptæ cæli.
Solemne Phœbus carmen

Edidit infusus humero capillis.
Concitat tandem genivæ Cupido.
Tulam depositi Iupiter ignem.

Odor; Baccho veniens; fulmen.
Læcidæ dum currus aruol; sidera mun-
di.

Oceanus clausum dum fluctibus ambiat or-
bem.

Relenting *Thyades*, their fury gon,
Behold with griefe; nor think that fact their owne.
Fairst *Itho*, with the blew *Nereides*,
(Thy Aunt & *Bacchus*) raignes in sacred seas:
The stranger Boy there makes his blest aboad,
Of *Bacchus* race, *Palemon*, no smal God;
Thee, louely Boy, the *Thuscan* rovers sciz'd:
Then *Nereus* the tumid maine appeas'd,
Blew seas converting into flowry meads:
The Plane-tree there his broad-leau'd branches spreads;
Greene Laurel groues, below'd by *Phæbus*, spring,
And chanting birds among the branches sing:
About the mast the youthfull Ivy twines,
The lofty toe imbrac'd with cluftred vines:
Now in the Prow Idæan Lyons rore,
The trembling Poope *Gangetick* Tygres bore:
In sea's the menelues th' affrighted sailers threw;
Who turn'd to *Dolphins*, flying ships purlew.
Pætolus wealthy streames thy burden tide,
Whose waters through a golden channell glide.
Mælagians, quaffing blood and milke, vnbind
Their bowes; nor more with *Gettick* shafts contend.
Thy power ax-arm'd *Lycurgus* kingdom knowes,
The fierce *Zedacians*; and where *Boreas* blowes
On hoary fields; those climates who shake
With cold, that border on *Meotis* Lake;
And those whose *Zenith* is the *Arcadian* starre;
The Northern Wagons, and flow Wagonar.
Scattered *Geloni* he subdued: disarm'd
The braue *Virago's*; *Thermedonians* warm'd
Cold earth with their soft lips; but pacifi'd
Their moone-like shields and quivers laid aside.
Sacred *Cythæron* he imbrow'd with blood
Of blaine *Ophiæns*. To the shade wood,
And fields, transformed *Prætes* daughters runne.
The pleas'd stepdame now affects her sonne.
Naxos, begirt with the *Ægean* waue,
A bridal bed to *Ariadne* gaue;
Her losse repaired with a better friend:
Torrents of wine from barren rocks descend;
A flood of milke from siluer fountaines powres,
With *Lesbian* hony mixt, perfum'd with flowres,
Which through the meadowes murmuring streames produce,
Whose thirstie banks suckt in the pleasaunt juice.
The starry Bird to high-archt heauen is led:
Phæbus, his haire vpon his shoulders spred,
Epithilamius sang that happy night:
Both *Cupid*s now the nuptial capors light:
Ioue laid his wrathfull thunder-bolts aside,
And hates his lightning, when he *Bacchus* spi'd.

W

While radiant starres shall runne their vsuall race,
While *Neptunes* armes the fruitfull earth embrace,
While *Cynthia* shall her hornes together close,
While *Lucifer* the rosie Morne fore-shewes,
While lofty *Arctos* shunnes the salt Profound,
We *Bacchus* praise and beauty will refund;

Luana demissis dum plex; recolliget ignes
Dum mutatus prædicet Lucifer ortus;
Altag, caruleum dum Nereus nesciet Arcti;
Candida formosi venerabimur ora Iyæ,
Sen. Oculi.

But heare we him rail'd at as much by *Momus*. This your so generous *Bacchus*, is scarce a man, and no *Grecian* by the mother but the nephew of *Cadmus*, a *Phœnician* Merchant. I will not say what he is; now hee hath aspired to immortallitie, nor tax him with his railing and drunkenneffe: you all see how soft and effeminate in his pleasures; halfemad, and smelling early of wine: who hath brought amongst vs his whole fraternity, and declared them Gods: *Pan*, *Silenus*, and the *Satyres*; a rable of rusticks and Goat-heards, addic't to dances and gambols; and of shape as monstrous as their manners. One of these hath hornes on his fore-head, and nourisheth a filthy long beard; his lower parts like a Goat; and all over not differing much from a beast. Another, old, bald, and flat nosed like an Ape; for the most part riding on an Ass; who by birth is a *Lydian*. With those the prick-ear'd *Satyres*, bald also, and horned like late-falne kidds, originally *Phrygians*. All of these haue seemly long tiales. You see with what Gods we are furnisht with by this Gallant. I omit to speak of the brace of women which he hath brought vs: the one his sweet-heart *Ariadne*, whose Crowne is by him made a Constellation. The other daughter to *Icarus*, the husband-man: and what, O you Gods, is of all most ridiculous, *Erigone* hath brought her dog with her; least she should be sad, and want her old companion in heaven.

But now to be serious. Noah was he who immediately after the flood first planted a vineyard, and shewed the use of wine vnto men. Therefore some write that of Noachus he was called Boachus, and after *Bacchus*, by the *Ethiicks*; either by contraction, or ignorance of the *Etymologie*. The ignorance likewise of the truth hath begotten so many fables and allegories: he being neither the *Lybian*, *Egyptian*, nor *Theban* *Bacchus*, but the ancient *Nysæan*; who flourished long before *Iupiter* *Hammon*, or the *Cretan* *Iupiter*, the supposed fathers of the other. Posterity diuers waies celebrated this bounty of Noah; and therefore called him by sundry names, as *Bacchus*, *Vinifer*, and *Oenotrius*; whereof Italy was after named *Oenotria*, of the excellent wines which that soyle produced.

Now *Pentheus* strives to exasperate the *Thebans* against *Bacchus*. Hee puts them in minde of their originall, their ancient religion, and what a shame to submit to an effeminate boy, supported by frantick women and drunkards: shewing how easily resistd by the example of *Acrisius*. This *Acrisius* was king of *Argos*, the sonne of *Abas*, and father of *Danae*; who in that hee would not admit of his Rites, is said to haue chased him out of his kingdom. *Pentheus* sends his guard to apprehend him: they wounded, retorne with one of his Priests, who tels the miracles of the ship sticking fast in the midst of the deepe, and perur'd sailers converted into *Dolphins*. Yet the first is parallel'd by history, effected according to *Pliny*, by a little ship; and therefore called by the Romans *Remora*: which since so incredible, I will relate it in the words of the Author. This fish frequenteth the rocks; and is supposed by *Aristotle* to haue many feet in regard of the multitude of her finnes. Although the windes blow violently, and the tempests raue, yet commands shee their fury, and so curbs their power, that the shippe continues im-
mouable

THE TYRRHEN
PIRATS.

movable, which neither cables nor anchors, though never so strong and massy, could detain; and that only by cleaving therewith, without her owne labour. But our Armado's are fortified with Cables; from whence they fight on the seas, as from the walls of a Bulwark. O humane vanity, when even those ships, whose beakes are so armed with brasse and iron to pierce through the sides of such as they encounter, should bee forced to obey the arrest of a little fish not half a foot long! At the battaile of *Actium* one detained, as they report, the Admirall, which carried *Antonius*, hasting to order his navy and encourage his souldiers, vntill he was constrained to ship himselfe in another: vpon which advantage the *Casarians* fell on with the greater violence. And in our memory *Caligula* was so checkt in his returne from *Asurato Antium*. Nor long continued their admiration, having forthwith discovered the cause: for certaine perceiving his Gally, which had five men to every oare, to be only detained of all the rest of the navy, leapt presently into the sea; and searching about the keele of the vessell, found this little fish fast cleaving to the rudder. This sheweth the Emperour, with indignation he beheld what could stop his course, and resist those oares which were stretcht by the strenght of foure hundred sea-men: renewing his wonder to see it loose that virtue within, which it had when it cleau'd to the our-side of the vessell. Those who then, and after, beheld it, resembled the same to a Snail, but not a little greater. *The like power hee attributes to the Purple fish, annexing this story out of Titianus: Periander* dispatching a mandate for *Gnidos*, to castrate all their boyes which were nobly descended, the shippe was so long moored in the midst of the sea by this shell-fish, vntill another arrived (the Prince repenting him of his cruelty) with a countermand. Wherefore the *Gnidians* to perpetuate the memory thereof, did consecrate that fish to their *Venus*. But these strange effects, which perhaps depend on no naturall causes, may rather proceed from the power of the Diuell. I haue heard of sea-faring men, and some of that City, how a Quarter-master in a Bristol ship, then trading in the Streights, going downe into the Hold, saw a sort of women, his knowne neighbours, making merry together, and taking their cups liberally: who hauing espied him, & threatening that he should repent their discovery, vanished suddenly out of sight; who thereupon was lame ever after. The ship hauing made her voyage, now homeward bound, and neere her harbour, stuck fast in the deepe Sea (as this of the Tyrhenians) before a fresh gale, to their no small amazement: nor for all they could doe, together with the helpe that came from the shoare, could they get her loose, vntill one (as *Cymothoe* the Trojan ships) shou'd her off with his shoulder. (perhaps one of those whom they vulgarly call Wise-men, who doe good a bad way, and vndo the enchantments of others) At their arrivall the Quarter-master accused these women: who were arraigned, and convicted by their owne confessions, for which five and twenty were executed. But to proceed with the fable. These Tyrhenians for their pyracies and power at Sea, and for that they had transported diuers Colonies to sundry parts of the world, were surnamed Dolphins: whereupon this fable was by the Greekes deuised, and withall to deterre from rapine and perjury, which seldom escapes the diuine vengeance. The fantastickall resemblances of Lynxes, Tygres, and Panthers, are the terrors of conscience, which driue the guilty to dispare and ruine. They also are said to haue been turned into Dolphins, because those fishes seeme naturally to affect the societie of men; following of ships, and sporting about them, as they saile along: nay many, if wee may giue credit to credible Authors, haue beene carried on their backs to drie land; and therefore the ancient presented safety by a bridled Dolphin.

So

So giue they warning of insuing tempests and aduise the mariners, as it were, to stand to their tacklings and take in their sailes. All which concurres with our Porpus, out of doubt the true Dolphin: wherein I am not only confirmed by the authority of Scaliger. For those that are called Dolphins by our East and West Indian Sea-men (who likely giue knowne names to things which they know not) are fishes, whereof I haue scene many, which glitter in the water with all variety of admirable colours; and are hardly so bigge as our Salmon-trouts: too little by farre to beare those burthens wherewith almost all ancient authors doe charge them: besides none of these were euer scene in the Mediterranean sea, the scene of those stories. The credulity of the old worlds superstition, was no lesse prodigious then their fables: for an instance, this fable we now treat of is yet to be scene in beautifull figures of mosaicke painting (an antique kind of worke, composed of litle square peeces of marble: guilded and coloured according to the place that they are to assume in the figure or ground: which set together, as imbossed, present an unexpressible stateliness) in S. Agnes Church at Rome, which was formerly the Temple of Bacchus.

God, in dereliction of Atheisme, doth reward the devout, though in a false religion, with temporall blessings, as here Acetes advanced from a poore fisherman to the pontificall dignity: who now cast in prison and reserved for torments, the shackles fall from his legs, and the doores vnlocks themselves to afford a way to his safety. This the more incenseth our violent Pentheus. There is no creature so immane and rabid, but anger addes to his naturall fiercenesse. Other affections haue their apparant symptoms, but that of anger is eminent, whose fire inflames the looks and sparkles in the eye-balls: proceeding from the sending forth of the spirits in a reuengefull appetite: Good counsell converts into bad when unseasonably giuen, so the dissuasions of Cadmus and Athamas exasperate his fury: who to chastise his kinsman, perhaps as much out of enuy as zeale, ascendeth Cithæron. A mountaine of Boeotia, not farre from Thebes, which tooke that name from Orpheus his harpe, called alwaies sacred, in that there he first instituted the Orges of the Theban Bacchus; transferred by him out of Egypt from the Egyptian. For Cham and his accursed race, first inhabiting those parts, there planted Idolatry: which the Poets brought into Greece, who travailed thither to enrich their knowledge. For almost all arts and sciences had from them their originall: who had besides more impressions of antiquity then any other nation, as appeareth by their Dynasties, stretching beyond the generall deluge: who affirme that their first Kings lined twelue hundred yeares, and the latter but three hundred; comming neere the ages of man both before and after. But what Tradition deliueis obscurely and lamely, is in the scripture entire and perspicuous. Agave fulfills the prophecy of Tiresias in the slaughter of her son: who distracted with the fury of Bacchus, together with her sisters, supposing him a Bore, transfix him with their taulings, torne forth with in peeces, for all his reares and submission, by the rest of the Bacche. There is nothing more plausible to the vulgar then the innovation of government and religion. To this they be: throng in multitudes. Wise Princes should rather indeavour to pacifie, then violently oppose a popular fury: which like a torrent beares all before it; but let alone exhausteth it selfe, and is easily suppressed. Reformation is therefore to be wrought by degrees, and occasion attended: least through their too forward zeale they reject the counsell of the expert, and encounter too strong an opposition, to the ruine of themselves and their cause; whereof our Pentheus affords a miserable example. The blind rage of Superstition extinguisheth all naturall affections.

PENTHEUS.

O 2

on:

on. Agaue murders her son, and the aunts their nephew: nor haue the latter ages
beene vnacquainted with such horrors.

On the other side Pentheus expresseth the image of an implacable Tyrant, hat-
ing religion, and suppressing it in others: nor to be diuerted by counsell or miracles;
vntill his death approues that tyrants are no where safe; no not among their owne
kindred.

*Discite Justitiam moniti et non
temere diuini. Virg. Æn. 6.*

Admonisht, iustice prize; Nor holy Gods despise.

The proud in prosperity are the most dejected in aduersity. Who would not be in-
treated, now basely intreats for mercy: but could not obtaine what he neuer affor-
ded. There is nothing more proud then man, nor more miserable.

OVIDS



OVID'S METAMORPHOSIS.

The Fourth Booke.

THE ARGUMENT.

DErceta, a Fish. Semiramis a Dove.
Transforming Nais equall Fate doth prone.
White berries Louers blood with blacke defiles.
Apollo, like Eurynome, beguiles
Leucothoe, buried quick for that offence:
Who, Netar sprinkled, sprouts to Frankincense.
Gric'd Clytie, turn'd to a Flowr, turns with the Sun.
Daphnis, to Stone. Sex changeth Scytheon.
Celmus, a Load-stone. Curets, got by showres.
Crocus, and Smilax turn'd to lisse flowres.
In one Hermaphrodite, two bodies ioine.
Mineides, Eats. Sad Ino made diuine,
With Melicert. Who Iunos fast vpbay'd,
Or statues, or Cadmean Fowles are made.
Hermione and Cadmus, worne with woe,
Proue hurtlesse Dragons. Drops to Serpents growe.
Atlas, a Mountayne. Gorgon toucht Sea-weeds
To Corall change. From Gorgons blood, proceeds
Swift Pegasus: Crysaor also takes
From thence his birth. Faire hairens conuert to Snakes.

BVt yet, Alcithoe a Minēides
The honour'd ^b Orgies of the God displease,
Her sisters share in that impietie;
Who Bacchus for the sonne of Ioue denie,
And now his Priest proclaimes a solemne Feast;
That Dames and Maids from vsuall labour rest;
That wrapt in skins, their haire-laces vnbound,
And dangling Tresses with wilde Iuy crown'd,
They leauy Speares assume. Who prophesies
Sad haps to such as his command despise.
The Matrons and new-married Wives obay:
Their Webs, their vn-spun Wooll, aside they lay;
Sweet odours burne, and sing: ^c Lyæus, Bacchus,
Nyssæus, Bromius, Euan, great Iacchus;
Fire-got, Sonne of two Mothers, The twice-borne,
Father Eleleus, Thyon neuer shorne,
Lcnaus, planter of life-cheering Vines,
Nyctileus: with all names that Greece assigns
To thee, o Liber! Still dost thou inioy
Vnwasted youth; eternally a Boy!

O 3

Thou'rt

^a The daughter of Minus.

^b The solemnities of Bacchus.

BACCHVS HIS CER-
EMONIES AND
ATTRIBUTES.

^c Of these attributes, See the
Comment.

a King of Thrace: See the comment.

b The Frowes of Bacchus.
c Bacchus his Foster father.
See the comment.

d Theban Marcellus, of this before.
e The daughter of Minos.

f Who first invented the Art
of spinning and weaving.

DERCEYIS.

SEMIRAMIS.
g Semiramis.
NAIS.
h A water Nymph.

i The Mulberry tree.

PYRAMUS AND
THISBE.

k Babylon whose arched walls
were numbred amongst the
Worlds 7 Wonders; 360 fur-
longs, that is, 45 miles in cir-
cuit.

Thou'rt seene in heauen; whom all perfections grace;
And, when vnhorn'd, thou hast a Virgines face.
Thy conquests through the Orient are renown'd,
Where tawny India is by Ganges bound.
Proud *Pentheus*, and *Lycurgus*, like prophane,
By thee (o greatly to be fear'd) were slaine:
The *Thracians* drencht in Seas. Thou hold'st in awe
The spotted *Lynxes*, which thy Chariot draw.
Light *Bacchides*, and skipping Satyrs follow,
Whil' st old *Sylenus*, reeling still, doth hallow;
Who weakly hangs, vpon his tardie Ass.
What place so-e're thou entrest, sounding brasse,
Lowd Sack-butts, Tymbrels, the confus'd cries
Of Y ouths and Women, pierce the marleskies.
Thy presence, we *Ismerides*, implore:
Come, o come pleas'd! Thus they his Rites restore.
Yet, the *Minides* at home remaine:
And with vntimely Art his feast prophane:
Who either weaue, or at their distaffs spin;
And vrge their Maids to exerceise their fin.
One said, as she the twisted thread out-drew;
While others sport, and forged Gods perfw,
Let vs, whom better *Pallas* doth invite,
Our vifull labour season with delight;
And stories tell by turnes; that, what past yeares
Denie our eyes, may enter at our eares.
They all agree; and bad the eldest tell
Her storie first. Shee paus'd; not knowing well
Of many which to choofe: T' inlist vpon
The Sad *Dercetis*, of fam'd *Babylon*
(Who, as the *Palestines* beleue, did take
A scaly forme, inhabiting a Lake)
Or of her g daughter speake, with wing'd ascent
High-peacht on towres: who there her old age spent:
Or of that *Nais*, who with charmes most strange,
And weeds too-pow'rfull, humane shapes did change,
Into mute Fishes, till a Fish shee grew:
Or of the Tree whose berryes chang'd their hew;
The white to black, by bloods asperion, growne:
This pleafeth best, as being most vnknowne.
Who thus began, and draws the following woll.
Young *Pyramus* (no Youth so beautifull
Through all the East) and *Thisbe* (who for faire
Might with th'immortall Goddesse compare)
Ioyn'd houfes, k where *Semiramis* inclos'd.
Her stately towne, with walls of brick compos'd.
This neighbourhood their first acquaintance bred;
That, grew to loue, Loue fought a nuptiall bed;
By Parents cross't: yet equall flames their blood
A like incens't, which could not be withstood.

Signes

Signes only vter their vniuerst loues:
But hidden fire the violenter proues.
A cranny in the paining wall was left;
By shrinking of the new-layd mortar, clef't
This for so many ages vndecri'd
(What cannot loue find out!) the Louers spy'd.
By which, their whispering voices softly trade,
And Passion's amorous embassie convey'd.
On this side and on that, like Snailles they cleaue;
And greedily each others breath receaue,
O envious walls (said they) who thus diuide
Whom Loue hath ioyn'd! O, giue vs way to slide
Into each others armes! if such a blisse
Transcend our Fates, yet suffer vs to kisse!
Nor are w'ingrate: much we canesse we owe
To you, who this deare liberty bestowe.
At night they bid farewell. Their kisses greet
The fencelesse stones, with lips that could not meet.
When from th'approching Morn the stars withdrew,
And that the Sunne had drunke the scorched dew,
They at the vifull Station meet againe;
And with soft murmurs mutually complaine.
At last, resolute in silence of the Night
To steale away, and fine themselves by flight;
And with their houfes, to forsake the Towne.
Yet, lest they so might wander vp and downe;
To meete at *Ninus* tombe they both agree,
Vnder the shelter of a shady Tree.
There, a high Mulbery, full of white fruit,
Hard by a liuing Fountaine fixt his Root.
The Sun, that seem'd too slow, his steeds bestowes
In restfull Seas: b from Seas, with Night arose.
Then *Thisbe* in the darke the doores vnbar'd;
And slipping forth, vnmiss'd by her guard,
Comes maskt to *Ninus* tombe: there in the cold
Sits vnderneath that Tree: Loue made her bold.
When (lo!) a Lyonesse, smear'd with the blood
Of late-slaine Beeues, approacht the neighbour flood,
To quench her thirst. Far-off by Moon-light spy'd,
Swift feare her flight into a Caele doth guide.
Flying, her mantle from her shoulders fell:
The fatal Lyonesse, as from the Well
Vp to the rocky Mountaine hee with-drawes,
Found it, and tore it with her bloody iawes.
When *Pyramus*, who came not forth so soone,
Perceiued by the glimpses of the Moone
The footing of wild Beasts: his looke grew pale.
But when he spy'd her tome and bloody saile,
One night (said he) too Louers shall destroy!
Shee longer life deferred to inioy.

a The first King of *Assyria*, &
husband to *Semiramis*.

b According to the old vul-
gar opinions, that where the
Sun sets, the night appea-
eth to ascend.

The

The guilt is mine: 'twas I (poore foule!) that flew thee
 Who to a place so full of danger drew thee,
 Nor came before. You Lyons, & descend
 From your aboads! a wretch in peeces rend,
 Condemned by his selfe-pronounced doom:
 And make your entralls my opprobrious tomb!
 But Cowards with to die. Her mantle hee
 Carries along vnto th'appointed Tree.
 There hauing kift, and walst it with his eyes;
 Take from our blood, said he, the double dyes.
 With that, his body on his sword he threw:
 Which, from the reaking wound, hedyng drew.
 Now, on his back, vp-spun the blood in smoke:
 As when a Spring-conducting pipe is broke,
 The waters at a little breach breake out,
 And hissing, through the aery Region spout.
 The Mulberries their former white forsake;
 And from his sprinkling blood their crimson take.
 Now she, who could not yet her feare remoue,
 Returns, for feare to disappoint her Loue.
 Her eager spirit seekes him through her eyes;
 Who longs to tell of her escap't surprize.
 The place and figure of the Tree she knew;
 Yet doubts, the berries hauing chang'd their hew.
 Vncertaine, she his panting lims descry'd,
 That struck the stayned earth, and starts aside.
 Box was not paler then her changed looke:
 And like the lightly breath'd-on Sea she shooke.
 But, when she knew 'twas he (now dispossest
 Of her amaze) shee shrieks, bears her swolne brest,
 Puls off her haire, imbraces, softly reares
 His hanging head, and fills his wound with teares.
 Then, kissing his cold lips: Woe's me (she said)
 What cursed Fate hath this diuision made!
 O speake, my *Pyramus*! ô looke on me!
 Thy deare, thy desperate *Thisbe* calls to thee!
 At *Thisbe's* name he opens his dim eyes;
 And hauing seene her, shuts them vp, and dyes.
 But when his emptie scabbard shee had spy'd,
 And her known Robe; Vnhappy man! she cry'd,
 These wounds from loue, from thine own hand proceed!
 Nor is my hand too weake for such a deed:
 My loue as strong. This, this shall courage giue
 To force that life which much daynes to liue.
 In death I'll follow thee! in styl'd by all,
 The wretched Cause, and partner of thy Fall.
 Whom Death (that had (alas!) alone the might
 To pull thee from me!) shall not dis-vnite.
 O you, our wretched Parents (thus seuer
 To your owne blood!) my last Petition heare:

Whom

Whom constant loue, whom death hath ioyn'd, interre
 Without your envy in one Sepulcher.
 And thou, ô Tree, whose branches shade the flaine;
 Of both our slaughters beare the lasting staine:
 In funeral habit euer clothe your brood;
 A liuing monument of our mixt blood.
 This said, his sword, yet reeking, thee reuers't,
 And with a mortall wound her bosome pearc't,
 The easie Gods vnto her wish accord;
 Their Parents also her desire afford:
 The late-white Mulberies in black now mourne;
 And what the fire had left, lay in one * Vrne.

Here ended she. Some intermission made,
Leucothoe, her sisters silent, said:

This Sunne, who all directeth with his light,
 Weake Loue hath tam'd: his loues we now recite,
 He first discover'd the adulterie
 Of *Mars* and *Venus* (nothing scapes his eye.)
 And in displeasure told to *Juno's* sonne
 Their secret stealths, and where the deede was done.
 His spirits faint: his hands could not sustaine
 The worke in hand. Forthwith, he forg'd a chaine,
 With nets of brasse, that might the eye deceaue,
 (Lesse curious far the webs which Spiders weate)
 Made pliant to each touch, and apt to close:
 This, he about the guilty bed bestowes.
 No sooner these Adulterers were met,
 Than caught in his so strangely forged net;
 Who, struggling, in compeld imbracements lay.
 The Ivory doores then *Vulcan* doth display:
 And calls the Gods. They shamefully lay bound:
 Yet one, a wanton, wish't to be so found.
 The heauenly dwellers laugh. This tale was told
 Through all the Round, and mirth did long vphold.
Venus, incens'd, on him who this disclos'd
 A memorable punishment impos'd.
 And he, of late so tyrannous to loue,
 Loue's tyranny in iust exchange doth proue.
 * *Hyperion's* sonne, what boots thy peacing fight!
 Thy feature, colour, or thy radiant light!
 For thou, who earth inflam'st with thy fires,
 Art now thy selfe inflam'd with new desires.
 Thy melting eyes alone *Leucothoe* view.
 And giue to her, what to the World is dew.
 Now, in the East thou hastest thy vp-rise:
 Now, slowly sett'st; euen loath to leaue the skyes.
 And, while that object thus exacts thy stay,
 Thou addest houres vnto the Winters day.
 Oft, in thy face thy mindes disaife appeares,
 Affrighting all the darkned World with feares.

P

a It was an ancient and long continued custome, to burne the bodies of the dead, to put their ashes into vessels (which they called Vrnes) either of bone or metall, & to inclose them in their Sepulchres.

MARS AND VENUS.
 b Vulcan, the celestial Smith

c Mercury from Odiss.

LEUCOTHOE.

d *Hyperion* the father of the *Titan* begot on *Titan* his wife and sister among whom the Sun and the moonet so fained in that he first obserued there motion and diuine god thas knowledge.

Not

^a The Moone, of *Cynthia* a mountaine in *Delus*; the Eclips of the Sun, proceeding from the interpolation of her orbe betweene his and the earth.
^b The mother of *Phaeton*.
^c *Perse* the daughter of *Oceanus* and *Tethys*.
^d The daughter of *Neptune* and *Venus*: so named (for *Rhoda* signifies a rose) of her beauty; or rather representing the Isle of *Rhodes*, there being no day wherein the sun shines not thereon; and therefore named to have bin in loue with her.
^e A Nymph of the Ocean.
^f *Belus*, *Alas*, *Arctus*, *Danoe*, *Perilus*, *Bacchus*, *Aschamenes*, and *Orchomus*.
^g Of this before, *Discomides* takes *Ambrosia* to bee the heauy *Ambrist*, which wee call *stugwort*.

Not^a *Cynthia's* interposed Orbe doth moue
 These pale aspects; this colour springs from loue.
 Shee all thy thoughts inagrost: nor didst thou care
 For^b *Clymene*, for^c her who *Circe* bare,
 For^d *Rhodos*; ^e *Clytie*, who in loue abounds,
 Although despis'd, though tortur'd with two wounds.
 All, all were buried in *Leucothoe's*
 Borne in sweete *Saba*, of *Eurynome's*.
 As she in beauty far surpasst all other:
 So much the Daughter far surpasst the Mother.
 Great *Orchamus* was father to the Maid:
 Who, ^f seventh from *Belus* *Priscus*, *Perse* sway'd.
 In low *Hesperian* Vales those pastures are
 Where *Phæbus* herles on *Ambrosia* fare.
 There, tyred with the trauels of the day,
 They renouate what labour doth decay.
 Now, while coelestiall food their hunger feeds,
 And Night in her alternate raigne succeeds:
 In figure of *Eurynome*, the God
 Approacht the chamber, where his life aboad.
 He, spinning by a lamp, *Leucothoe* found,
 With twice six hand-maids, who inclos'd her round.
 Then kissing her (her Mother now by Art)
 I haue, said he, a secret to impart:
 Maids, presently withdraw. They all obey'd.
 He, after he had cleer'd the chamber, said:
 The tardie Yeare I measure: I am he
 Who see all Obiects, and by whom all see;
 The World's cleere eye: by thy fair selfe, I sweare,
 I loue thee about thought. Shee shooke for feare;
 Her spindle and her distaffe from her fell:
 And yet that feare became her woundrous well,
 Then, his owne forme and radiancey, he tooke:
 Though with that vnexpected presence strooke;
 Yet, vanquish't by his beauty, her complaint
 Shee laid aside, and suffered his constraint.
 This *Clytie* vext (not lesse affectionate
 Before to her) who with a riualls hate
 Diuulg'd the quickly-spreading infamy:
 And to her father doth the fact descry.
 Who sterne and sauage, shuts vp all remorse,
 From her that su'd, subdued, she said, by force;
 And ^h *Sol* to witnesse calls. He his dishonour
 Intersalue, and casts a Mount vpon her.
ⁱ *Hyperion's* sonne this batters with his rayes:
 And for her re-ascend a breach displays,
 Yet could not the aduance her heauy head:
 But life, too hasty, from her body fled.
 Neuer did *Phæbus* with such sorrow morne
 Since wretched *Phaeton* the World did burne:

^h The Sunne.

ⁱ The Sunne.

Yet

Yet triues he with his influence to beget
 In her cold lims a life-reuoking heat.
 But, since the Fates such great attempts withstood;
 He sleeps the place and body in a flood
 Of fragrant Nectar: much bewailes her end:
 And sighing, said; ^a Yet shalt thou heauen ascend.
 Forthwith, her body thawes into a dew:
 Which, from the moistned earth, an odour threw:
 Then through the hill a shrub of Frankincense
 Thrust vp his crowne, and tooke his root from thence.

Though loue might *Clytie's* sorrow haue excus'd;
 Sorrow, her tongue; Daye's King her bed refus'd.
 She, with distracted passion, pines away,
 Detesteth company; all night, all day,
 Disrobed, with her ruffled haire vnbound,
 And wet with humour, sits vpon the ground:
 For nine long daies all sustenance forbears;
 Her hunger cloyd with dew, her thirst with teares:
 Nor rose, but, riuers on the God her eyes;
 And ever turnes her face to him that flies.
 At length, to earth her stupid body cleaues:
 Her wan complexion turnes to blood-lesse leaues,
 Yet streak't with red: her perisht lims beget
^b A flowre, resembling the pale Violet;
 Which, with the sun, though rooted fast, doth moue;
 And, being changed, changeth not her loue.

Thus she. This wondrous story caught their eares:
 To some the same impossible appears;
 Others, that all is possible, conclude,
 To true-styl'd Gods: but, *Bacchus* they extrude.
 All whilst, *Alcithoe*, call'd vpon, doth run
 Her shuttle through the web; and thus begun.

To omit the pastorall loues, to few vnknowne,
 Of young^c *Idean* *Daphnis*, turn'd to stone
 By that vext Nymph, who could not else assuage
 Her iealousie: such is a louers rage!
 And *Scythion* who his nature innouates,
^d Now male, now female, by alternate Fates;
 With^e *Celmus* turn'd into an Adamant,
 Who of his faith to little *Ioue* might vant;
 The thome *Curetes*, got by falling showres;
^f *Crocos* and *Smilax*, chang'd to pretty flowres;
 I ouer-passe; and will your eares surprize
 With sweet delight of vnknowne nouelties:

Then, knowe, how *Salmacis* infamous grew;
 Whose too strong waues all manly strength vndoe,
 And mollifie, with their foule-sofning touch:
 The cause vnknowne; their nature knowne too much:
 Th' *Idean* Nymphs nurst in secure delight;
 The sonne of^g *Hermes*, and faire *B Aphrodite*.

P 2

^a The smoke of Frankincense was supposed to delight the Gods in their celestiall dwellings.

CLYTIE.

^b The Heliotrope or Turn-sol

DAPHNIS.

^c A shepherd of Mount *Ida*, the sonne of *Mercury*, beloved by the Nymph *Thalia*: who suspecting his truth, pulled out his eyes: but faired here to haue turned him into a stone.

SCYTHON.

^d Of this hereafter.

CELMVS.

^e One of the *Idean* *Daedili*, who fostered *Iupiter*.

THE CYRRETES.

CROCUS AND

SMILAX.

SALMACIS AND

HERMOPRODITVS

^f *Mercury*; of being *Iupiter's* messenger.

^g *Venus*; of the froth of the Sea whereof she was ingendred.

His

a Hermaphroditum.

His father and his mother in his looke
 You might behold : * from whom his name he tooke.
 When Summers fue he thrice had multiply'd ;
 Leaving the fount-full Hills of foster *Idæ*,
 He wandred through strange Lands, pleas'd with the sight
 Of forrain streames; toyle less'ning with delight.
 The *Lycian* Cities past, he treads the grounds
 Of wealthy *Caria*, which on *Lycia* bounds :
 There lighted on a Poole, so passing cleere,
 That all the glittering bottome did appeare;
 Invirion'd with no marshy-louing Reeds,
 Nor piked Bull-rushes, nor barren weeds :
 But, lying Turf vpon the border grew;
 Whose euer-Spring no blasting Winter knew.
 A Nymph this haunts, vnpractiz'd in the chase,
 To bend a Bow, or run a strife-full race.
 Of all the Water-Nymphs, this Nymph alone
 To nimble-footed *b Dian* was vnknowne.
 Her sisters oft would say, *Fie, Salmacis*,
Fie lazie sister, what a sloth is this !
 Vpon a Quiuer, or a Iauelin feaze;
 And with laborious hunting mix thine ease.
 On Quiuer, nor on Iauelin, would she feaze;
 Nor with laborious hunting mix her ease.
 But now in her owne Fountaine bathes her faire
 And shapfull lims; now kems her golden haire;
 Her selfe oft by that liquid mirror drest;
 There taking counsell what became her best :
 Her body in transparent Robes array'd,
 Now on soft leaues, or softer mossie display'd :
 Oft gathers flowres; so, when she saw the Boy:
 Whom seen, forthwith shee couets to inioy;
 And yet would not approach, though big with haste,
 Till nearly trickt, till all in order plac't;
 Her loue-inueighling lookes set to insnare;
 Who merited to be reputed faire.
 Sweet Boy, said she, well worthy the aboad
 Of blest coelestials ! if thou be a God,
 Then art thou *Cupid* ! if of humane race,
 Happy the Parents, whom thy person grace !
 Thy sister, if thou hast a sister, blest !
 Thy Nurse, much more, who fed thee with her brest !
 But (ô !) no lesse then deifi'd is shee
 Whom marriage shall incorporate to thee !
 If any such; let me this treasure steale :
 If not, be't I, and our deare Nuptials seale.
 This said, she held her peace. He blusht for shame;
 Not knowing loue: whom shamefac'tness became.
 So Apples shew vpon the sunny side;
 So Ivory, with rich Vermillion dy'd :

b Diana, the virgin huntresse

So

So pure a red the siluer Moon doth staine,
 When * auxil'ary braffe refounds in vaine.
 Shee earnestly intreats a sisters kisse:
 And now, aduancing to imbrace her blisse,
 He, struggling, said; Lasciuous Nymph, forbear;
 Or I will quit the place, and leaue you here.
 Faire Stranger, timorous *Salmacis* reply'd,
 'Tis freely yours; and therewith stept aside :
 Yet, looking back, amongst the shrubby Trees
 She closely sculks, and crouches on her knees.
 The vacant Boy, now being left alone,
 Imagining he was obseru'd by none,
 Now here, now there, about the margent trips;
 And, in th' alluring waues his ankles dips.
 Caught with the Water's flattering temperature,
 He streight disrobes his body; ô, how pure !
 His naked beauty *Salmacis* amaz'd :
 Who with vnstatisfied longing gaz'd.
 Her sparkling eyes shoot flames through this sweet error;
 Much like the Sunne reflected by a mirror.
 Now, she impatiently her hope delays;
 Now, burnes t'imbrace : now, halfe-madde, hardly staves.
 He swiftly from the banke on which he stood,
 Clapping his body, leaps into the flood;
 And, with his rowing armes, supports his lims :
 Which, through the pure waues, glister as he swims.
 Like Ivory statues, which the life surpasse;
 Or like a Lilly, in a crystall glasse.
 He's mine ! the Nymph exclaim'd : who all vnstript;
 And, as she spake, into the water skipt:
 Hanging about the neck that did resist;
 And, with a mastring force, th' vnwilling kist:
 Now, puts her hand beneath his come-full brest;
 Now every way invading the distrest:
 And wraps about the subject of her lust,
 Much like a Serpent by an Eagle trust;
 Which to his head and feet, infettered, clings;
 And wreaths her taylor about his stretcht-out wings.
 So clasping Ivy to the Oke doth grow;
 And so the *b Polyus* detaines his foe.
 But *c Atlantes*, relentlesse eoy,
 Still struggles, and resists her hop't-for ioy.
 Invested with her body: foole, said shee,
 Struggle thou mai' st, but neuer shalt be free.
 O you, who in immortal thrones reside,
 Grant that no day may euer vs diuide !
 Her wishes had their Gods. Even in that space
 Their cleauing bodies mix : both haue one face.
 As when wee two diuided scions ioyne,
 And seethem grow together in one rine:

a When in her eclipse: at which time they supposed shee was enchanted; and beat on the bottomes of ba'ons and Arques to drowne the voice of the charmes; whereof *Iunone* speaking of a caltivate woman

— See alone.
Can refuse with her tongue the labouring Moone.

b A ravenous fish: so called of his many feet wherewith he catcheth his prey.
c *Hermaphroditus* of *Atlas* the father of *Mars*, the mother of his father *Mercury*.

P 3

So

So they, by such a strict imbracement glew'd,
Are now but one, with double forme indew'd.
No longer he a Boy, nor she a maid;
But neither, and yet either, might be laid.
Hermaphroditus at himselfe admires:
Who halfe a female from the spring retires,
His manly lims now softned; and thus prays,
With such a voice as neither sex betrays:
Swift *Hermes*,^a *Aphrodite*! him *o* heare
Who was your sonne! who both your names doth beare!
May every man, that in this water swims,
Returne halfe-woman, with infeebled lims.
His gentle parents signe to his request;
And with vnknowne receipts the spring infest.

MINIIDS.

Here, they conclude: yet giue their hands no rest;
But *Bacchus* slight, and still profane his Feast.
Then, suddenly harsh instruments surprize
Their charged eares, not extant to their eyes:
Sweet Myrrhe and Saffron all the house perfume.
Their webs (past credit!) flourish in the loome:
The hanging wooll to green-leau'd Iuy spreads;
Part, into vines: the equall twisted threads
To branches run: buds from the distaffe shoot;
And with that purple paint their blushing fruit.
Now to the day succeeds that doubtfull light;
Which neither can be called day, nor night.
The building trembles: torches of fat Pines
Appeare to burne, the roome with flashes shines;
Fill'd with fantastickall resemblances
Of howling^b beasts, whom blood and slaughter please.
c The Sisters, to the smoaky roofe retire;
And, there disperst, avoid both light and fire.
Thus, while they corners seeke, thin films extend
From lightned lims, with small beames inter-pend.
But how their former shapes they did forgoe,
Concealing darknesse would not let them knowe.
Nor are these little Light-detecting things
Born-vp with feathers, but transparent wings.
Their voice besets their bodies; small, and faint:
Wherewith they harshly vtter their complaint.
These houses haunt, in night conceale their shame;
d And of the loued Euening take their name.

d Vespertines, of Vesper the evening, wherein they onely appeare Bars.
e *Iuo*, the sister of *Semle*.

f To her Nephew *Bacchus*.

All *Thebes* now feared *Bacchus* celebrates:
Whose wondrous powre his boasting^e Aunt relates.
She onely, of so many sisters, knew
No grieue as yet, but what from them she drew.
A happy Mother, Wife to *Ashamas*,
f Nurse to a God: these caus'd her to surpass
The bounds of her felicities; and made
Vext *Iuno* storme, who to her selfe thus said;

What

What? could that Strumpets brar the forme defeite
Of poore^a *Meonian* Saylers, drencht in Seas?
b A Mother vrge to murder her owne sonne?
And wing the^c three *Minides* that spun?
Can I but vn-reuenged wrongs deplore?
Must that suffice? and is our powre no more?
He teacheth what to doe; learne of thy Foe:
What furie can, the wounds of *Penthes* show
More then too-much. Why should not *Iuo* tread
The path which late her frantick sisters lead?

A steep darke^d *Cave*, which deadly *Ewe* repleat,
Through silence leads to hells infernall feat.
By this^e dull *Stryx* ciects a blasting fume:
Hereghosts descend, whose bodies graues inhume;
Amongst those thorns, stiffe Cold and Palenesse dwell.
The new-come ghosts nor know the way to Hell;
Nor where the roomy *Strygian* City stands;
Or that dire Palace where black^f *Dia* commands.
A thousand entries to this Citie guide:
The gares still open stand, on euery side.
And as all Riuers run into the Deep:
So all vnhousted foules doe thither creep.
Nor are they pestered for want of roome:
Nor can it be perceiu'd that any come.

Here shadows wander from their bodies pent:
Some plead, and some the Tyrants Court frequent:
Some in life-practiz'd Arts employ their times:
Others are tortur'd for their former Crimes.
g *Saturnia* stooping from her Throne of Ayre
(Her hate immortal!) thither makes repayre.
As soone as she had entered the gate,
The threshold trembl'd with her sacred waight.
Still-waking^h *Cerberus* the Goddesse dreads,
And barketh thrice at once, with his three heads.
She calls theⁱ Furies, Daughters to old night;
Implacable, and hating all delight.

Before the doores of Adamant they sit,
And there with combs their snaky curles vnknit.
When they through gloomy darknesse did disclose
That forme of Heauen, the Goddesies arose.
The Dungeon of the Damned this is nam'd.
k Here *Tityus*, for attempted Rape defam'd,
Had his vast body on nine Acres spread:
And on his heart a greedy Vulture fed.
From *Tantalus*, deceitfull water slips:
And catcht-at fruit auoids his touch'd lips.
Thou euer seekest, or roul'st vp in vaine
A stone, *o Sisyphus*, to fall againe.
Ixion, turn'd vpon a restlesse wheele,
With giddy head pursues his flying heele.

a Turned into Dolphins.
b *Penthes*, slain by *Agave*.
c The daughter of *Minus*.

IVNOS DESCENT
TO HELL.

d The cave of *Tremans* in *Lavaria*.
e The infernall river, which
no foules could pise be-
their bodies were inter-...

f *Plato*: both signifying
richs; treasure being digd
out of the bowels of the
earth, his supposed empire.

g *Iuno* the daughter of *Sa-
turne*.

h The Hell hound.

i *Megera*, *Alce*, and *Lisphona*.

k Of these, and the causes of
their torment, See the
moment.

The

The *Bolides*, whom Kin-men's blood accuse,
For euer draw the Water, which they loofe.

Onall, ^a *Saturnia* frowns; ^b but most of all
At thee *Ixion*; then, a looke lets fall
On *Sisyphus*: And why (said shee) remains
This ^c brother only in perpetuall paines;
When haughty *Athamas*, whose thoughts despise
Both *Ioue* and me, abides in constant ioyes?
Then tels the cause of her approach, her hate,
And what she would: the fall of *Cadmus* state;
That *Athamas* the Furies would distract,
And vrge him to some execrable fact.

Importunately the foliciteth,
Commands, intreats, and promist, with one breath.
Incenst *Tisiphone* her Tresses shakes;
And tossing from her face the hissing Snakes,
Thus said: You need not vse long ambages;
Suppose all done already, that may please:
Forlake this lothsome Kingdome, and repayre
To th' vpper world's more comfortable ayre.

Well-pleas'd *Saturnia* then to heauen with-drew:
Whom first ^d *Thaumatian Iris* purg'd with deaw.

Forthwith, *Tisiphone* her garment takes,
Dropping with blood, and girt with knotted Snakes.
About her head a bloody torch she shooke;
And swiftly those accurst aboads forsooke.
Still-fighting Sorrow, Horror, trembling Feare,
And gasty Madnesse, her associars were.

The entred Palace gron'd: pale poyson soyles
The polisth doores: the frighted Sunne recoyles.
Then *Athamas* and *Ino*, strucke with dread
And monstrous apparitions, fought h' haue fled:

But sterne ^e *Erinny*s their escape withstands;
And stretching out her viper-graiping hands,
Shooke her darke browes. The troubled Serpents hift:
Some, falling on her shoulders, there vnwrift;

Others, vpon her vgly brest descend,
Spert poyson, and their forked tongues extend.
Two Adders from her crawling haire she drew;
And thole at *Athamas* and *Ino* threw:

These vp and downabout their bosoms roule;
And with infus'd infection sad the Soule.
No wound vpon their bodies could be found:
It was the mind that felt the desperate wound.

She brought besides, from her abhorred home.
The furest off *Echidna*, with the some
Of hell-bred *Cerberus*, still-wandering Error,
Obluion, Mischiefe, Teares, infernall Terror,
Distracted Fury, an Affection fixt
On murder; altogether ground, and mixt

^a *Inno*.
^b Who attempted to force
her.

^c *Sisyphus* and *Athamas* were
the sonnes of *Zeus*.

INNO AND
MELICERTES.
^d The Rainebow, the daugh-
ter of *Thaumas*.

^e *Tisiphone* for what the la-
tines named a Fury, the Gre-
ekes called *Erinny*s: or the
minds of diffention.

^f A Nymph of Hell, like a
Serpent from the waist down-
ward: the mother of *Oron*,
Cerberus, and *Hydra*.

With blood yet reeking; boyl'd in hollow brasse;
And fird with Hemlocke. While sad *Athamas*
And *Ino* quake, she powres into their brests
The ragefull poyson; which their peace infects:
Her flamy torch then whisking in a round
(Whole circularie fire her conquest crown'd)
To *Pluto*'s emptic regiment she makes
A swift descent, and there vngirts her Snakes.

Forthwith, ^a *Bolides* with poyson boyles.
^b *Tis* my Mates, he cryes, here pitch your toyles;
Here, late a *Lyonesse* by me was seene
With her two whelpes. With that pursues the *Queene*
And from her brest *Clearchus* snatcht: The child
Stretcht forth his litle armes, and on him smil'd:
Whom like a sling about his head he swings;
And cruelly against the pavement flings.

The Mother, whether with her griefe distraught;
Or that the poyson on her senses wrought;
Runs howling with her haire about her eares;
And in bare armes her *Melicerta* beares;
Cryes ^c *Euphe Bacchus*! *Inno* laugh, and said;
Thus art thou by ^d thy Foster-child repay'd.

There is a Rock that over-looks the Mayne,
Hollow'd by fretting Surges, scount from rayne;
Whose craggy brow to valter Seas extends.
This, *Ino* (fury adding strength) ascends;
Descending head-long, with the load she beares;
And strikes the sparkling waues, that fall in teares;

Then, *Venus*, grieuing at ^e her Neece's Fate,
Her Vnkle thus intreats: O thou, ^f whose State
Is next to *Ioue*'s; great Ruler of the Flood;
My sure is bold; yet pity thou my blood,
Not tossed in the deepe *Ionian* Seas:

And joyne them to my warrie Decities.
Some fauour of the Sea I should obtaine;
That am ingender'd of the fomie Maine;
Of which, ^g the acceptable name I beare.

Neptune affords a fauourable care;
Who what was mortal from their beings tooke;
Then gaue to either a Majesticke looke;
In all their faculties diuinely fram'd:

And her, ^h *Leucothea*, him, ⁱ *Palemon* nam'd.

The *Theban* Ladies, who her steps persew'd,
Her last on the first Promontorie view'd,
Then, held for dead; with haire, and garments rent,
They beat their brests; and *Cadmus* House lament.
Of little Iustice, and much Cruelty,
All, *Inno* tax. Indure (the said) shall I
Such blasphemies? Ile make you monuments
Of my revenge. Threats vther their euent:

^a *Athamas*, the sonne of *Zeus*.
^b An acclamation of Ioy.

^c An out-cry used in the so-
lemnities of *Bacchus*.
^d *Bacchus*, fostered at first by
his Aunt *Ino*.

^e *Jus*, her grandchild by *Per-
seus*.
^f *Neptune*.

^g *Aphrodite*.

^h The Ethnicks accustomed
to change their names who
they desired, that their mor-
tality might be forgotten.
INO'S ATTENDANTS

With

Q

When

When one, of all the most affectionate,
 Cry'd, *o my Queene*, I will partake thy Fate!
 And thought to leap into the roaring Flood;
 But could not moue: her feet fast fixed stood.
 Another, who her bosome meant to beat;
 Perceiv'd her stiffned armes to lose their heat.
 By chance, her hand This stretcht to the Maine;
 Nor could her hand, now stone, vntstretch againe.
 As shee her violated Tresses rare,
 Her fingers forthwith hardned in her haire.
 Their Statues now those feuerall gestures beare
 Wherein they formerly surpris'd were.
 Some, Fowles became; now call'd *Cadmeides*;
 Who with their light wings sweeppe those gulphy Seas.

CADMVS AND
 HERMIONE.
a Ius and Melicertes.

Little knewe *Cadmus*, that *a* his Children raig'n'd
 In sacred Seas, and deathlesse States retayn'd.
 Subdew'd with woes, with tragickall events,
 That had no end, and many dire ostents,
 He leaues his Citie, as not through his owne,
 But by the fortune of the place o're-throwne:
 And with his wife *Hermione*, long tost,
 At length arriueh at th' *Illyrian* Coast.
 Now spent with griefe and age, whilst they relate
 Their former toyles, and Familie's first fate:
 And was that *b* Serpent faced, which I slew
 (Said he) whose teeth into the Earth I threw
 (An vncouth seed) when I from *Sidon* came?
 If this, the vengeancefull Gods so much inflame,
 May I my belly Serpent-like extend!
 His belly lengthned, ere his wish could end.
 Tough scales vpon his hardned out-side grew;
 The black, distinguished with drops of blew.
 Then, falling on his breast, his thighs vnite;
 And in a spiny progresse stretch out-right.
 His armes (for, armes as yet they were) he spreads:
 And reares on cheekes, that yet were humane, sheds.
 Come, *o* sad Soule, said he; thy husband touch;
 Whilst I am I, or part of me be such.
 Shake hands, while yet I haue a hand to shake;
 Before I totally endue a Snake.
 His tongue was yet in motion, when it cleft
 In two, forthwith of humane speech bereft.
 He list, when he his sorrowes sought to vent;
 The only language now which Nature lent.
 His Wife her naked bosome beares, and cries,
 Stay *Cadmus*, and put-off these prodigies.
 O strange! where are thy feet, hands, shoulders, brest,
 Thy colour, face, and (while I speake) the rest!
 You Gods, why also am not I a Snake?
 He lickt her willing lips even as the spake;

b Whereout in the third
 Booke.

Into

Into her well-knowne bosome glides; her waste,
 And yeelding neck, with louing twines imbrac't.
 Amazement all the standers-by posselt;
 While glittering combs their slippery heads invest.
 Now are they two: who crept, together chayn'd,
 Till they the covert of the Wood attain'd.
 These gentle Dragons, knowing what they were,
 Doe hurt to no man, nor mans preference feare.

Yet were those sorrowes by *a* their daughters sonne
 Much comforted, who vanquish't *India* won:
 To whom th' *Achaian* Temples consecrate;
 Divinely magnifi'd through either State.

Alone *Acrisius* *b* *Abantiades*,
 Though of one Progenie, dissents from these:
 Who, from th' *Argolian* Citie, made him flie;
 And manag'd armes against a Deitie.

Nor him, nor *Perseus* he for *Ioue's* doth hold;
 (Begot on *d* *Danae* in a shewre of gold)
 Yet straight repents (so prevalent is truth)
 Both to haue forc't the *e* God; *f* and doom'd the Youth.
 Now is the one inthroned in the skyes:
 The other through *Ayr's* empty Region flies;
 And beares along the memorable spoyle
 Of that new Monster, conquer'd by his toyle.
 And as he o're the *Lybian* Deserts flew,
 The blood, that dropt from *h* *Gorgon's* head, streight grew
 To various Serpents, quickned by the ground:
 With these, those much infested Climes abound.

Hither and thither, like a cloud of raine
 Borne by crosse windes, he cuts the ayrie Mayne;
 Far distant earth beholding from on high;
 And ouer all the ample World doth flie:
 Thrice saw *i* *Arctas*; thrice to *k* *Cancer* prest;
 Oft hurried to the East, oft to the West.
 And now, not trusting to approched night,
 Vpon th' *Hesperian* Continent doth light:
 And craues some rest, till *l* *Lucifer* displays
Aurora's blush, and she *Apollo's* rayes.
 Huge-statur'd *Atlas* *m* *Tapetomides*
 Here sway'd the vmoost bounds of Earth and Seas;
 Where *n* *Titan's* panting steeds his Chariot stepe,
 And bathe their seric feet-locks in the Deepe.
 A thousand Herds, as many Flocks, he fed
 In those large Pastures, where no neighbours tread.
 Here to their tree the shining branches sute;
 To them, their leaues; to those, the golden fruit.
 Great King, said *Perseus*, if high birth may moue
 Respect in thee, behold the sonne of *Ioue*;
 If admiration, then my *AGs* admire;
 Who rest, and hospitable Rites desire;

a Bacchus the sonne of *Semele*

b The sonne of *Abas*.
c *Iupiter* the father of *Bacchus*
 was the father of *Danae* grand
 father to *Acrisius*.

d The daughter of *Acrisius*.
e *Bacchus*.
f *Perseus*, whom he expos'd
 with his mother to the mer-
 cy of the Sea.
 PERSEVS.
g *Medusa* Head.

h The *Gorgons* were three
 sisters of whom *Medusa* was
 only mortall.

i A constellation neere the
 Northern Pole.
k A summer signe in the Zo-
 diack wherein the Sun is at
 his highest.
l The morning Starre.

ATLAS.
m The sonne of *Tapet*.
n The Sunnes.

He,

1 Q3

He, mindfull of this prophecie, of old
 By sacred *Themis* of *Parnassus* told;
 Intime thy golden fruit a prey shall proue,
 O *Iapetus*'s sonne, vnto the sonne of *Ioue*.
 This fearing, he his Orchard had inclos'd
 With solid Cliffs, that all access oppos'd:
 The Guard whereof a monstrous Dragon held;
 And from his Land all Forrainers expell'd.
 Be gone, said he, for feare thy glories proue,
 But counterfeit; and thou no sonne to *Ioue*;
 Then addes vncivill violence to threats.
 With strength the other seconds his intreats:
 In strength inferior; Who so strong as he?
 Since curtesie, nor any worth in me,
 Vext *Perseus* said, can purchase my regard;
 Yet from a guest receiue thy due reward.
 With that, *Mедуsa*'s vgly head he drew,
 His owne reuerfed. Forthwith, *Atlas* grew
 Into a Mountaine equall to the man:
 His haire and beard to woods and bushes ran;
 His armes and shoulders into ridges spred;
 And what was his, is now the Mountaines head:
 Bones turne to stones; and all his parts extrude
 Into a huge prodigious altitude.
 (Such was the pleasure of the ever-blest)
 Whereon the heavens, with all their tapers, rest.
^a *Hippotades* in hollow Rocks did close
 The strife-full Windes: Bright *Lucifer* arose
 And rous'd vp Labour. *Perseus*, hauing ty'd
 His wings to his feet, his fauchion to his side,
 Sprung into ayre: below, on either hand
 Innumerable Nations left: the Land
 Of *Æthiop*, and the *Cepheus* fields suruay'd;
 There, where the innocently wretched maid
 Was for her mothers proud impietie,
 By vniust *Ammon* sentenced to die.
 Whom when the Heroe saw to hard rocks chain'd;
 But that warme teares from charged eye-springs drain'd;
 And light windes gently fann'd her fluent haire,
 He would haue thought her marble: Ere aware
 He fire attracteth; and, astonish'd by
 Her beauty, had almost forgot to fly.
 Who lighting said; O fairest of thy kinde
 (More worthe of those bands which Louers bind,
 Then these rude gyues) the Land by thee renown'd,
 Thy name, thy birth, declare, and why thus bound.
 At first, the silent Virgin was afraid
 To speake to a man; and modestly had made
 A vilard of her hands; but, they were ty'd:
 Yet what she could, her teares their fountaines hide.

ANDROMEDA.

^a *Æolus*, the sonne of *Ægeus*,
 daughter to *Hippotes*: King
 of the windes.
^b See the Comment.

^c Where *Cepheus* the sonne
 of *Phœnix* then reigned,
 and *Andromeda*.
^e *Cassiope*.
^f *Jupiter Ammon*, whose tem-
 ple stood in the *Libyan* De-
 serts, visited with such diffi-
 cultie by *Alexander*.

Still

Still vrg'd, lest shee should wrong her innocence,
 As if asham'd to vtter her offence,
 Her Countrie she discouers; her owne name;
 Her beautious Mother's confidence, and blame.
 All yet vntold, the Waues began to rore:
 Th'apparant Monster (hast'ning to the shore)
 Before his brest, the broad-spred Sea vp-bears.
 The Virgin shriekes. Her Parents see their feares.
 Both mourne, both wretched (but, the iustly for)
 Who bring no aid, but extasies of woe,
 With teares that sute the time: Who take the leane
 They loathe to take; and to her body cleauē.
 You for your griefe may haue, the stranger said,
 A time too long: short is the houre of aid.
 If freed by me, *Ioue*'s sonne, in fruitfull gold
 Begot on *Danaë* through a brazen Hold;
 Who conquer'd *Gorgon* with the snakie haire;
 And boldly glide through vn-inclosed aire:
 If for your sonne you then will me prefer;
 Adde to this worth, That in deliuering her;
 I'll trie (so fauour me the Powres diuine)
 That shee, sau'd by my valour, may be mine.
 They take a Law; intreat what he doth offer:
 And further, for a Dowre their Kingdome proffer.
 Lo! as a Gally with fore-fixed prow
 (Row'd by the sweat of slaues) the Sea doth plow:
 Euen so the Monster furroweth with his brest,
 The foming flood; and to the neere Rocke prest:
 Not farther distant, then a man might sling
 A way-inforcing bullet from a sling.
 Forth-with, the youthfull issue of rich showres,
 Earth pushing from him, to the blew skye towres.
 The furious Monster eagerly doth chace
 His shadow, gliding on the Seas smooth face.
 And as *Ioue*'s bird, when shee from high suruaies
 A Dragon basking in *Apollo*'s rayes;
 Descends vnseene, and through his necks blew scales
 (To thun his deadly teeth) her talons nail's:
 So swiftly stoops high-pitcht *Ætæides*
 Through singeing ayre: then on his back doth seaze;
 And neere his right fin sheaths his crooked sword
 Vp to the hilts; who deeply wounded, roar'd:
 Now capers in the ayre, now diues belowe
 The troubled waues; now turn's vpon his foe:
 Much like a chafed Bore, whom eager hounds
 Hauē at a Bay, and terrifie with founds.
 He, with swift wings, his greedy jawes avoids;
 Now, with his fauchion wounds his scaly sides;
 Now, his shell-rough-cast back; now, where the taile
 Ends in a Fish, or parts expos'd to assaile.

^a Who durst contend with
 the Sea Goddesses for beau-
 tie.

^b *Perseus*.

^c See the Comment.

^d *Perseus*, begot by *Jupiter* in
 a golden showre.

^e The Eagle.

^f *Perseus* the Argive: the Ar-
 gonaut so called of *Ætæus* his
 first King; and of the River
 which carried his name.

Q3

A

A streame mixt with his bloud the Monster flings
From his wide throat; which wets his heavy wings:
Nor longer dars the wary Youth rely
On their support. He sees a rocke hard by,
Whose top about the quiet waters stood;
But vnderneath the winde-incens'd flood.
There lights; and, holding by the rocks extent,
His oft-thrust sword into his bowels sent.
The shore rings with th' applause that fills the sky.
Then, *Cepheus* and *Cassiope*, with ioy,
Salute him for their sonne: whom now they call
The Saviour of their House, and of them all.
Vp came *Andromeda*, freed from her chaines;
The cause, and recompence of all his paines.

CORALL.

Meane-while, he washeth his victorious hands
In cleansing waues. And lefthe beachy Sands
Should hurt the snakie head, the ground he strew
With leaues and twigs that vnder water grew:
Whereon, *Medusa's* vgly face he layes.
The greene, yet juicy, and attractive sprays
From the toucht Monster stiffning hardnes tooke,
And their owne native pliancy forooke.
The Sea-Nymphs this admired wonder trie
On other sprigs, and in the issue ioy:
Who sowe againe their Seeds vpon the Deepe.
The Corall now that propertie doth keepe,
Receiuing hardnesse from felt ayre alone:
Beneath the Sea a twig, about a stone.

a Mercury.
b Pallas Minerva.

Forth-with, three Altars he of Turf erects,
To ^a *Hermes*, *Ioue*, and ^b Her who warre affects:
Minerva's on the right; on the left hand
Stood *Mercurie's*: *Ioue's* in the midst did stand.
To *Mercurie*, a Calf he sacrifices;
To *Ioue*, a Bull; a Cow, to *Pallas* dyes:
Then takes *Andromeda*, the full reward
Of so great worth, with Dow'r, of lesse regard.

c The President of Marriage

Now, *Loue* and ^c *Hymen* vrge the Nuptiall Bed:
The sacred Fires with rich perfumes are fed;
The house hung round with Garlands; every-where
Melodious Harps and Songs salute the eare;
Of iocund mirth the free and happy signes:
With Dores display'd, the golden Palace shines.
The ^d *Cephen* Nobles, and each stranger Guest,
Together enter to this sumptuous Feast.
The Banquet done, with generous wines they cheare
Their hightned spirits: *Perseus* longs to heare
Their fashions, manners, and originall;
Who, by *Lyncides* is inform'd of all.
This told, he said: Now tell, o valiant Knight,
By what felicity of force or sleight,

MEDUSA.

You

You got this purchase of the snaky haire.
Then ^a *Abantiades* forthwith declares,
How vnder frosty *Atlas* clifly side
There lay a Plaine, with Mountaines fortifi'd:
In whose access the ^b *Phorides* did lye;
Two sisters; both of them had but one eye:
How cunningly his hands thereon he lay'd,
As they from one another it convey'd.
Then through blind waistes, and rocky Forrests came
To *Gorgon's* house: the way vnto the same,
Beset with formes of men and beasts, alone
By seeing of *Medusa* turn'd to stone:
Whose horrid shape securely he did eye,
In his bright target's cleere refugency.
And how her head he from her shoulders tooke,
Ere heavy sleepe her snakes and her forooke.
Then told of ^c *Pegasus*, and of his ^d brother,
Sprung from the blood of their new-slaughtred mother:
Adding the perils past in his long way;
What feats, what soyles, his eyes belowe suruay;
And to what starres his lofty pitch ascends:
Yet long afore their expectation ends.
One Lord among the rest would gladly knowe,
Why Serpents only on her head did growe.
Stranger, said he, since this that you require
Deserues the knowledge, take what you desire;
Her passing beauty was the onely scope
Of mens affections, and their enuid hope:
Yet was not any part of her more rare
(So say they who haue seene her) then her haire.
Whom *Neptune* in *Minerva's* Fane compress.
Ioue's daughter, with the ^e *Argis* on her brest,
Hid her chaste blushes: and due vengeance takes,
In turning of the *Gorgon's* haire to Snakes.
Who now, to make her enemies affray'd,
Bears in her shield the Serpents which she made,

a *Perseus* of his great grand-
father *Atlas*.

b The daughters of *Phoron*.

c The winged horse.
d *Cerberus*.

e The name of *Minerva's*
shield.

Vpon

VPON THE FOVRTH BOOKE OF OVIDS METAMORPHOSIS.

BACCHVS HIS CE-
REMONIES AND
ATTRIBUTES.

ALCITHOE and her sisters will neither acknowledge the deity of Bacchus, nor partake in his solemnities, which now are celebrated by the Theban women. Who hang the skinned of spotted beasts on their shoulders, to expresse not only the varietie of colour, but the nature of wine; which makes the Salvage civil, and the civill Salvage, by the moderate, or immoderate use thereof. They dishevell their haire, as suting with the furious effects of wine, and crowne it with Ivy: in that Ivy resembleth the vine, affording garlands, when the other is naked. Besides, the berries and leaves inebriate alike, through their hot and dry quality: although others write that they preserve from drunkenness, resisting the fume of wine by their naturall coldness, and that therefore they were worne. Each held a Thyrs in her hand (a Iavelin wreathed about with Ivy) to take away terror from their friends, and covertly to wound their enemies: or in that wine deluding with its naturall suavity and specious appearance, ere aware overthrowes the senses, and debilitates the body. Superstitious Antiquitie did believe that the Gods rejoyced in multiplicitie of names: either for their greater glory, or to expresse the varietie of their faculties. As called in this hymne Lyæus, because liberal cups exhilarate the heart, and free it from sorrow.

Sic in omnia nam data Deo propolus, regij
Mandata sicut dissimulat sollicitudo.
Quis post vixit grauem militiam aut pange-
rem crepat?
Quis non te potius, Bacche pater, teq; decens
Fecimus. Hor. l. 1. Ode 10.

So Bacchus of that fury and madnesse which flowes from excesse: Nyxæus and Dionysus, of Nylæ the top of Cytharon, where he was fostered by the Nymphs; or of Nyxæa a city of India, where the more ancient was said to have bene borne, and concealed in Meos an adioyning Mountaine. Bromæus of the roaring of thunder which was at his birth: or of the tumultuarie noyse of drunkards. Euan, a word used by the Bacchæ in their acclamations. Fire, got in that snatcht from the fire of lightning, or of the fiery operation of wine. The Sonne of two mothers; that use of Semelæ and the thigh of Iupiter; Twice-borne, as produced by either: and histori- cally said to be borne of Iupiters thigh, in that fostered in a Cave at the foot of Me- ros which was consecrated unto him. He is called Eleleus, because wine excitieth audacity and courage

Quid non ebrietas designat? quæ in reple-
dit,
Sperabat esse ratus, ad prelia tradit in-
nem. Horat.

Thioneus, of Thione, a name of his mother Semelæ; or of his sacrifices and Orges. Lenæus, of the wine-press; Nyctelius, in that his ceremonies were celebrated by night: and Liber, which is the same with Lyæus. For the inventor of wine, saith Seneca, was not called Liber of the liberty of the tongue, but that it frees the minde from the servitude of cares, assures, and makes it more liuely and confi- dent. But as of freedom, so of wine, the moderation is most healthfull. Solon and Arcefilæus are said to have cherished their spirits with wine; and ebriety is

What will not wine? It secrets brings to light:
Confirms our hopes, and makes th' vnarmed fight.

objected to Cato. but the obiector may more easily prove that vice is a virtue, the Cato to be vitious. Although not often to be vied least it induce an ill habit; yet sometimes prolonged, a little to exhilarate; and remove over-lad a sobriety. Bacchus is said to be ever young in that wine refresheth the spirits with a youthfull vigour, for a time suppressing those infirmities of the mind which accompany age: and a naked boy, because drunkards reveale their owne shame and nakednesse, as Noah did his. So the prophet pronounceth woe unto him who makes his neighbour drunk to discover his nakednesse: as also because they betray their secrets like little children. For as the ower charged with wine cast it up againe, so doe they their counsells: both boyling within, and labouring for a passage. They place him in Heaven, and give him the perfection of beauty: being taken for the Sunn by the ancient, as appears by these verses in Virgill:

Bacchus, and bountious Ceres, o you cleare
Lights of the World; that guide the sliding yeare.

.....Pot a clarissima mundi
Lumina, laborem caloremque ducitis æthere,
Liber et alona Ceres. Geot. l. 1.

Presenting also the varietie of Starres by the spotted skinned which were worne by his followers. So by their dances they imitated the motion of the Sun, and those vapours daily drawne up by his virtue, which falling in showres, give growth to what sower the earth produceth: wherefore the Phallus was carried about in his solemnities, as the father of generation, that name perpetually given him. They arme his head with hornes perhaps in regard of his radiancy: or in that much wine makes men as saluage and as fierce as bulls; Tunc pauper cornua sumit; that is, grows bold and foole-hardy: but chearfull and gentle when moderately taken, and therefore then said to have the face of a virgin: but this Macrobius ascribes to the Sunne, as the rest of his properties. Historically he is said to be horned in that anciently they dranke in hornes, and that Bacchus was the first that plowed the earth with oxen: in imitation of whom the Frowes in his festivals bound hornes to their foreheads. Diodorus writes that he reigned in Nylæ, a City of Arabia the Happy; where first he was concealed from the inquisition of Iuno: whence marching East-ward with a mighty army, consisting for the most part of women, he subdued all India to the uttermost bounds of the Earth: there erecting two pillars, beyond which no land was supposed to extend: after imitated by Hercules in the West: of which Dionysius in the situation of the World:

This shore whereon the farthest Ocean flowes
The Columnes of the Theban Bacchus shoves
On Indian hills, where gulphy Ganges sweepes
Nylæan waues in to the swallowing Deepes.

Hæc et Thibeni Dionysii terra columnas
Mittit ad Oceanum, atq; extremi Lixæonæ
Pentis,
Montibus Indorum, qua vultu gurgite Ganges
In mare se volat, Nylæamq; amplexu tenet.
Strab.

More probable that Noah (the true Nylæan Bacchus) there settled after the flood, the Arke resting (according to the opinion of Bezanus, and others) upon the mountaines of Margiana, called Ararat in the Scriptures: which hath bene mistaken for the mountaines of Armenia, because Armenia is sometimes so called: but indeed one continued ledge of hills, seeming to rise in Armenia, but running through many vast provinces: and loosing in the course there of that general name of Ararat which it retains in the Scriptures, and receiving according to the severall places, diversity of appellations. Alexander having conquered these Countries, in imitation of Bacchus returned with his triumphant Army crowned with Ivy, and about Nylæa in Margiana feasted ten daies, there finding the most delicate

delicate wine: perhaps euen then affecting the title of the sonne of Iupiter: informed by Leon the Egyptian Priest vnder the seale of secrecy, and that he should only communicate it to his mother Olympias, how all those Gods were but formerly men: which made his ambition to hope for like honours. The Thebans sing of the miserable fate of Lycurgus, the sonne of Dryas, and king of Thrace: who perceiving that the Thracians addicted themselves wholly to drunkennesse, commanded the vines throughout all his kingdom to be cut downe: whereupon it was layd that he pursued Bacchus with such deadly hatred, killing his Frowes who Lay hid in Nyssa, and forcing the affrighted God to fly vnto Nazos. For which fact deprived of his senses, in stead of a vine, he cut his thigh assunder: but according to Homer struck blind by Iupiter.

Lycurgus.

Neg enim, neg Dryantis quidem filius fortis
Lycurgus
Diu vocat, qui cum dijs celestibus ceruauit.
Qui olim forentis Bacchi matrices
Dei quæque per sacrum Nyctæum: illi
autem simul omnes
Thyris in terram procurrere ab homicidia
Lycurge
Perhorre hunc. B. celus autem terribus
Subiit moris vnda, Tietia autem excepit omni
Timore: viderem enim tenebat tremor ob
viri comminationem.
Hinc quid potest irasit? sit di facile viuens.
Ecce ipsum cæcum fecit saturni filium, regem
pluu diu
Pater: quoniam immortalibus iniussus erat
continuis dijs.

Nor Dryas son surruied many howers;
Who waged warre with the Cœlestiall powers.
He furious Bacchus Nurfes did peruse
Through sacred Nyssa hills; to Earth they threw
Their leauy lavelins; whom his God deprivies
Of life: in feare affrighted Bacchus dyes;
Whom Tethis in her siluer bosome tooke,
Trembling and panting with a gasty looke.
This vex, the happy-living Deities
Struck blind by Ioue, by all abhord, he dyes.

Yet Diogondas the Theban incur'd no punishment for the like; who by a perpetual Edict abolished the beastly night sacrifices of Bacchus: suppressed after by the consuls, not only in the City of Rome, but through all their dominions. Plutarch calumniating the Iewes will haue their feast of Tabernacles to be celebrated in the honour of Bacchus, and in deavours to parallell it with his frantick solemnities. Yet they had a meeting which they called Milche, of their free and more liberall drinking. They make his charriot to be drawne by lincæ: beasts with spotted skins, begotten betwene the Wolfe and Hyena: dedicated vnto him (as others of that nature) for their immunity and violence, much affecting wine, and by that baite taken; concurring with the affections and dispositions of drunkards: as also in that a creature of so short a memory; in so much as they forget the prey which they but turne their eye from, and seeke after other: to declare that nothing which is said or done in drinke should be remembered; according to that saying, Odi memorem compotorem. But contrary to the rule of Pythagoras, who would haue their ridiculous words and actions continually repeated, as the only cure of that euill. For what they were not ashamed to doe, they are ashamed to heare off. His solemnities are performed by women: being brought up, and accompanied by them in his Indian expedition: called Bacchæ of his name, & their frantick clamours: or said to be so associated, in that as Plutarch affirms Women can beare more wines then men, in regard of their naturall humidity: or in that Bacchus is a friend vnto Venus.

Satyres

The Satyres follow in the Reare: lasciuiousnesse (for so the name signifies, perpetually attending on wine and effeminate immodesty. They are described to differ from the shapes of men in the lower parts only, which resembles a Gotes, with long tailes, and hornes on their heads, their bodies all hairy. Pliny affirms that there were of them in the Indian mountaines: and Euphemus of Caria; how that sailing into Spaine he was born by the extremity of weather through the wide Ocean to certain Islands which were called the Isles of the Satyres: that the people were red of colour, and

and had long tayles like horses; who comming aboard, without speaking one word offered violence to their women: when the terrified Marriners turned a shore a barbarian wench; whom the Satyres following, contaminated with all variety of beastlineffe. Some deny that such euers were. Although Hierome and Athanasius report that one appeared to S. Paul the hermit; who said he was mortal, and a inhabit of those Deserts. Elay, prophesying of the desolation of Babylon, saies that their houses shall be full of dolefull creatures, and that Satyres shall dance there. In So Faery Rounds haue therefore bene much spoken off. I haue heard of some who trade to Ginny, that they haue scene, and had a board, a beast (if I may so rearme it) that would goe on his hinder legges, and use his former as hands: that it fed as mee feede, would greine, and weepe, and could not indure to be laugh't at. The Moores would say that they would assaile them in the woods, and beat them with cudgells. And perhaps the Baboone for his vp-right posture, and witty imitation of man, might be mistaken for a Laplander. But I am confident that this conception of Satyres proceeded chiefly from saluage and wild men, discovered a farre off in the woods by the ciuill: wearing skinnies of beasts on their tawny bodies, with the taile hanging downe behind, and hornes on their heads for ornament or terror; euen yet in use among the West-Indians. Ignorance and Feare hauing anciently attributed to such a terrestiall Deity.

The Silenij were no other then old Satyres: but one here mentioned more famous then the rest: borne in Indian Nyssa, and tutor vnto Bacchus. Lucian describes him to be old and bald, riding for the most part on an Asse: low of stature, vniwildly fat, with an ouer growne belly; his eares long and erecte; neuer sober, and euer accompanied by the Satyres.

Silenus:

Th'old drunkard reeles from his dull Asse: the cries
Of Satyres echo; Rife vp, father, rife.

Ebius ecce senex pando delapsus assello,
Clamans Satyres, iuge me exurge pater.
O. id. de iur.

He is faired an attendant on Bacchus, big-bellied, reeling, and old: because immoderate drinke puffs vp the body, making the head light, and the feete inconstant, producing also vntimely age, by extinguishing the naturall with aduentitious heat, according to the opinion of Farnelius. He is said to be the Foster-father of Bacchus in that wine is bettered by age: and to ride on an asse: because habituall drunkennesse before the senses, and dulls the understanding. The Asse was placed among the starres for a memoriall of this: or rather, as they saie, for putting the Giants to flight with his horrible brayings; Silenus assisting the Gods in that warre. They giue him a ferula in his hand (the stalke of a certaine weede) that as drunkards are ready to strike, so they should be vnable to hurt: all offences being then to determine in mirth, and not to be the authors of tragical consequences. The clamors, loud instruments, and hurrying about in these frantick solemnities, decipher the confused noyses, and vndecent behaviours, in such drunken assemblies.

The daughters of Mineus follow their worke in contempt of this festiual, and lighten their labours by telling of stories. The eldest beginning, toucheth by the way their transformations of Dercetis, of her daughter Semiramis, and the transforming of Nais. Dercetis, the Syrian Goddesse, is said to haue salne in loue with a beautiful youth as he sacrificed vnto her; and by him had a daughter: when she, ashamed of her inconsistency, put the youth away, exposed the infant in the deserts, and overcame with sorrow, threw her selfe into a lake neere Acalon; there changed into a fish, as belieued by the inhabitants: for which cause the Syrians did abstaine from fishes, erecting hard by a magnificent temple, with her image in the likeness of

DERCETIS:

of a fish from the nauill downward. But the report of Theon is more probable, how that falling into the sea she was supported by fishes to the shore, and therefore worshipped in that forme. This was that Dagon the Idoll of the Acalonites: according to S. Hierome, (by interpretation the fish of sorrow) which fell before the Arke of God; the head and hands broken off on the threshold (for which cause neither the priests nor those who entered the Temple would tread thereon euer after) so that nothing but the shape of the fish remained. At the shrine of this idoll, they offered fishing but the shape of the fish remained. Moreover, the Syrians would eat no fish, in that they held it fles of gold and silver. Moreover, the Syrians would eat no fish, in that they held it fles of gold and silver. Moreover, the Syrians would eat no fish, in that they held it fles of gold and silver. Moreover, the Syrians would eat no fish, in that they held it fles of gold and silver.

SEMI RAMIS.

Her exposed daughter in that fed by doves was called Semiramis, which signifies a Dove in the Syrian language: who after became the wife of Ninus, and Queene of Assyria. Now when she could no longer detaine the Empire from her son (which she had managed during his minority, and infinitely enlarged it by her conquests) not induring to suruiue her glory, she with-drew her selfe, and being seene no more, was said to haue beene translated to the Gods, according to the Oracle. Others saie, as here our Poet, that she was turned into a Dove: in memoriall whereof, or rather of her name, the Babylonians diuinely honoured that bird, and gave it in their ensignes. Besides they expressed the aire by the Dove, as by fish, the water: reuerencing both as comprizing the nature of all things.

NAIS

Of this Nais there is elsewhere no mention, but only in Arianus: who writes of an Iland in the Erithrean sea, called Nofola a hundred furlongs distant from the shore, which those inhabitants affirmed to be sacred to the Sun, and how some said that her who euer made returne, in that possessed by a Nais, who hauing satiated her selfe with all that arriued, conuerted them into fishes, for which the incensed Sun expell'd her the Iland; yet graunted her request in the cure of her inextinguishable lust: conuerting those, whom she had changed by her enchantments, againe into men; from whom proceeded that race of people called Ichthiophagi. But Ovid here writes that she her selfe in the end was transformed into a fish: whereby her burning desires were extinguished. For persecuted Venus is else where said to haue hid her selfe in that forme: and where can that vanquished ardor be better concealed, then in a creature of so cold a constitution, which affords neither foode nor heat to reuolence it? Whereupon perhaps these vowes of chastity are tied to that diet. From which rule all shell-fish is to be excepted: and therefore perhaps an abomination to the Israelites.

PYRAMUS AND
THISBE.

She resolves on the story of Pyramus and Thisbe: whose wretched ends upbraid those parents, who measure their childrens by their owne out-worne and deadened affections; in forcing them to serue their auarice or ambition in their fatal marriages (aptly therefore compared to the tyranny of Mezentius, who bound the living to the dead till they perished by the stretch) more cruell therein to their owne, then either the malice of foes or fortune: yet vndoing, are vndone; and share in the general calamity. Not considering that riches cannot purchase loue; nor threats or violence either force or restrain it: which free by nature, as proceeding from the freedom of the will, disdaines compulsion; subduing all, 'unsubdued by any: and so generous, that whereas all other affections and actions aime at different rewards, loue only is contented with loue, holding nothing else a sufficient recompence. On the

she other side she exemplifies the sad successe of clandestine loues, and neglected parents: to whom obedience is due, and the disposal of that life which they gave them. The white Mulberries are turned into black by the blood of Pyramus and Thisbe. Yet are of both sorts, the leaves of the white sustaining those little worms which supparell the World in such branery. The Egyptians expressed Wisdome by this tree: for whereas others allured by the flattery of the inconstant weather, trust forth their buds and blossoms, which after are nipt and violated by a sudden alteration: the Mulberry knowing the frost for her enemy, will not sprout till it be utterly subdued by a more certaine temper; then buds almost in one night, and quickly brings her fruit to maturity least the violent fervor should likewise in-damage it.

MARS AND VENUS

The second Sister relates the loue of the Sun: instigated by Venus for his discovery of her adultery with Mars. Which carries this astrological sence: that those who are borne in the Coniunction of Mars and Venus are prone to inordinate affections. Mars sometimes descendeth beneath the Sun, and Venus for a part of the yeare ascendeth about him, as it were to meete with each other: whose coniunction may then be said to be discovered by the Sunne, when he ceaseth to obscure them by the proximity of his greater splendor. Vulcan binds them in a net: that is, with too much fervor subdues their operations. For the star of Mars is hot; and that of Venus moderate moist; and whereof generation consists: and therefore mutual louers: by Neptune vnbond, in that water extinguisheth fire, which is Vulcan. This fable therefore was invented to expresse the sympathy that is necessary in nature. Proceede we a little with the influences of these Planets: Mars is malignant, but approaching Venus subdues his malignity: Mars exciteeth greatness of spirit and wrath in those in whose nativity he predominates; Venus impeacheth not that virtue of magnanimity, but the vice of anger: Venus ruling infuseth the effects of loue; and Mars coniuining makes the force of that loue more ardent: wherefore those that are borne under that coniunction are most feruently amorous. Mars followes Venus: because audacity is the page vnto loue, not loue to audacity: for none, in that valiant are taken with loue, but wounded with loue become so, and vndamnedly vndergoe all dangers for the beloued. Mars likewise signifies strife, and Venus friendship; which, as the ancient held, were the parents of all things. But morally adulteries are taxed by this fable: which how potent seuer the offenders, though with never so much art contriued, and secrecy concealed, are at length discovered by the eye of the Sun, and exposed to shame and dishonour.

Ill deeds haue ill successe: revenge, though slow,
The swift ore-takes. Slow Vulcan catches fo
Fleete Mars, the fleetest of the Deities:
Lame subtilty doth nimble benefite surprisfe.

Non recte succedunt mole opera vigiliant
torques celerem,
Pitane Vulcanus cū sit tardus cepit Maris,
Quis vtilissimus deorum qui Olympum
tenent,
Caudos inquam totius Hom. Od. 6. l. 6.

Now Vulcan was truly that Tuball-Caine recorded by Moyses; there being no small conformity in the name, who invented the art of working in Brasfe and Iron: the authors of such benefites by posterity repared the sonnes of Iupiter; he also being the grand-child of Caine, the first Iupiter; and called the God of fire, because by fire they are forged. So Naama, his sister and wife, was this Venus: her name importing beauty or comeliness: and intitled the Goddess of loue, in that beauty so powerfully shines in our bloods and affections.

Venus reuengeth her disgrace as the discoverer. The coldest heat is inflamed by a terrastiall: and he who should looke indifferently on all, now onely looks on

R 3

Leucothoe

Leucothoe: and descends so low as to assume the shape of a mortall. Love is a desire of beauty, imployed by Leucothoe, Beauty, a beame of the diuine refulgency: and therefore no marvell if the lower neglect all things for the beloved; without whom there is nothing but darknesse and discomfort. His lookes wax pale, a colour suitable to that disease, by which Erasthrastus the Phisitian discovered the concealed affection of Antiochus. This paleness proceeds from a defect of heat and scarcity of blood, when nature is too weak to performe at once two severall duties. For the intension of a lovers mind is continually exercised in contemplating the beloved; with it all the powres of the naturall complexion: which, besides the restless emission of the spirits, doth cause an ill digestion in the stomach, and as bad a concoction in the liver: so that the blood is but little and crude which flows in their veins. The Sun now neglecteth the rest of his loves: all former affections are buried in a new. But passionate Clytie repines to be thus despised. Jealously rouseth at once affection and envy. She discovers Leucothoes escapes to her father, who buries her alive. When the Sun unable to relieve her, besprinkles the place of her body with Nectar, from whence a frankincense tree ascendeth: aptly is he fained to be the author of this transformation. To haue sprinkled her with Nectar, in regard of the sweete odor of incense, which feasts the Gods with perfumes: and to haue produced that tree, because it grows in Sabaea, as naturally affecting immoderate fervor, and thereupon happily fained reciprocal lovers. Moreover, in that it delights in open places, and yields a gum so usefull in physick: nor sweete vntil it be melted by the Sunne or fire, like praters which in themselves haue no savor, vntil inflamed with zeale and devotion; which in the Ceremonial law was expressed by the Censor. But historically Leucothoe perhaps was some vowed Virgin, buried alive, as the Vestals at Rome for infringing her chastity.

CLYTIE.

Clytie, reiected for this discovery, pines away with griefe, and is changed into a flower which turnes about with the Sun: (because that part of the stalk is infested whereon his beames beate) who retaining still her former affection, closeth her leaves when he sets, as bemoaning his absence. Wherein the nature of the Heliotrope is described, whose feeble leaves are shut up by the moisture and coldnesse of the night; but opened and cherished by the drynesse and warmth of the Sun, dispersed from the center to the circumference, receiving thereby an addition of lusture: which shewes the concinnity and temperance of earthly bodies with the Heavenly. So saith Lactantius, should we fix our thoughts vpon Heauen, and follow the guide of the Coelestiall light, by farre more glorious then that of the Sun; which will without error direct vs to the port of eternall felicity.

DAPHNIS.

Now Alcithoe begins her story, first passing over certain obscure fables. As thus of Daphnis turned into a stone by a Nymph enraged with jealousy: so fained in that he stupified his senses with a love-cup. Such an one was given to the Emperour Caligula, of thus thus Iuvinal.

He Amonian Philters sells, of wicked might
To vex the husbands minde, and lust excite.
The ioules obscure eclips, beforsed fence,
And strange forgetfulness, proceede from thence.
Lesse horrid, if not madnesse there with all:
As did to Neros vncle erst befall;
To whom his wife Calpurnia gaue the whole
Infectious front all of a trembling fole.

Eusebius

Eusebius reports how the Poet Lucretius was so infuriated with a love-cup that he slew himselfe: and by the law it is death to administer them to any. Next mentions he Scythion. sometime a man and sometimes a woman. Belike of both sexes, and committing with either. Then Schinus one of Idaean Dactils, who fostered Ioue and was beloved by him: but after, for discovering his mortality, converted into an Adamant: or perhaps so fained in regard of his undaunted fortitude. The Curetes were said to spring from showres; in that mimicks, foolcs, and iesters: according to the proverbe, It hath rained foolcs, when many are together. Called Curetes, because they were shaven like Idiots; as Coribantes, of their dancing with rattles and mimical actions; attending on Iupiter, as their successors not seldome on Princes. Crocus and Smilax, mutually beloved of each other, when they could not injoy their affections were turned into flowers which preserve their names. Of these a late Author.

Crocus and Smilax, louelier then Ioue;
Borne vnder cruell stars, yet worthy Ioue.
She might haue Nectar fild in Hebes stead;
And he supplid the Idaean Ganymed.
Who gather flowres, know these, and know their fires:
Now fragrant, erst as flagrant their desires,

Crocus is the same with our Safforne, though of different kinds. The Smilax resembles Ivy, bearing a flowre like our violet; some white, some yellow, some purple, some white and black, with variety of mixtures. These flowres in regard of the infortunity of those lovers, were consecrated to the Eumencides: nor worne in garlands by any, as ominous and fatall.

The fine Nymph Salmacis delighting only to adorne her person, to couch in Salmacis And shades, and bath in her owne fontaine, burnes in desire with the son of Hermes HERMAPHRODITVS and Aphrodite partaking the names and beauties of either: Mercury being called Hermes, as the messenger of the Gods; and Venus Aphrodite, in that supposed to spring from the froth of the Ocean. Sensuall love is the deformed issue of stob and delicacy: and seldome survives his inglorious parents. Of which our Physitian.

When thou art fit, and faine wouldst phisick take;
First practise this: An idle life forsake.
What made thee loue, makes thee a lover still:
The cause and nourishment of that sweete ill.
Shun Idleness, and Cupids bow will breake,
His lighted flames fly out, disarmed and weak.
As reeds in marshes affect their Site;
As Poplars in the running brookes delight;
So Venus ioyes in sloth: let Cupid be
By action tam'd; lue busy and lue free.
Faine ease, long sleepes which no commaund controules,
Time spent in sport, and drencht in flowing bowles,
Without a wound th'infected minde surprize:
Then in vnspide insidious Cupid flies.
That sloth-affecting boy doth toyle detest:
Doe something to imploy thy empty breast.

SCYTHION.
SELMVS.

CYRRES.

CORVS AND
SMILAX.

Formisq; iuuenes, sed iunior sedere nati,
Hic Crocus, hinc Smilax; a quibus virens, Iou-
as.
Nam pro Hebe: Smilax patet: semine To-
renti,
Et Phrygia poterat pro Gomyde Crocus.
Qui legem flores, bonum cognoscit & ignis:
Tum Regabat amor, quam moles fragrat o-
dor, Sabaea.

Ergo, vii vltis oris nostra medicabilis arte:
Fac munusq; uigilem cecipiamus amorem.
Hinc, ut ames facit uulnus: que fecere, tu-
entur.

Hec non iuuentis sensu cinisq; mali,
Oda stellas perire cupidiu: ac uis
Contemprer, incedit, & sine luce solet.
Quam Platanus uino gaudet, quam Populus
uida,
Et quam limosa cernit palustris humus
Tam Venus oculis amat, sicut qui querit a-
moris,
Cecidit amor rebus res age, tatus eris.
Languor & immolus sub nullo vindice
simul
Avergi, & multa tempora quassa moro;
Eripuit amor animi sine vulnere vi-
res:
Affluit incantus insidiosus amor.
Desidium parui ille sequi solet: odit egen-
tem.
Da vacuus mentis, quo teneatur opus,
Ovid. Rom. amor. l. i.

Salmacis

--- hic Thessala uendit
Philtra, quibus ualeant mentem uexare
pueris.
Hic olea posuit aqua. Quod desipit inde est
Inde animi caligo & magna obliuio rerum
Quas modo gestabat, tamen hoc celebrabile, si
non
Et furere incipias, ut auenulcus ille Nere-
us,
Cuiusdam trunclis frontem caloria pulsi
Infulsit.
Sat. 6.

Salmacis clinges about the surprized youth like a serpent, till both become one body. The reason why louers so strictly imbrace, is to incorporate with the beloned, which fith they cannot, can neuer be satisfied. Thus with the vanity and vexation thereof to the life expressed by Lucretius.

...carnis poluendi tempore inuio
 Fluctuat uacris erroribus ardor amicum:
 Nec constat quid primum oculis manibusq;
 suauiter.
 Quod terret, premunt artus, faciemq; do-
 lorem.
 Corpora, & dentes indidant lege libellis.
 Oculaq; aspiquant, quia non est parua Palapsum:
 Et semula subuolunt, qui insigne ledere id-
 ripsum.
 Quicquid est, & raluus unde illa gerunt
 sortetur.
 Sed lincet parua frangit Venus inter amore,
 Plurimq; refraet: motus admixta uoluptas.
 Namq; in eo spes est, unde ardor origo.
 Relinquit quocumq; posse ab eodem corpore flammam.
 Quod si fieri cuncta curam manu reponat:
 Pinguis nec effugit uis quam flamma uolue-
 rit.
 Tam magis ardeat datus capidine p. Eris.
 Quam cuncta estq; humor membris adiungitur
 i. i. i.
 Que quomodo certa possunt obsidere partes
 Hoc facile caput letum frangitq; cupido.
 Ex homini uero facie, puellorumq; colore,
 Nihil datur in corpore prae simulacra iuen-
 dus.
 Teuati, que uento spes capiat sepe miscella,
 Et libere tot somniis cunctis que uis, &
 humi.
 Non datur, ardorem in membris qui lingue-
 re possit.
 Sed latet simulacra petii, frustaq; laborat,
 In medioq; iustitiorum flumina potans.
 Sic in amore Venus simulacra iudit anathem:
 Nec satiare quoniam ipso tandem corpore comit.
 Nec miribus quicquam teneris abducere
 membris.
 Pellunt, errantes inuesti corpore toto.
 Denique membris conlatis flare funantur
 Atque dum nam praesagie gaudia corporis.
 Atq; in eo est Venus, ut inuoluitur co-
 lecta arua:
 Affigunt: excide corpus, iunguntq; sitivas
 Orii & in ipsam praesentis dentibus ora:
 Nequequam quoniam nihil inde abducere
 possunt.
 Nec penetrare, & abire in corpus corpore toto.
 Nec facies interdum id uelle, & caritate
 uidentur.
 Vnde capite p. Venereis compagibus be. ent.
 Recur. Nat. 1.4.

Plato recites a fable, how man at the first was created double, and for his arrogancy dissected into male and female: the reason of their affected conjunction, as con-
 neting to returne to their originall: an obscure notion (as we haue formerly writ-
 ten) of Eva's being taken out of the side of Adam. So Hermaphroditus and Sal-
 macis retain in one person both sexes: of whom the like are called Hermaphrodites
 Aristotle writes that they haue the right breast of a man, and the left of a woman,
 wherewith they nourish their children. They were to choofe what sex they would
 use, and punished with death if they changed at any time. One not long since burned for

The louers ardor in inconstancy
 Of error strays, while they their loues inioy.
 Their eyes and hands still shift from place to place:
 Who hurt what they too eagerly imbrace,
 Stifle with kisses, and their soft lips bite
 With ravenous teeth, in that no pure delight.
 Wherein those stings ly hid which vrge them fo
 To hurt th' affected: whence their furies grow.
 But Venus gently mitigates those ills:
 And pleasant balme into the wound diffills.
 For hope, sprung from one fountaine with desire,
 Thinks with that beauty to assuage her fire:
 Which nature selfe resists: The more posselt,
 The more fire loue inflames the tortur'd breast.
 For meate and drinke into the body to ne,
 Because in proper places they remaine,
 Our thirst and hunger easily subdew:
 But in a humane forme and rosiat hew
 The aery image is inioyd alone:
 Which by our vanisht hopes away is blowne
 As those who sleeping strue to drinke, yet get
 No water to assuage their inward heat
 But seeke the shadow, labour in their dreams;
 And thirst amidst th' imaginary streames:
 So louers loue deludes with Imagry:
 Nor can they satisfie their longing eyes;
 Nor yet their hands, still griping here and there,
 One iot from that beloued body beare.
 For this, when first they glow with heat of loue,
 And Venus misteries desire to proue,
 They greedily imbrace, ioyne mouthes, inspire
 Their soules, and bite through ardor of desire:
 In vaine, since nothing they can thence translate,
 Nor wholly enter and incorporate.
 For so sometimes they would, fo strue to doe:
 And cleaue so close as if no longer two,

for the same at Burges: who elected the female, and secretly exercised the male, vnder the disguise committing many villanies. Caliphanes reports, how among the Nafamones there were a whole nation of these; who used both with like liberty. There are many at this day in Egypt, but most frequent in Florida, who are so hated by the rest of the Indians, that they use them as beasts to carry their burthen; to suck their wounds, and attend on the diseased. But at Rome they threw them as soone as borne into the river, the Virgins singing in procession, and offering sacrifice vnto Iuno. It is here fained that Hermaphroditus by his prayers to his parents procured this quality to that fountaine, that what man soeuer bathed therein should come forth halfe woman. Whereof thus Strabo: In Caria is the fountaine of Salmacis, I knowe not how infamous, for making the drinker effeminate: since luxury neither proceeds from the quality of the ayre nor water, but rather from riches and intemperance. The Carians therefore addicted to sloath and filthy delights were called Hermaphrodites; not in that of both sexes, but for de-
 liling themselves with either. Hermaphroditus is fained to be the sonne of Mer-
 cury; because whereas the other are called either masculine or feminine, of their more or lesse vigour, heat, drouth, or humidity; the Planet of Mercury participats of both natures; hot and dry, by reason of his vicinity to the Sunne, remoued neuer above 28 Degrees; cold and moist, by the neighborhood of the Moone & the Earth: conforming himselfe also to the auspicious or malevolent aspects of those Planets with whom he ioyneeth his influence.

But now approacheth the fate of the Mincides. These are named in history Leucippe, Artice & Alcithoe; who longing in their distraction to feed vpon human flesh, cast lots among themselves who should kill her child; which fell on Leucippe, who rendred her sonne Hippasus to the slaughter. For this their husbands putting on blacke and sordid attire, were called Phololes, which signifies smokie; and the women Oconoloe, that is distempered in senses; and so were their posterity long after: whom the Priest of Bacchus in his festivals accustomed to chase with curses in his mouth and a sword in his hand; nor held vnlawfull to kill, if hee over-tooke any of them. One slaine by Zoilus in the daies of Plutarch, as himselfe affirmeth, but not vnrrevenged with sundry calamities. To this the fable may haue some allusion: the processe whereof, with their conversion into Bats may informe vs, how the diuine vengeance pursues the irreligious and profaners of sanctified dayes, with vaine discourse, or interdicted labours. Their flying in the twi-light deciphers such as shun the light of truth to liue in the ambiguity of error. The Bat is the only foure-footed creature which flies: and therefore yet disputable whether a bird or a beast, by which the Egyptians presented Neutralitie; hated, and not seldome obnoxious to both parties. Bats are chased away, or killed with the smoake of Ioy, which is consecrated to Bacchus: and therefore here introduced as an Antipathy in nature.

Still Iuno pursues the House of Cadmus with inexorable hatred: and now, to excite the Furies to the ruine of Athamas and Ino, descends vnto Hell. The way thither steepe, too easie, and gloomy with shades of Eire: a fatall and venomous tree; in so much as in sundry countries they die that either solace or sleepe vnder it. Silence, Palenesse, Cold, and Stupidity (the symptoms of Death) haue here their residence. But those Ghosts only passe the river of Styx whose bodies haue their sepulture; and are restored againe to their first Originall.

All these you see, poore foules, are in inhum'd.
 That Boar-man Charon: thofe he wafts into tomb'd.
 S

Hec omnia quam cernis, inopi, inhumatq; turba
 est.
 Peritur ille Charon: bi, quos uerbis vnda, sequitur:
 Tuis

MENRIDES:

IVNO DESCENT
TO HALL.

---que gratia curram.
A mirum fuit vitiumque curavitentis
Pæfere quædam sequitur tellus ereptio,
Enl.6.

This heavy flood vnto that horrid shore
None paffe, whose bones are not at rest before.
A hundred yeares about theſe banks they hover :
Then tane aboard, the wiſhed ſtrand recouer.

Of the ſame opinion was Plato, and before him Homer, who makes Hector, terrified with that feare, to runne from Achilles. Which perhaps both the one and the other had learnt in Egypt: the Kings of that country accuſtoming to awe their ſubjects, by threatening to deprive them of funerall. Pluto's city hath a number of gates, which alwaies ſtand open: there is but one paſſage vnto life, but to death a million. Yet for all this infinite concourſe it appeareth empty: ſo greedy is the graue, and hell ſo inſatiable. He introduceth the Ghoſts to exerciſe thoſe functions which they followed in their life times: according to that of Plato, how the ſame deſires remained in the Soule which were either in her nature or affection when appalled with the body. Thus followed by Virgil

The ſoule of Chariots, of bright armes, the care
To feed their ſleek-ſkin'd ſteeds; in death now are
As when alieue. ———

Which error of opinion (ſaith Cicero) was much increaſed, by the Poets; who had, and haue, the liberty to ſaue what they liſted.

Cerberus.

Cerberus, the three-headed Hell-bound barker at the approaching Goddeſſe. Belike contrary to his cuſtome: for it is ſaid that he uſed to ſaue on all that came thither; but ſaiſed ſuch, with horrible yellings, as endeavoured to returne. Cerberus ſignifies the earth, which devoureth all fleſh, and from thence receaueth his name: ſaid to haue three heads, in regard of the triple diuiſion thereof: to flatter all comers, in that it giueſt ſpulture to all; but to reſiſt their retreat, ſince no traveller returnes from that ſilent Region. For this ſained a three-headed Dog, & the infernall Porter.

Infernall punishments.

Conſonant to the truth was that opinion of the Poets, how virtue and vice in another world had their rewards and puniſhments: although erroneous in the diſtinction of the latter, that ſome were temporary, and others eternall. From whence ſprung their fictions of the infernall rivers, and abyſſe of Tartarus. Acheron (according to Ficinus) correſponding with the ayre and Meridian, purging by ſorrow and anxiety: Phlegeton with fire and the Orient, puniſhing wrath and concupiſcence, by a more violent ſerueur: Styx and Cocytus with the Earth and Occident afflicting hatred by teares and lamentations. Theſe were only to purifie; but the paines of Tartarus ſerued not for phſicke but example; from whence there was no redemption. Before this Dungeon ſate the daughters of Night; ſevere and implacable Deities, therefore named Eumenides; of their indignation: Erinyes, and Furies of the terrors wherewith they afflicted the guilty. Theſe were ſaid to be the Miniſters of Divine vengeance upon flagitious offenders; purſuing them not only in this world but the other.

Tytius

Among theſe the Giant Tytius, whoſe extended body covered nine acres; his liver ſtill fed on by ſultures, and neuer diminiſhing, for offering violence to Lato-ma. But Strabo converts this fable to a hiſtory; how Tytius was a tyrant of Pano-pea, cruel, luſtfull, and outrageous, whom Apollo ſlew, as before he had Python: when to deterre others from like violence and impiety, it was ſained that hee ſuffered this infernall puniſhment. A conception tranſlated from the fire of hell, that e-

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ver feeds on the bodies of the damned, which ſuffer no diminution; but afford un-conſumable nourishment. He is ſaid to be the ſonne of the Earth of his carſly affections; and in oppoſition to the heavenly ſeed, As the ſonnes of men, in the Scripture; Of ſo waſt a proportion, in regard of the large extension of luſt.

Tantalus, a friend to the Gods, admitted to their counſells and feſtiualls, was thruſt down into Hell for reuoluing their ſecrets; where he hungers and thiſts in the miſt of abundance, and as Lucretius ſaies, hath a maſſy ſtone hanging over his head, whoſe fall he continually feareth (like the ſword which Dionyſius with a ſlender thread, at a royall feaſt, hung over his flatterer Damocles) Declaring hereby, how dangerous to know, and how fatal to diſcover the ſecrets of Princes.

Tantalus.

Sifyphus, the moſt ſubtil of men, and one who inſiſted the Corinthian Iſthmos with his robberies; being ſlaine by Theſeus, was ſained in Hell to roule a maſſy ſtone againſt a ſteepe hill; which neere the top, tumbled downe againe, and eternally renewed his labour. The reward of treachery, iniuſtice, and oppreſſion.

Sifyphus.

So Ixion, a favorite of Jupiters, for attempting Iuno, (who inſteed of her, embraced a cloud in her likeſneſſe) is turned on a reſtleſſe wheele, in perpetuall memory of ſuch treaſon and ingratitude. But hiſtories report, how Ixion hauing ſlaine his father in law; deſtroyed and avoided of all men; for ſooke his country, and came to a certaine King, by whom he was receaued with bounty, and made of his Councell. When Ixion not long after attempted the chaſtity of his Queene; wherewith ſhee acquainted her husband, who hard of beſiefe, made her ſeeme to conſent: and caſed a wench called Nephelic (her name ſignifying a cloud) to ſupply her place: where-upon he was ſaid to haue embraced a cloud for Iuno. For this, caſt out of fauour, and afflicted with the horror of ſo foule an offence, hee was ſained to ſuffer thoſe infernall torments.

Ixion.

Laſtly the Belides, ſo called of their grandfather Belus, for killing their coſen Germans and husbands the firſt night they lay with them, by the inſtigation of their father Danaus, are here made for ever to powre water into a veſſell full of holes: to ſhow that the obedience to our parents will not excuſe us, when they command vniuſt things. Theſe ſiſters are reſembled to the life of man, and vanity of all humane endeavours; which leaue behinde them no impreſſion, but are done and demoliſhed together.

Belides:

But all theſe forementioned puniſhments are allegorically referred to the perturbations of the minde. As the Vulture which feeds on Tytius liver to the cares of loue (ſince loue proceeds from the Liver, whoſe expenſe is daily repaired) or ir-reconcilable hatred. The famine of Tantalus to Coruſion, theſe, which ſtarnes it ſelfe in the miſt of plenty, and may envy more happy Poverty. Ixions wheele, ſo the deſperate remembrance of perpetrated crimes, which circularly purſue, and afflict the guilty. Sifyphus ſtone, to ſtill-ſoyling and miſerable Ambition: and the leaking vne of the Belides, to the inexpliable deſires of the ſoule. And although Lucretius, a Pagan, and of the ſect of Epicurus, held, as the Sadduces among the Iewes, that the ſoule of man was annihilated by death, together with his body: yet may we recite his verſes, as conducing to the interpretation of theſe fables.

Looke backe into eternall times ſurway :
It nothing vs concerns till our birth day.
This mirror Nature vs preſents, which ſhowes
That future ſtare, when death our eyes ſhall cloſe.
What in it horrid? or what tragicall?
Which more ſecure then ſleepe inuades all?

Reflex item quædā nil ad nos mæſtæ deſpectæ
Temporis æterni fuerit quæſtione veruſæ,
Etoſ igitur ſpectralium nobis mæſtæ futuri
Temporis expenſæ, poſt mortem deniq; noſtram.
Nam quid ibi horribile apparet? nam erige vultu
tar?

Quæſtione? nunc conſiſtens ſemina ſecurus eſt et?

S 2

What

What of infernall *Acheron* was fain'd,
Is in our miserable life contain'd.
Nor wretched *Tantalus* doth ever dread
That falling stone which hangs about his head.
Vaine feare of Gods the liuing rather fright:
The feare of sad mishaps and fortunes spight.
Nor Vultures *Tityus* still in Hell infest:
Nor is there so much in his ample brest
As can perpetually their hunger feed;
Although his monstrous limbs in bulk exceed:
Though they, when stretcht abroad, not onely hide
Nine acres, but the spacious earth beside;
Yet could not he in endlesse torments lye,
Nor with his Liver ever food supply.
But *Tityus*, on whose brest the Vultures tire,
Is he who loues, and suffers through desire,
Or other cares, and curelesse discontent.
So *Sisyphus* vnto our eyes presents
One who in hope to honours high aspires;
But evermore repulst, and sad, retires.
For Empire to affect, but not obtaine;
So fought with endlesse industry and paine;
Is to enforce a stone against the hill,
Which from the top routes to the bottome still.
Still to supply the ingratfull minde with store,
Which never hath enough, but thirsts for more;
(As doe those bounteous seasons of the yeare,
That liberally afford the fruit they beare,
Yet we vnfastiated still remaine:)
Ment by these youthfull sisters, who in vaiae
Still water powre into the fatall tunne;
Yet that as empty as when they begunne.

These Mythologies, with others of the like argument, are enlarged by Macrobius: whereby the Epicureans endeauoured to elude the truth of eternall punishments: in confuting these fables, vnder which it was veiled by the more theologicall Poets. As the Sadduces, who not deny'd the Resurrection, but held that there were neither Spirits nor Angels: reiecting the Prophets with the rest of the Scriptures: saue only the five booke of Moses, as the ancient Canons of their politicke government. This heresie, as their name, they deriued from Sadoc, the Disciple of Antigonus Sochæus, who succeeded Simon the Iust in the Priest-hood. For when Antigonus taught that we should not serue God, as Seruants their Masters, for hope of reward: Sadoc and Baithus misunderstanding, as if he had utterly deny'd the future rewards which attend on a good life, first broached those profane and impious opinions.

The Furies.

Typhiphone, one of the Furies, ascending from Hell to execute the wrath of Iuno: carries Sorrow, Terror, Feare, and Frenzie along; who with snakes and infused poison excites accursed mortals to horrible actions: scourging the guilty with whips, and affrighting with flaming torches. All well deuised by the wiser Poets, from the contemplation of the diuine anger, and causes of humane calamities. For

*what are the Furies but the wicked desires and commotions of the minde? Not vn-
arily expressed in their names. For Megeira signifies Envy; Typhiphone, a desire
of reuenge; and Alecto, a mover of sedition and discord. These rages of the soule
are therefore those Furies who inflict so many calamities vpon man; attended by
eternall feares, by sorrow, horror, and distraction. The Serpents, whips, and torches,
are the stings and affrights of the afflicted conscience; which is her owne accuser,
Iudge, and Executioner. And therefore our Ouid:*

No wound vpon their bodies could be found:
It was the minde that felt the desperate wound.
The effects of the infernall payson being suitable to the ingredients.
She brought besides from her abhorred home
The surfet of *Echidna*, with the fōme
Of hell-bred *Cerberus*, still-wandering Error,
Oblivion, Mischiefe, Cares, infernall Terror,
Distracted Fury, and affection fixt
On Murder; altogether ground, and mixt
With bloody yet reaking: boyl'd in hollow brasse,
And stir'd with Hemlocke.

*The Furies are said to be the daughters of Erebus & Night, in regard of the blind
improvidence of man, who to satisfie his reuenge, his lust, or ambition incurreth
those miseries that haue no period: to be three, in that they afflict with the remem-
brance of what is past, with the present, and feare of the future: and lastly to sit be-
fore the infernall prison, in that dying men are most sollicitous, and most afflicted
with their former offences.*

*Inferiatur Athamas, now mistaking his wife for a Lyonesse, and his children
for her whelpes, dasheth out the braines of Clearchus: when Ino, distracted
with feare or fury, threwe her selfe with Melicertes from a Rocke into the
Ionian Sea. Thus farre is in substance historicall. For Ino; a cruell step-
mother to Phryxus and Helle, by laying many traynes for their liues, inforced
them to seeke for safety by flight. Her treachery discovered by Athamas, supposing
the absent to be made away, in a rage slew his son Clearchus, & pursued the Queen
with the other in her armes: who to auoid his fury, threw her selfe with her bur-
then into the Sea; from the rock Moluris. The body of Ino was taken vp on the
coasts of Megara, and intomb'd by the daughters of Celsus: That of Melicertes
being driuen to the Corinthian Isthmos where Sisyphus his vnkle then Raign'd;
who dedicated those games; which before were sacred to Neptune, vnto the honour
of his kinsman; and thereupon fained to haue bene translated into a Marine deity.
So was his mother: it being the ambition of ancient times to deify their dead an-
cestors, as the flattering Romans did their Princes. But our Poet saies that this
honour was given them at the sute of their Grandmother Venus; who the more to
insinuate with her vnkle Neptune, professeth her selfe to be borne of the froth of
the Sea, and thereof named Aphrodite: so said to be, in that the sperme of man
is no other then the sperme of the blood; and because that salt so much confers to
fecundity, provoking by the naturall heat, vnto Venus, in this respect they ancient-
ly erected her Temples on the shore of the sea. Melicertes was called Palæmon and
Ino, Leucothea. For it was their custome saith Laërtius, to change the
names of such as they desired, least in future times they should be thought to
haue bene mortals. Whom the Grecians named Palæmon; the Latines called*

INO AND
MELICERTES.

Portunus: painted with a key in his hand, as the protector of harbors: so called they Leucothea, Maturia, or the Morning. Allegorically Palæmon is taken for the force of Tempests: the sonne of Leucothea, in that the windes begin to arise with the Morning, and then descending from the mountaines are said to haue throned themselves headlong into the sea: the Morning also, by her ouer-red complexion fore-shewing succeeding tempests. These were held for the fauors of Seafaring men, in that they so much depend on the fauour of the windes. This fable may likewise remember vs to fortify our selues in our afflictions with patience and expectance: when Ino so persecuted by Iuno for her naturall affection and piety to Bacchus, was after receiued into the number of the Gods, and made a partaker of their felicities. The transformation of the Theban Ladies, some into statues, and some into foules, declare that neither our affections nor sorrowes, should urge vs to blasphemy, or censure of their actions, whose displeasure is an implacable Nemesis.

Inos attendants.

Cadmus and
Hermione.

Cadmus, after so many calamities sustained in his Family, as ominous abductions his city of Thebes (or expelled from thence, as others write, by Amphion) wanders with his wife Hermione to the confines of Illyria: there resting where the streames of Drilo diuide it from Liburnia. The Enchilenfes, then infested by the Illyrians, had an answer from the Oracle: that they should then prove victorious, when they were conducted by Cadmus and Hermione: who sent vnto, accepted of the charge, and gave the enemy a small ouer-throw. So Cadmus reigned in Illyria: till changing his publike life for a private, by his obscure retirement, and politick submission to the lawes and customes of those barbarous nations, hee was fained with his wife to haue bene turned into Serpents. And therather in that the Illyrians were said to haue two balls to one eye, and to be as sharpe sighted as dragons, in so much as they killed, whom they long and fiercely beheld in their anger. It is faued that these Serpents were after transported into Elizium by Iupiter: intimating the excellency of Wisdome and fortitude, which not only carry vs through the troubles and dangers of this miserable life, but rewards their dependants with eternall felicity.

Perseus.
Danaë.

Here end the disasters of Cadmus, and now convert we to the exploits of Perseus, begotten by Iupiter on Danaë. For Acrisius the Argiue king, being told by the Oracle that he should be slaine by the son of his daughter, inclosed her to preuent his destiny, together with her nurse, in a tower of brasse: when Iupiter descending in a golden shoure, was receaued into her lap, and then into her embraces. Iupiter, saith Laërtius, endeavoring to violate Danaë, with store of gold corrupted her chastity. When the Poets to preferue the dignity of Princes, attributed that to the Gods which was done by men, and fained that he approach her in a golden shoure; as we say a shoure of Steele, when darts and arrowes fall together in multitudes. Who with the like prodigality of gifts made all passages fly open.

Inclusam Danaen turris aërea,
Robustas fores, & vigilans canum.
Tristes excubitor, numerant an-
ni.
Nec formis ab adulteris:
Sic una Acrisium virgineus abditus
Cultrum pavidum, Iupiter & Peneus
Tristis fore enim tantum iter & patens
Conuerso in pretium Dæ.
Annum per medios ire satelles,
Et perturbare auras sacro-potentes
Illi fulminis.
Hor. l. 3. ode 16.

A towre of brasse, doores strongly barr'd,
Of wakefull maiesties a fierce guard,
Had Danaë safely kept from her
Night-wandering adulterer;
Had Ioue and Peneus not deluded
Acrisius, who kept th' included:
The way secure, and vncontroul'd
Vnto a God transform'd to Gold.
Gold loues to force through guards; then thunder
More potent; cleauing rocks allunder.

At

Another resembles Acrisius to a man indued with excellent learning: that learning his daughter Danaë shut up in a brasse towre; in the head, the turret of the body, and seat of the soule: being there obscured, and sequestred from knowledge, until Iupiter enters in a golden shoure, and begetteth Perseus: that is, till the fauour and munificence of Princes enlarge it to the production of heroicall actions, otherwise buried a line, and vnterly uselesse.

They hardly rise vnto renowne,
Whose virtues poverty weighs downe:

Hand facie emergunt, quorum virtutes
obscure
Sic angusta domus.

Represented in the Emblematist by a student with one hand raised aloft with wings, and the other suppressed by a massy stone. Perseus being borne, Acrisius, not beleuing his daughter that hee was begotten by Iupiter, puts them both into an Arke, and commits them to the mercy of the sea; which draue them ashore on the Ile of Scirphus. There taken up, and knowne by King Polidectes to bee of his kindred, they were bountifully entertained. But at length, attempting the dishonour of Danaë, he sent Perseus away, as fearing his presence, to warre with the Gorgons; from whence he returned victorious with the head of Medusa: of which we shall speake hereafter.

Now with Mercurys wings on his heeles, & girt with his fanchion, defenseless armed with Pluto's helmet, and the shield of Pallas, he flyeth over the Lybian Desarts: the blood that dropt from Medusa's head conuerting into Serpents; so wittily fained of the infinity of Serpents which infest those Climats. Perseus is said to be the sonne of Iupiter, for his atchieuements and perpetuall felicity: the wings of Mercury signifie celerity, which are tied to his feet, and not to his shoulders, to declare that in warlike affaires men should deliberate in the beginning, but be swift in the prosecution: his fanchion expresth policy and circumuention Pluto's head-peece, a concealment of counsell; and the shield of Pallas a provident preservation: being all the necessary accomplishments of a Souldier.

Atlas.

Atlas the sonne of Iapet, inhabiting those westerne parts of Africa which bound on the great Ocean, being told by Themis that the sonne of Iupiter (prophecied by Hercules) should carry away the golden apples, which grew in his Hesperian Gardens, inclosed the same with a mighty wall, and committed it to the custody of a sleepleesse Serpent: driving all forrainers from his confines. And now vnhostitable vnto Perseus, was at the sight of Medusa's head conuerted into that Mountaine which carries his name, on whose high shoulders the starres are fained to take their repose. Some alluding this to a history, report that those apples were flocks of large and beautifull sheep belonging to Atlas, whose fleeces were of the colour of gold: and because a river environed those pastures, they were said to be guarded by a Serpent: or in that they were kept by one Ladon, a churlish and inhumane sheepbeard. Or fained perhaps of the store of gold wherewith Mauritania aboundeth, digg'd up at the foot of that mountaine: the wakefull Dragon those relesse cares which affitt the covetous in the tuition of their riches: a blekking to the liberall, but to the miser a punishment. Now Atlas flying thither from the invasion of Perseus, and there lurking, was said to haue bene conuerted into that mountaine, and in regard of the altitude thereof, to haue sustained the heavens on his shoulders. But astronomically those apples are taken for starres, shining like gold, and in figure orbicular; said to grow in the West, in that they appeare not before Sun-set; the Zodiack, or our Hemisphere, being the Serpent: all of them supported, in regard of his excellency in Astronomy, by Atlas. Some say, that ascending aloft, the better to obserue the

course

ANDROMEDA.

course of the starres, he full headlong into the sea from this mountaine; called for this by his name, as of that aspiring heigh the celestiall Columne.

Perfeus mounting through the ayre, at length arriveth where the faire Andromeda was chained to a rocke, who at the first sight is enamoured. For certaine subtil rayes expiring from within the heart, where the hottest and sweetest of the vital blood hath a residence, dart from the eyes of the beautifull, into the eyes of the admiring beholder, and penetrating from thence into the heart, inflames it forth with ardent affection; wherein the sudden glances and dartings of the eye are more powerfull then long gazing. Andromeda was here bound for the pride of her mother Calliope, who durst contend in beauty with the Nereides: for which a sea-monster was sent by Neptune to infect that country, devouring both men and cattle. In so much as Cepheus consulting with the Oracle of Iupiter Hammon (which signifies sand, in that his Temple stood in the Libyan Desert) to know the cause of that calamity, and way to remove it: was answered, how the daughter of Calliope was first to be devoured by that monster: whom Perfeus now slew, and freed the Lady; the cause and reward of his danger. By this the ancient reproveth their pride and ambition, who would be thought more then mortall; when all humane beauty is worse then deformity, and all glory despicable, compared with the celestiall: declaring besides that the offences of Princes are not seldome punished in their subiects and posterity. Yet Andromeda, innocent Virtue, shall never misse of that sacred succour, which will not only deliver her from the present danger, but match her to Perfeus, that is, unto Honour and Felicitie: both after converted into glorious constellations. So Cepheus, in that obedient unto the heavenly Oracle: and so Calliope, but with her heeles upward, so deterre from the like preposterous arrogancy. Toppa, a city of Palestine, is said by Pliny and Mela to be the sceane of this tragi-comedy. A city as supposed, more ancient then the Flood: where Cepheus reigned, as divers old Altars inscribed with his title (there preserved by the inhabitants) did testifie. Scarus in his Adulship produced the bones of that monster, which he brought from thence, being forty foot long, the ribs larger then as Elephants, and the back-bone a foot and a halfe thicker. Ovid here feares not to call Iupiter univest, for so dooming the innocent Andromeda. Such estimation had the wiser Pagans of their deified Divels: nay many preferring mortalls before them. And surely Socrates would have made a better God of wisdom, a Aristides of Justice, Themistocles of warre, or Cato Vtican then the whole rabble; with whom he is parallell'd by Lucan:

CORALL.

Those sea-weeds turned into Corall alludes to the nature of that plant; soft under water, but hard above: and therefore called Gorgonia, as if transformed by the head of Medusa: growing likewise in greatest plenty by those Ilands where the Gorgons were said to inhabit. A Greene shrub with white berries; which forth with hardens in the ayre and changes into red. They write that if it bee touched by man when it grows under water, it will turne to stone: and therefore they cut it up with sharpe hookes of iron; whereof it is called Corall. Of this plant thus writeth, I knowe not what Poet:

*Qui lapide ille animum peregrino obdura
vitæ
Corallum extra undas sic abis in lapidem.*

The wife by forraine countries are improvd:
As tender Corall from the Sea remou'd

It is receased for a truth that will not be reiected, how Corall sympathizes with the wearer; and waxeth pale with his sickness: nor improbable, since any distemperature of heat procures the like alteration.

Perfeus

Perfeus having sacrificed to his father Iupiter, his sister Pallas, and his brot her Mercury, by whose aid he had obtain'd so many, & so great victories, now celebrates his nuptiall feast in the court of Cepheus. Who importuned, relates his beholding of Medusa; first thither by the treacherous Polidectes, or rather by the compassionate Pallas, in that she transformed who sooner she looks on, into marble. By the way he came to the Grec, or Phorides, two sisters, the daughters of Phorcus, both having but one eye, which they used in common: by the help whereof (having gotten it as they past it from one to another) he came to the habitation of the Gorgons: where flying Medusa a sleepe in the mirror of his shield, he cut off her head before her sisters could awake; from whose blood up-sprung Ceylaor, and the winged horse Pegafus. This fable declares that no great action should be taken in hand without the advice of Pallas, which is wisdom. That the equity of the cause is chiefly to be considered: for what more wicked then an univest war? or more noble then to suppress a tyranny, under which the people lie prostrate; deprived of life and vigour, as under the aspect of Medusa? He attempts her alone; in that she of all the Gorgons was only mortall: to show that we should pursue what is feasible; and not such designs as are vast and endlesse. Yet first he diverts to the Grææ, interpreted for Conspirators; so named, in that old from their infancy, by reason of the cares and feares which accompany traitors. From these he takes their one eye, the secret intelligence that is betwene the factions, which shoves him sleeping Medusa, or how to surprize his suspitious enemy: who striking looks on the shield of Pallas, by providence preventing the instant danger and terror. Pegafus, a flying horse, ascends from the blood of Medusa: signifying that fame, which flies through the monthes of men, and celebrates victorious virtue. Perfeus is also taken for the reasonable soule: the Grææ, for that knowledge and wisdom which is acquired by experience; without whose eye or conduction, Medusa, lust and the enchantments of bodily beauty, which stupifies our senses, make vs altogether univestfull, and convert vs as it were into marble, cannot be subdued. Perfeus is furnished with the shield of Pallas, the helmet of Pluto, the sauchion and wings of Mercury, because in all great difficulties perspicacity, policy, a quicknesse of wit, and deepe apprehension is required; without which no glorious action can be achieved. Thus provided, Perfeus kills Medusa, reason corporal pleasure: yet looks not on her, but only sees her deformity in the shield of Pallas (as we view without prejudice to our sight the eclips of the sun in the water) since it is not safe to behold what our hearts are so prone to consent too. From this subduing of our affections, an honest fame, our winged Pegafus, is produced. Paulanias reports this Medusa to be the daughter of Phorbis; who after the death of her father reigned over those people who border on the lake of Triton: whom she accustomed with the neighboring Africans, to conduct the warrs; as then she did against the army of Perfeus, and was slain in the night by a stratagem. Perfeus admiring her beauty in death, cut off her head, and carried it with him into Greece for a spectacle: when such as beheld it, in that astonish with the sight, were said to have beene turned into marble.

It is here faigned that Pallas converted her faire haire into Serpents, for being vitiated by Neptune in her temple: declaring how infamy is the ugliest of deformities, especially in the beautifull. She therefore carries that figure in her shield, to affright such offenders. But her head is held by Perfeus in the constellation: called the Divells head by the Hebrews, and Caput Ailon by the Arabians: fatal in nativities, as too truly fore-told to the Duke of Byron.

T

OVIDS

OVID'S METAMORPHOSIS.

The Fifth Booke.

THE ARGUMENT.

*The Gorgon scene, Cephens Statues growe:
 So Phineus, Prætus, Polydect, the foe
 To Perseus prayse. The fountaine Hippocrene
 By Horse-hoofe rays'd. The Muses into Nine
 Rape-flying Birds. Pierides, to Pyes.
 The Gods, by Typhon chac't, themselves disguise,
 Sad Cyane into a Fountaine flowes.
 Th'ill-nurtur'd Boy a spotted Stellion growes.
 Lou'd Arethusa thawes into a Spring.
 Ascalaphus an Owle. Light feathers wing
 The sweet-tongu'd Syrens, who on Waters mourne.
 Sterne Lynceus Ceres to a Lynx doth turne.*

VV Hil't the ^a Danaean Heroe this relates,
 Amidst th'assembly of the Cephens States;
 Exalted voyces through the Palace ring:
 Not like to theirs who at a marriage sing;
 But such as menace warre. The Nuptiall Feast,
 Thus turn'd to tumult, to the life exprest
 A peacefull Sea, whose brow no frowne deforms,
 Straight ruffled into billowes by rude stormes.
 First ^b Phineus, the rash Author of this warre,
 Shaking a Launce, began the deadly iarre.
 Lo, I the man, that will vpon thy life
 Reuenge, said he, the rapture of my wife.
 Nor shall thy wings, nor Ioue in forged gold;
 Work thy escape. About to throwe: O hold!
 Perplexed Cephens cries: What wilt thou do?
 What furie, frantick brother, tempts thee to
 So foule a fact? Is this the recompence
 For such high merit? For her life's defence?
 Not Perseus, but th'incens't ^d Nereides,
 But ^e horned Hammon, and the wrath of Seas
 (That Orke that sought my bowels to deuoure).
 Hath snatcht her from thee, rauisht in the houre
 Of her exposure. But thy crueltie
 Perhaps was well content that she should die,
 To ease thy losse with ours. May't not suffice,
 That she was bound in chaines before thine eyes;
 That thou, her Vncle, and her Husband, brought
 Her perill no preuention, nor none sought;

^a Perseus, the son of Danae.

PHINEUS.

^b The Vncle and betrothed husband to Andromeda.

^c Said in that disguise to haue begotten him,

^d The daughters of Nereus & Nymphs of the sea, with who Cassiope contended.
^e Jupiter Hammon worshipp'd in the forme of a Ram.

But

But that anothers aid thou must envy,
And claime the Trophys of his victory!
Which, if of such esteeme, thou shouldst haue strain'd
T'haue forc't them from those Rocks, where lately chain'd.
Let him, who did, enioy them: nor exact
What is his dew by merit and compact.
Nor thinke, we *Perseus* before thee prefer;
But him, before so abhor'd a sepulcher.

He, without answer, rowling to and fro
His eyes on either, doubts at which to throwe:
And pausing, his ill-aymed lance at length
At *Perseus* hurls, with rage-redoubled strength.
Fixt in the bed-stock; vp fierce *Perseus* starts,
And his retorted Speare at *Phineus* darts:
Who suddenly behinde an Altar steps;
An Altar vengeance from the wicked kept:
And yet in *Rhæus* brow the weapon stuck.
He fell: the Steele out of his scull they pluck:
Who spurnes the earth, and stains the board with blood.
With that, the multitude, with fury wood,
Their Lances sling: and some there be who crie,
That *Cepheus*, and his sonne in law, should die.
But *Cepheus* wisely quits the clamorous Hall:
Who Faith and Iustice doth to record call,
With all the hospitable Gods; that hee
Was from this execrable vp-rore free.

The warlike *Pallas*, present, with her shield
Protects her Brother, and his courage steeld.
Young *Indian Atys* by ill hap was there;
Whom *Ganges* got *Limniæ* did beare
In her cleare Waues: his beautie excellent,
Which care and costly ornaments augment:
Who scarce had fully fixteene Summers told:
Clad in a *Tyrian* mantle, fring'd with gold.
About his neck he wore a carquenet:
His haire with Riband bound, and odors wet.
Although he cunningly a Dart could throwe:
Yet with more cunning could he vse his bowe.
Which now a-drawing with a tardy hand,
Quick *Perseus* from the Altar snatcht a Brand,
And dasht it on his face: out-start his eyes;
And through his flesh the shiuered bones arise.
When *Syrian Lycabæ* his *Atys* view'd,
Shaking his formelesse looks, with blood imbrew'd:
To him in strictest bonds of friendship ty'd,
And one who could not his affection hide:
After he had his tragedie bewail'd;
Who through the bitter wound his soule exhal'd:
He tooke the Bowe, which erst the Youth did bend;
And said; With me, thou Murderer contend;

Nor

Nor longer glorie in a Boye's sad fare,
Which stains thy actions with deserued hate.
Yet speaking, from the string the arrow flew:
Which tooke his plighted robe, as he with-drew.
^a *Acrifioniades* vpon him prest;
And heath'd his ^b Harpy in his groning breſt.
Now dying, he for *Atys* looks, with eyes
That swim in night; and on his bosome lyes:
Then chearfully expires his parting breath:
Reioycing to be ioyn'd to him in death.
Phorbas the ^c *Syennit*, *Methion's* son,
With him the *Lybian Amphimedon*;
Eager of combat, slipping in the blood
That drencht the pavement, fell: his sword withstood
Their re-ascent, which through the short-ribs smote
Amphimedon, and cut the others throte.
Yet *Perseus* would not venture to invade
The Halbertere *Eritheus* with his blade;
But in both hands a Goblet high imboſt
And massie, tooke; which at his head he toſt:
Who vomits clotted blood; and, tumbling downe,
Knocks the hard pavement with his dying crowne.
Then *Polydæmon* (sprung from ^d *Goddeſſe*-borne
Semiramis) *Phlegyas*, the vnſhorne
Elyce, *Clytus*, *Scythian*, *Abaris*,
And braue *Lyceus* (old *Spercheſtus* blisse)
Fell by his hand: whose feet in triumph tread
Vpon the slaughtered bodies of the dead.
But *Phineus*, fearing to confront his Foe
In cloſe assault, far-off a dart doth throwe:
Which led by error, did on *Ida* light;
A Neuter, who in vaine forbore to fight.
He, sternly frowning, thus to *Phineus* spake:
Since you, me an vnwilling partie make,
Receiue the enemy whom you haue made;
That, by a wound, a wound may be repay'd.
About to hurle the Dart, drawne from his ſide;
With losse of blood he faints, and falling dy'd.
Then, great *Odyſſes* fell by *Clymens* sword;
Next to the King, the greatest *Cephen* Lord:
Hypſæus flew *Protenor*; *Lyncædes*
Hypſæus. Old *Emathion* fell with these;
Who fear'd the Gods, and fauoured the right.
He, whom old age exempted from the fight,
Fights with his tongue; himſelfe doth interpoſe,
And deeply execrates their wicked blowes.
Cromie, as he imbrac't the Altar, lopt
His shaking head, which on the Altar dropt:
Whose haſt-dead tongue yet curses; and expires
His righteous ſoule amidſt the ſacred Fires.

T 3

Then

^a *Perseus* of *Acritus* his grand-
father.

^b The name of *Mercur*: a fau-
cution which he had lent to
Perseus.

^c Of *Syene*, a City in the
South parts of *Ægypt*.

^d The daughter of *Decete*
the *Syrian* Goddeſſe.

^a *Perseus*, the son, and *Pallas*
the daughter of *Jupiter*.
^b A river of *India*; *Limniæ*
some adioyning lake (for so
the name signifies) here ta-
ken for a Nymph and his
daughter.

^a A weapon with plummets
of lead hung at the end of a
stiffe.

Then *Broteas* and *Ammon*, *Phineus* slew;
Who from one womb at once their being drew:
Invincible with ^a hurle-bats, could they quell
The darts of swords. Neere these *Alphytus* fell,
The Priest of *Ceres*, with a Miter crown'd;
Which to his temples a white fillet bound.
And thou *Lampetides*, whose pleasant wit
Detesting discord, in soft peace more fit
To sing vnto thy tunefull Lute, now prest
With Songs to celebrate the nuptiall Feast:
When *Pettalus*, at him who stood far off
With his defenselesse Harp, strikes with this scoff;
Goe sing the rest vnto the Ghosts below:
And pearc't his Temples with a deadly blowe.
His dying fingers warble in his fall:
And then, by chance, the Song was tragicall.
This, vnreueg'd, *Lycormas* could not brooke;
But from the door's right side a Leauer tooke,
And him betwene the head and shoulders knocks:
Downe falls he, like a sacrificed Oxe.
Ciniphean Palates then fought to seaze
Vpon the left: when fierce ^b *Marmorides*
His hand nail'd to the doore-post with a Speare:
Whose side sterne *Abas* pearc't as he stuck there.
Nor could he fall; but, giuing vp the ghost,
Hung by the hand against the smeared post.
Melanus then, of *Perseus* partie fell;
And *Dorilas*, whose riches did excell:
In *Naxos* none then he more great
For large possessions, and huge hoards of Wheat.
The Steele stuck in his groin, which death persw'd:
Whom *Halcyonius* of *Bactria* view'd
(The Author of the wound as he did roule
His turn'd-up eyes, and sigh'd out his soule:
For all thy land, said he, by this diuorce
Receiue thy length, and left his bloodlesse corse.
The Speare, reuengefull ^c *Abanti* des drew
From his warme wound; and at the Thrower threw:
Which doth his nostrills in the midst diuide;
And, passing through, appear'd on either side.
Whilst Fortune crown'd him, *Clytus* he confounds
And *Danus*, of one womb, with different wounds:
Through *Clytus* thighes a ready dart he cast;
An other 'twixt the iawes of *Danus* past.
Mindejian *Caladon* and *Aster* slew,
His father doubtfull, gotten on a Iew:
Echion, late well seene in things to come,
Now ouer-taken by an vnknowne doome:
Thoaces, *Phineus* Squire, his fauchion try'd:
And fell *Agytes*, that foule parricide.

^b *Cortice* (that is of *Marmorides*)
or fencible of that country:
whereof *Strabon* hath mention
tion.

^c *Perseus*, of his grandfather
Abas.

Yet more remain'd then were already spent:
For, all of them, to murder one, consent:
The bold Conspirators on all sides fight;
Impugning promise, merit, and his right.
The vainly-pious ^a Father sides with ^b *bold*;
With him, ^b the frighted Bride, and penfue Mother:
Who fill the court with out-cries; by the sound
Of clashing Armes, and dying screeches drown'd.
^c *Bellona* the polluted floore imbrew's
With streams of blood, and horrid warre renewes.
Falfe *Phineus*, with a thousand, in a ring
Begirt the Heroe: who their Lances sling
As thick as Winters haile; that blind his fight,
Sing in his eares, and round about him light.
His guarded back he to a pillar sets;
And with vndaunted force confronts their threats.
Chaonian *Molpeus* prest to his left side:
The right, *Nabathean* *Ethemom* ply'd.
As when a Tiger, pinch'd with famine, heares
Two bellowing Herds within one vale, forbeares,
Nor knowes on which to rush, as being loth
To leaue the other, and would fall on both:
So *Perseus*, which to strike vncertaine proues:
Who daunted *Molpeus* with a wound remoues;
Contented with his sight, in that the rage
Of fierce *Ethemom* did his force ingage:
Who at his neck vncircumspectly stroke,
And his keene sword against the pillar broke.
The Blade from vnrelenting stone rebounds;
And in his throat th'vnhappy owner wounds.
Yet was not that enough to work his end;
Who fearfully doth now his armes extend
For pittie vnto *Perseus*, all in vaine;
Who thrust him through with his ^d *Cyllenian* skaine.
But, when he saw his valour ouerway'd
By multitude: I must said he, seeke ayd
(Since you your selues compell me) from my foe;
Friends turne your backs: then ^e *Gorgons* head doth shoue.
Some others seeke, said *Thessalus*, to fight
With this thy Monster; and with all his might
A deadly dart indeauour'd to haue throwne:
But in that posture became a stone.
Next, *Amphix*, full of spirit, forward prest;
And thrust his sword at bold *Lyncides* brest:
When in the paffe, his fingers stupid growe;
Nor had the power of mouing to or fro.
But *Nileus* (he who with a forged stile
Vaunted to be the sonne off *Teu*-fold *Nile*,
And bare feuen siluer Riuer in his shield,
Distinctly wauing through a golden field)

^a *Crochus*,
^b *Andromeda* and *Cyllage*.

^c The Goddess of War, and
sister vnto *Mars*.

^d *Mercurius* fauchion: called
Cyllenian of *Cyllenus* a moun-
taine of *Arcadia*, where hee
was borne.

^e *Medusa*; one of the *Gor-
gons*.

^f Discharging his streames
into the sea by 7 Channels.

Yet

To

To *Perseus* said: Behold, from whence we sprung!
 To euer-silent shadowes beare a-long
 This comfort of thy death, that thou didst die
 By such a braue and high-borne enimie.
 His vtterance faultred in the latter claufe:
 The yet vnfinisht found stuck in his iawes;
 Who gaping stood as he would something say:
 And so had done, if words had found a way.
 These *Eryx* blames; 'Tis your faint soules that dead
 Your powers, said he, and not the *Gorgon's* head.
 Rush on with me, and prostrate with deepe wounds
 This Youth, who thus with Magick armes confounds.
 Then rushing on, the ground his foot-steps stay'd;
 Now mutely fixt: an armed Statue made.

These suffer'd worthily. One, who did fight
 For *Perseus*, bold *Aconius*, at the sight
 Of *Gorgon's* snakes abortiue marble grew.
 On whom *Astyxes* in fury flew,
 As if aliue, with his two-handed blade;
 Which shrilly twang'd, but no incision made:
 Who, whilst he wonders, the same nature tooke;
 And now his Statue hath a wondring looke.
 It were too tedious for me to report
 Their names, who perisht of the vulgar sort.
 Two hundred scap't the furie of the fight:
 Two hundred turne to stone at *Gorgon's* sight:
 Now *Phineus* his vniust commotion reues:
 What should he doe: the senselesse shapes he viewes
 Of his knowne friends, which differing figures bore;
 And doth by name their severall ayd implore.
 And yet not trusting to his eyes alone,
 The next he toucht; and found it to be stone.
 Then turnes aside: and now, a Penitent,
 With suppliant hands, and armes obliquely bent;
 O *Perseus*, thine, said he, thine is the day!
 Remoue this Monster. Hence, & hence convey
Medusa's ugly looks, or what more strange,
 Which humane bodies into marble change!
 Not hate, nor thirst of rule begot this strife:
 I onely fought to re-obtaine my wife.
 Thine is the plea of Merit, mine, of Time:
 Yet, in contending I confesse my crime.
 For life (& chiefe of men) I onely sue:
 Afford me that: the rest I yeeld to you.
 Thus he; not daring to reuert his eyes
 On him whom he intreats: who thus replies.
 Faint-hearted *Phineus*, what I can afford,
 (A gift of worth to such a fearfull Lord)
 Take courage, and perfwade thy selfe I will:
 No wounding sword thy blood should euer spill.

Moreouer

Moreouer, that I may thy wish prevent,
 Here will I fix thy lasting monument:
 That thou by her thou lou'st may'st still be seene;
 And with her Spoule's image cheare our Queene.
 Then, on that side *Phorcynus* head doth place,
 To which the Prince had turn'd his trembling face.
 And as from thence his eyes he would haue throwne,
 His neck grew stiffe: his teares congeale to stone.
 With fearfull suppliant looks, submissiue hands,
 And guiltie countenance the Statue stands.

Victorious *Abantiades* now hies
 'Tis his native Citie, with the rescu'd prize:
 There, vengeance takes on *Prætus*, and restor'd
 His Grand-father; whose wrongs redresse implor'd.
 For *Prætus* had by force of Armes expeld
 'His brother; and vsurp'd *Argos* held.
 But him, nor Armes, nor Bulwarks, could protect
 Against the snaky Monsters grim aspect.
 Yet not the vertue of the Youth, which shone
 Through so great toyle, nor sorrowes vnder-gone;
 With thee, *Polydeutes*, King of small
 Sea-girt *Seriphus*, could preuaile at all.
 Endlesse thy wrath, thy hate inexorable:
 Detracting; and condemning for a fable
Medusa's death. The moued Youth replies:
 The truth your selfe shall see; Friends, shur your eyes!
 Then, represents *Medusa* to his view:
 Who presently a bloodlesse Statue grew.

Thus long *Tritonia* to her brother cleaues:
 Then in a hollow cloud *Seriphus* leaues
 (*Seyros* and *Gyaros* on the right-hand side)
 And o're the roylng Seas her course apply'd
 To *Thebes*, and *Virgin Helicon*; there stay'd:
 And thus vnto the learned *Sisters* said.

The fame of your new Fountaine, rays'd by force
 Of that swift-winged *Medusa's* horse,
 Me hither drew, to see the wondrous Flood
 Who saw him issue from his Mothers blood.
 Goddesse, *Prænia* answered, what cause
 So-euer you to this our Mansion drawes,
 You are most wel-come. What you heard is true:
 And from that *Pegasus* this Fountaine grew.
 Then *Pallas* to the sacred Spring convey'd,
 Shee admires the waters by the horse-hoofe made;
 Surveys their high-grown groues, coole caues, fresh bowrs;
 And meadows painted with all sorts of flowers:
 Then happy smiles shee the *Maonides*,
 Both for their Arts, and such aboads as these.

O heavenly Virgin, one of them reply'd,
 Most worthy our society to guide,

a Medusa, the daughter of
Phorcus.

P RÆTUS.
b Prætus, or *Præ* his grand-
 father.

c Argus.

POLYDEUTES.

d See the Comment.

e Pallas of the lake *Triton*; or
 of *Tritonia*, her excellent
 wiseome.

f In that dedicated to the
Muses, who were Virgins.

g The *Muses*.
HIPPOCRENE:
h Called thereof *Hippocrene*.
i Pegasus.

k One of the *Muses* to na-
 med of heauen, as the intel-
 ligence of celestiall things.

l The *Muses*: long after these
 times so named in honour of
Homer, who was called *Maen-
 nides* of *Maonius*, his great
 vnkle and Tutor. Some think
 that the word is mis-written,
 and should be *Maonides*, of
Maonia a city of *Phocia*.

PYRENEUS:

If

If so your active verue did not moue
To greater deeds: deseru'dly you approue
Our studies, pleasant feat, and happy state,
Were we secure from what we chiefly hate.
But nothing is vnlawfull to the lewd:
And Maids by Nature are with feare indu'd.
The dire *Pyreneus* still invades my sight:
Nor haue I yet recouer'd that affright.
He, *Daulis* with all *Phocis*, had obtain'd
By *Thracian* Armes, and there vniustly raig'n'd:
Bound for *Parnassus* Temple, vs he spies;
And with false zeale adores our Deities.
Maonides, saith he, (he knew vs well)
While sad starres gouerne, and showrs fall (then fell
By chance a mighty shower) vouchsafe I pray
Beneath the shelter of my roofo to stay:
The Gods haue entred humble Cottages.
Vrg'd by the weather, and such words as these;
We to his importunitie assent;
And yet no farther then the Lobby went.
It now held vp: the vanquish South-winds flie
Before the North; which purge the duskie skie.
Prest to depart: he shuts the doores; prepares
To offer force: with wings we scape his snares.
He presently the highest tower ascends;
And, as he would haue flowne, his body bends:
The way you goe, said he, will I pursue;
And from the bartlements himselfe he threw:
Who falling, strikes the earth with dash out-braines;
Which with his wicked blood, he dying, stainses.
The Muse yet spake: when, wings were heard to clatter;
And from high trees saluting voices charter.
Ioue's daughter wonders, & enquires from whence
Those voices came, including humane sense.
Not men, but nine all-imitating Pies,
Bewailing their deseru'd destinies.
The Goddesse to th'admiring Goddesse said:
They, foyl'd by vs, by vs were thus repai'd.

THE CONTENTION
BETWEENE THE
MUSES AND THE
PIERIDES.

c The Goddesse of Child-
birth, so called of bringing
infants to light.

d The Muses; *f*: *hepha* acy
of *hepa*, where they were
worshipp'd.

e A fontaine of *Heptia* (cal-
led of old *Hyania*) sacred to
the Muses.

f *Hippocrene*, rais'd by *Pegasus*,
the issue of the Gorgon *Me-
du*sa.

Pierus, who rich *Pella* held by lot,
These on *Paeonian Enippe* got.
Nine times shee on *Lucina* call'd alowd:
The foolish sisters, of their number prowd,
Through all *Abnoia* and *Achaia* came;
And thus vnucilly their strife proclaime.

d *Thespiades*, th' vnlearned multitude
No more with your vaine harmonie delude:
But cope with vs (if hope excite your will)
As many, yet vnmatcht, for voice or skill.
Surrender you to vs, if we excell,
c *Hyanian Aganip*,^f and *Gorgon's Well*:

Th'

Th' *Emathian Woods* to snowy *Paeon*
Shall pay our losse. The Nymphs our iudges be.
A shame it was to strue: more shame it were
To yeeld. The Nymphs by their owne rivers sweare:
And sit on benches made of lising stone.
Then, vn-elect, rudely stept forth one;
Who sung the Giants warre: their fayned acts
Shee magnifies; and from the Gods detracts.
How *Typhon*, from earth's gloomy entrailes rais'd,
Struck all their pow'r with feare: who fled amaz'd,
Till *Egypt's* scorched soyle the weary hides;
And wealthy *Nile*, who in seven channels glides.
That thither Earth-borne *Typhon* them pursu'd:
When as the Gods concealing shap'es indu'd.
Ioue turn'd himselfe, shee said, into a Ram:
From whence the hornes of *Libyan Hammon* came.
Bacchus a Goat, *Apollo* was a Crowe,
Phaeba a Cat, *Ioue's* wife a Cow offnowe:
Venus a Fish, a Stork did *Hermes* hide:
And still her voice vnto her Harp apply'd.
Then call they vs. But, ours perhaps to heare,
Nor leasure serues you, nor is't worth your care.
Doubt not, said *Pallas*, orderly repeat
Your long'd for Verse; and takes a shady seat.
Then shee; On one we did the task impose:
d *Calliope*, with iuy crown'd, vp-rose;
Who with her thumb first tun'd the quauering strings,
And then this Ditty to the musike sings.

The gleab, with crooked plough, first *e* *Ceres* rent;
First gaue vs corne, a better nourishment;
f First Lawes prescrib'd: all from her bounty sprung.
By me, the Goddesse *Ceres* shall be sung.

Would We could Verses, worthy her, cherse:
For she is more then worthy of our Verse.
g *Trinacria* was on wicked *Typhon* throwne;
Who vnderneath the llands waight doth grone;
That durst affect the Empire of the skyes:
Oft he attempteth, but in vaine, to rise.

h *Ausonian Pelorus* his right hand
Downe waighs; *i* *Pachyne* on the left doth stand;
His legs are vnder *k* *Lilybaeus* spread;
And *l* *Atina's* bases charge his horrid head:
Where, lying on his back, his jawes expire
Thick clouds of dust, and vomit flakes of fire.
Oft times he struggles with his load below:
And Townes, and Mountaines labours to ore-throwe.
Earth quakes therewith: *m* the King of shadowes dreads,
For feare the ground should split about their heads,
And let in Day t'affright the trembling Ghosts.
For this, he from his silent Empire posts,

V 2

Drawne

TYPHON

a The son of *Tellus* and *Tar-
terus*, called also *Typhoeus*.

b *Homer* describes *Ioue* with
the eyes of a Cow.
c *Mercury*.

d The chief of the Muses,
her name signifies sweet-sin-
ging.

CERES.

e The Goddesse of Corn: ta-
king her name from the in-
uenting and affording of
such nourishment.
f See the Comment.

g *Sicilia*, of her three Pro-
montories,

h One of three Promonto-
ries of *Sicilia*, extending to-
wards *Ausonia*, or *Italy*.

i Another, pointing towards
Africa.

k The third, which stretch-
eth to the West.

l A flaming mountaine on
the Easterne shore betwixt
Pachyne and *Pelorus*.

m *Pluto*.

PIVTO.

Drawne by black horses, tracing all the Round
Of rich *Sicilia*; but, no breaches found.

Him ^a *Erycina* from her Mount suruay'd
(Now fearelesse) and, her sonne imbracing, said.

My Armes, my strength, my glory, for my sake,
O *Cupid*, thy all-conquering weapons take;
And fix thy winged arrows in his heart,
Who rules ^b the triple world's inferior part.
The Gods, even *Joue* himselfe; ^c the God of waues;
And ^d who illustrates earth haue beene thy slaues.
Shall Hell be free? Thine, and thy mother's Sway
Inlarge, and make th' infernall Powr's obay.

Yerwe (such is our patience!) are despis'd
In our owne heauen; and all our force vnpriz'd.
Seest thou not *Pallas* and the Queene of Night,
Far darting *Dian*; how my worth they flight?
And ^e *Ceres* daughter will a Maid abide,
If we permit; for shee affects their pride.
But, if thou favour our ioynt Monarchy,
Thy ^f Vnkle to the Virgin-Goddesse ric.

Thus *Venus*. He his Quiver doth vnclōse;
And one, out of a thousand arrows, chose
At her arbitrement: a sharper head
None had; more ready, or that surer sped.
Then bends his Bow: the string t'his care arrives,
And through the heart of *Dian* the arrow driues.

Not farre remou'd from *Enna's* high-built wall,
A Lake there is, which men *Pergusa* call.
Cyther's slowly-gliding waters beare
Far fewer singing Swans then are heard there.
Woods crown the Lake, and cloath it round about
With leauy veils, which *Phebus* beames keep out.
The trees creat fresh ayre, th' Earth various flowres:
Where heat nor cold th' eternall Spring deuoures.
Whil' st in this groue *Proserpina* disports,
Or Violets pulls, or Lillies of all sorts;
And while the stroue with childif care and speed
To fill her lap, and others to exceed;

^h *Dis* saw, affected, carried her away,
Almost at once. Loue could not brooke delay.
The sad-fact Goddess cryes (with feare appall'd)
To her Companions, off her Mother call'd.
And as shee tore th' adornment of her haire,
Downe fell the flow'r's which in her lap shee bare.
And such was her sweet Youth's simplicity,
That their losse also made the Virgin crie.
The Ravisher flies on swift wheeles; his horses
Excites by name, and their full speed inforces:
Shaking for hate the rust-obscured raignes
Vpon their cole-black necks, and shaggy maines.

Through

Through Lakes, through ^a the *Palici* which expire
A sulphurous breath, through earth ingendring fire,
They passe to where *Corinthian Bacchides*
^b His City built ^c betweene vnequall Seas.

The Land 'twixt ^d *Arethusa* and *Cyane*
With stretcht-out hornes begirts th' included Sea.
Here *Cyane*, who gaue the Lake a name,
Amongst *Sicilian* Nymphs of speciall fame,
Her head advanc't: who did the Goddesse knowe?
And boldly said, You shall not farther goe;

Nor can you be vnwilling *Ceres* son:
What you compell, perswasion should haue won.
If humblethings I may compare with great;
^e *Anapsis* lou'd me: yet did he intreat;
And me, not frighted thus, elpous'd. This said,
With out-stretcht armes his farther passage staid.

His wrath no longer *Pluto* could restrain;
But giues his terror-striking Steeds the raigne;
And with his Regall mace, through the profound
And yeelding water, cleaues the solid ground:
The breach ^f infernall ^g *Tartarus* extends:

At whose darke jawes the Chariot descends.
But *Cyane* the Goddesse Rapt laments;
And her owne iniur'd Spring; whose discontents
Admit no comfort: in her heart she beares
Her silent sorrow: now, resolves to teares;
And with that Fountaine doth incorporate,
Whereof th' immortal Deitie but late.
Her softned members thaw into a dewe
Her nails lesse hard, her bones now limber grew.
The slenderest parts first melt away: her haire,
Fine fingers, legs, and feet, that soone impair,
And drop to streames: then, armes, backe, shoulders, side,
And bo some, into little Currents glide.
Water, in stead of blood, fils her pale veines:
And nothing now, that may be graspt, remains.

Mean-while, through all the earth, and all the Maine
The fearefull Mother sought her childe in vaine.
Nor dewy-hair'd *Aurora*, when she rose,
Nor ^h *Hesperus*, could witnesse her repose.
Two pitchy Pines at flaming *Bina* lights;
And restlesse, carries them through freezing Nights:
Again, when Day the vanquish'd Starres supprest,
Her vanish comfort seekes from East to West.
Thirsty with travell, and no Fountaine nye,
A cottage thatcht with straw, invites her eye.
At th' humble gate the knocks! An old wife showes
Her selfe thereat; and seeing her, bestowes
The water so desir'd; which the before
Had boyl'd with barley. Drinking at the doore,

V 3

^a Hot lakes by *Palice* a city
of *Sicilia*, which spouted vp
their waters three cubits
high.

^b *Syracusa*, built by *Archis*,
the sonne of *Bacchus*, she ex-
tiled *Cosmion*.

^c The greater and lesser Ha-
ven, which made the site of
the City a *Peninsula*.
^d A fountaine in a little land
almost adjoining to the ve-
ter extent of *Syracusa*; and
divid'd from *Cyane* by the
greater harbour.

^e *CYANE*.

^f Fained mutual Lovers, in
that their waters mixt, and
runne together into the ha-
ven of *Syracusa*.

^g The depth of Hell, so called
in that all things there are
in discemper and confusion.

^h *Ceres*.

ⁱ The Evening starre.

As As

^j *Maenades*.

A

^a *Palici* of *Sicilia* a mountaine
of *Sicilia*, whereon stood her
Temple.

^b *Archis*.
^c *Nephele*.
^d The Sunne, *Apollon*.

^e *Proserpina*.

^f *Pluto*, brother to *Zeus*.

^g *Pluto*.
THE RAPT OF
PROSERPINA.

^h *Pluto*.

a *Alma*.

a A rude hard-faunor'd Boy beside her stood,
Who laugh'd, and cald her greedy-gut. Her blood
Inflam'd with anger, what remain'd she threw
Full in his face; which forthwith speckled grew.
His armes convert to legs; a taile withall
Spines from his changed shape: of body finall,
Left he might proue too great a foe to life:
Though lesse, yet like a Lizard, th' aged wife
(That wonders, weeps, and feares to touch it) shunnes,
And presently into a crevice runnes.

b *Stellia*; which wee call an Evet.

Fit to his colour they b a name elect;
With sundry little starres all-ouer speckt.
What Lands, what Seas, the Goddesse wandred through
Were long to tell: Earth had not roome enough.

To *Sicil* she returnes: where ere she goes,
Inquires; and came where *Cyane* now flowes.
Shee, had shee not bene changed, all had told;
Now, wants a tongue her knowledge to vnfold:
Yet, to the mother, of her daughter gaue
A certaine signe: who bore vpon a waue

c *Proserpina*, the one the Greeke name, and the other the Latin.

c *Persephone's* rich zone, that from her fell,
When, through the sacred Spring, shee funke to hell.
This scene, and knowne; as but then lost, she tare,
Without selfe-pitty, her dis-sheueled haire;
And with redoubled blowes her brest invades:
Nor knowes what Land t'accuse, yet all vpbraids;
Ingrate, vnworthy with her gifts t'abound:

d *Stellia*; of her three Pro-monitories.

d *Trinacria* chiefly; where the steps she found
Of her misfortunes. Therefore there shee brake
The furrowing plough; the Oxe and owner strake
Both with one death; then, bad the fields beguile
The trust impos'd, shrunk seed corrupts. That foile,
So celebrated for fertilitie,
Now barren grew: come in the blade doth die.
Now, too much drouth annoy's; now, lodging showres:
Stars finitch, winds blast. The greedy fowle deuoures
The new-sowne graine: Kintare, and Darnell tire
The fetter'd Wheat; and Quitch that through it spire.
In *Elean* waues e *Alpham* Loue appear'd;

e *Arcthusa*; see the Comment

And from her dropping haire her fore-head clear'd;
O Mother of that far-fought Maid, thou friend
To life, said shee; here let thy labour end:
Nor be offended with thy faithfull Land;
That blamelesse is, nor could her Rape with-stand.
I, here a guest, not for my Country plead:
My Country *Tifais*, in *Elis* bred;

f See the Comment.

g *Sicilia*, of the Sicani, a people of Spaine, who planted diuers Colonies in that Island.

And, as an Alien, in *Sicania* dwell:
But yet no Country pleaseth me so well:
I, *Arcthusa*, now these Springs possesse:
This is my seat: which, courteous Goddesse, bleste.

Why I affect this place, a *Ortygia* came
Through such vast Seas; I shall impart the same
To your desire; when you, more fit to heare,
Shall quit your care, and be of better cheare.
Earth giues me way: through whose darke cauernes roll'd,
I here ascend; and long-mist starres behold.
While vnder ground by *Stryx* my waters glide,
Your sweet *Proserpina* I there espy'd.
Full sad she was: euen then you might haue scene
Feare in her face; and yet she is a *Queene*;
And yet shee in that gloomy Empire swaies;
And yet her will th' infernall King obayes.

Stone-like stood *Ceres* at this heavy newes;
And, staring, long continued in a muse.
When griefe had quicken'd her stupidity,
Shee tooke her Chariot, and ascends the skie:
There, veiled all in clouds, with scattered haire,
Shee kneeles to *Iupiter*, and made this pray'r.

Both for my blood and thine, o *Ioue*, I sue:
If I be nothing gracious, yet doe you
A Father to your Daughter proue; nor be
Your care the lesse, because shee spring from me.
Lo, she at length is found, long sought through all
The spacious World; if you a Finding call
What more the losse assures: but if, to knowe
Her being, be to Finde, I haue found her so.
And yet I would the iniurie remit,
So he the stolne restore: 'Twere most vnfit
That holy *Hymen* should thy daughter ioyne
Vnto a Thiefe; although she were not mine.

h Marriage, or the God of Nuptial.

Then *Ioue*: the pledge is mutuall, and these cares
To either equal: Yet this deed declares
Much loue, mis-called Wrong: nor should we shame
Of such a sonne, could you but thinke the same.
All wants suppose, can he be lesse then great,
And be *Ioue's* brother: What, when all compleat
I, but prefer'd by lot? Or if you burne
In endlesse spleene; Let *Proserpine* returne:
On this condition, That shee yet haue t'ne
No sustenance: so Destinies ordaine.

i The three sons of Saturne divided the world among themselves by lot.

To fetch her daughter, *Ceres* posits in haste:
But, Fates with-stood: the Maid had broke her fast.
For, wandring in the Ort-yard, simply shee
Pluckt a Pomegranet from the stooping Tree;
Thence tooke seven graines and eats them one by one:
Obscured by *Ascalaphus* alone;
Whom *Acheron* on *Orpheus* erst begot
In pitchy Caves: a Dame of speciall note
Amongst th' *Avernall* Nymphs. This vtter'd, stayd
The fighting *Queene* of *Erebus*, who made

AS CALAPHUS.
d The name signifies an accuser.
e *Acheron* (an infernall River) importeth Trouble, and *Orpheus* Dardane: the reverent parents of an Informer.
f Infernall of *Avernus* a lake in *Campania*, over which no bird could fly for the poisonous exhalations, and therefore so called a suppoled entrance into Hell.
g Hell of *Erebus* the sort of Chaos.

The

Why

^a A river of Hell, and signifies burning.

The Blab a Bird: with waues of ^a *Phlegeton*
His face besprinkles; plume appears thereon,
Crookt beake, and broader eyes: the shape he had
He lost, forthwith in yellow feathers clad.
His head o're-siz'd, his long nailes talons proue;
His winged armes for lazinesse scarce moue:
A filthy, euer ill-prefaging Fowle,
To Mortals ominous; a screeching Owle.

SIRENS.

^b The Sirens, daughters to *Achelous*.

Yet was the punishment no more then due
To his offence. But how offended you
^b *Acheloides*, that wings and claws disgrace
Your goodly formes, yet keepe your Virgin-face?
Was it, you *Sirens*, that your deathlesse Powers
Were with the Goddesse when she gathered flowrs?
Whom when through all the Earth you fought in vaine,
You wisht for wings to fly vpon the Maine;
That pathlesse Seas might testifie your care:
The easie Gods consented to your pray'r.
Straight, golden feathers on your backs appeare:
But, lest that musick, fram'd to enchant the eare,
And so great gifts of speech should be profan'd,
Your Virgin-lookes, and humane voyce remain'd.

^c *Ceres*,
^d *Venus*.

But *Ioue*,^c his sifter's discontent to cheare,
Betwene her and ^d his Brother parts the yeare.
The Goddesse now in either Empire swayes:
Six months with *Ceres*, fix with *Pluto* staves.
Proserpina then chang'd her minde, and looke
(Late such as fullen ^e *Dis* could hardly brooke)
And clear'd her browes; as ^f *Sol*, obscur'd in shrowds
Of exhalations, breaks through vanquish'd clouds.

^e *Pluto*,
^f The Sunne.

^g In *Orygia*: a fountain being consecrated to *Nymphs*, but this in particular to *Diana*, for her refuge.

ALPHAËVS AND
ARETHVSA.

Pleas'd *Ceres* now bade *Arethusa* tell
Her cause of flight: ^g and why a sacred Well?
Th' obsequious waters left their murmuring:
The Goddesse then about the Crystall Spring
Her head advanc'd; and, wringing her greene haire,
Shee thus *Alphaus* ancient loue declares.

I, of *Achaia* once a Nymph: none more
The Chace affected, or t' introyle the Bore.
By beautie though I neuer sought for fame;
Though masculine, of faire I bare the name.
Nor tooke I pleasure in my pray'd face,
Which others vaued as their only grace:
But, simple, was ashamed to excell;

^h Of *Symphalius*, a city of *Archadia*.

And thought it infamy to please too-well.
As from ^h *Symphalian* woods I made retreat
(Twas hot, and labour had increast the heat)
When well-nigh tyr'd, a silent streame I found,
All eddiesse, peripicuous to the ground:
Through which you every pebble might haue seene,
And ran, as if it had no River beene.

The

The Poplar, and the hoary Willow, fed
By bordring streames, their gratefull shadow spred,
In this coole Rivulet my foot I dight;
Then knee-deepe waded: nor so content, vnstript
My selfe forth-with; vpon a Sallow stud
My robe I hung, and leapt into the flood.
Where, while I swim, and labour to and fro
A thousand waies, with armes that swiftly row,
I from the botome heard an vnknowne tongue;
And frighted, to the higher margin sprang.
Whither so fast, ⁱ *Arethusa*! twice
Out-cry'd *Alphaus*, with a hollow voice:
Vnclod as I was, I fled for feare
(For, on the other side my garments were)
The faster followed he, the more did burne;
Who naked, testifie the reader for his turne.
As trembling Doues the eager Hawkes eschew;
As eager Hawkes the trembling Doves pursue;
I fled, He follow'd. To *Orchomenus*,
Pisphus, *Cyllene*, high-brow'd *Manalaw*,
Cold *Erymanthus*, and to *Elys*, I
My flight maintayned; nor could he come ny:
But, far vnable to hold out so long;
He, patient of much labour, and more strong:
And yet o're *Plaines*, o're woody hills I fled,
And craggy Rocks, where foot did neuer tread.
The Sunne was at our backs: before my feet
I saw his shadow; or my feare did see't.
How-ere his sounding steps, and thick drawne breath
That fann'd my haire, affrighted me to death.
Starke ty'd, I cry'd: Ah caught! help (O forlorne!)
Diana helpe thy Squire, who oft haue borne
Thy Bowe and Quiver! Mou'd at my request,
With muffling clouds shee couer'd the distress:
The River seekes me in that pitchy shrowd,
And searches round about the hollow clowd:
Twice came to where *Diana* me did hide;
And twice he ⁱ *Arethusa* cry'd.
Then what a heart had I! the Lamb so feares
When howling Wolves about the Fold she heares:
So Heartlesse Hare, when trayling Hounds draw nye
Her sented Forme; nor dares to moue an eye.
Nor went he on, in that he could not trace
My further steps; but guards the clowd and place.
Cold sweats my then-besieged limbs posselt:
In thin thick-falling drops my strength decreast.
Where-ere I step, streames run; my haire now fell
In trickling dew; and, sooner then I tell
My definie, into a Flood I grew.
The Riuer his beloued waters knew;

ⁱ Here an interfection of call: as gas ho, or holla.

X

And

*Incensum, ac larem longe, longae, saeuil, mo
Diffusa, et effusa volue caligine fumum,
Extrudat, simul mirando pandere saxa:
Ne dubites, quin haec animas turbida sit via
Prætoris magna ex partem mare, monia ad e-
ria
Radices frangi, fluctus, effundit, reserbet.
Ex hoc vis, maris pelagum montis ad alas
Perueniant, subter saucem, Hæc ire fauen-
diam est.
Atq. effusa foras, idem, extollere flammam,
Saxum, subiacere et ærene tollere nimbo.
Lucr. l. 6.*

Nor is there any mountaine that burnes but borders on the sea. This hath flamed in times past so abundantly that by reason of the smoke, and aier involued with burning sand, the inhabitants thereabout could not see one another (if wee may credit Cicero) for two daies together. These extraordinary eruptions were repeated ominous; in so much that a little before the seruire warre in Sicilia; wherein threescore and ten thousand slaues were slaine by the Prators, it raged so violently, that Africa was thereof an astonishd witness. The struggling of Typhon under his burthen is here said to shake the whole land: the windes imprisoned in the bowels of the Earth, and not finding a vent, being the naturall reason of earth- quakes; to which Sicilia, in regard of the hollownesse thereof, is much subiect. Pluto fearing lest the earth should crack with these tumults, and let in day to affright his Ghosts, ascends in a chariot drawne by black horses,

PLUTO.

*Orphanus crudelis micans, Etibon, sagitta
Cepes, et Stygia sublimis gloria Nyctæus
Armenis, Disq. nota signatum Alastor.
Stebani ante ferax iactat, feruens fremen-
tans. Claud. de Rap. Pro.*

Dreadfull Orphanus, Etibon swift of speed;
Nittens the glory of the Stygian breed;
Alastor signed with Plutos impresse: they
Stand trampling at the gates, and fiercely ney.

signifying darknesse, burning, night, and conscious terrors; well suting with that sad Monarch, and Monarchy. In the diuision of the World betwene the three sons of Saturne, the Heauens were allotted to Iupiter, the seas to Neptune, and Hell vnto Pluto, first named Agefelaus: the fable disguising the truth of Iupiters raigne in the Orient, called the superior part, and metaphorically Heauen, in that there the ascending light was exhibited to mortalls: as the Occident the inferior, or Hell, on the contrary ground, assigned to Pluto. This tradition was deriued from the partition of the Earth among the three sons of Noah, Sem, Ham, and Iaphet. And because those westerne climats abounded with gold and silver, wrapt in the se- cret bowels of the earth, he was called the infernall Deity; as also the God of Riches, his name importing as much: nor vnaptly was that faired to proceede from Hell which carries such a number thither. But physically he is taken for the element of Earth: and therefore not only the king of riches, since all ariseth from thence, but also of the dead, because what fouer haue life, againe resolute into that substance, from whence they had their originall: whose occult generations are disguised by his Helmet; as his infernall empire by his short and crooked scepter. For the soules of the dead, whether good or bad were supposed to descend into the womb of the earth vnto several mansions either of blisse or punishment, in generall named the house of Hades: an opinion vnmorne out in the daies of the fathers. Ametris the wife of Xerxes, buried twice aline of noble birth, as an offering for the pro- gation of her life vnto Pluto: called also Dis and Hades; for that, according to

Plato

Plato, being full of humanity to man-kind, wise, and rich with all, he was able to en- tertaine the soules of men with persuasions, and demonstrations.

Yet this inexorable Tyrant stoopes to the stronger tyranny of loue: who impul- sed by his power surpriseth Proserpina the daughter of Ceres, as shee was gather- ing flowers, and hurries her away in his Chariot: when withstood by Cyane the water Nymph, he forces his descent into Hell through her fountaine. There is a story in Plutarch how Cyanippus of Siracusa, hauing sacrificed to all the Gods, but neglected Bacchus: in reuenge thereof he so inflamed him with wine that hee ravished in the darke his owne daughter Cyane: who stealing his ring from his finger referred it to discover who it was that had abused her, as Tamar by Iudahs signet. Vpon this a mortall pestilence raged in the City: when consulting with A- pollo, an answer was giuen by the Oracle, that they should sacrifice vnto the Gods that incessant wretch, who had provoked their displeasure. The party knowne vnto none but Cyane, she had her father by his haire to the altar, and hauing caus- ed him to be slaine, slew her selfe on his body. The pestilence ceasing in his death, the Siracusians decreed her diuine honours, and called that fountaine by her name: which ioyning streames with the small Anapix discharge themselves into that ha- ven; whose coniunction gaue this invention to their celebrated loves and nuptials; and whose statues the Siracusians erected in the similitudes of mortalls. But re- turne me to the exposition of the rape of Proserpina. Ceres, as wee haue said, is ta- ken for corne: her Proserpina for the fertility of the feed, which of creeping forth is so called: begotten by loue, that is by the aetheriall virtue and clemency: when corrupting, and dying (for even that which groweth dies before it bee quickned.) shee was said to be ravished by the earth or Pluto: and then when gathering of flowers in regard of the fertility, and temperate ayre, of Sicilia, producing flowers in all seasons. Ceres is said to haue wandred all the world ouer in search of her daughter: because of the obliquity of the Zodiack, which causeth Summer at severall times in severall countries, without whose serour the Corne cannot ripen: and to haue sought her with two torches kindled at Aetna, in regard of the superi- or and inferior heat: the one nourishing that part, which is above the Earth, the other what is vnder.

Ceres, thirsty in her travell, arrives at a poore cottage: who demands, and recei- veth liquor of an old woman: her sonne, a bard favoured boy, deriding the Goddess for her hasty drinking, is converted by her into a Stellion or Ewer. Nicander calls the woman Metanira, and her sonne Abas. This envious boy, and therefore hard- favoured, since there is no vice more vgly, is aptly converted into that envious cre- ature, who casting his winter skin like a serpent, deuoures it forthwith, to prevent mankind of so pretious a remedy for the falling sicknesse: and therefore proverbially taken for one that is subtil and envious. Nor lesse malicious when infused in wine:

ABAS:

The little Stellion starr'd with black, that crawles
In hollow sepulchers, and ruin'd walls,
The Embleme of deceit and envy shewes:
Which, ah, too well the jealous matron knowes.
Who drinks the wine wherein a Stellion dy'd
Shall haue her face with filthy freckles py'd.

*Parca laerte aris stellatus corpora iuncti
Stellio, qui latebrat, et caeca hostia collis,
Invidus, prævis, doliferi simula pitius.
Plen nimium murtibus cogita velut in i
Nam tempus obicitur faciem laniare quæ
qua,
Stagnibus immeritis, sedis, vna bibat.
Alicat Emb. 49.*

This creature is little, that want of power might bridle the will from doing much harme; which only supsies, and not kills with biting. So the light of virtue is ra- ther

ther

THE RAPE OF
PROSERPINA:

CYANE:

ther eclipsed, then extinguished by envy. This is here said to resemble a Lizard: yet that no lesse a friend vnto man, then the other an enimie, which will drawe as neere as he dare, and gaze on his face as it were with affection. An acquaintance of mine fed one of these dayly with crummes, frequenting a tree in his garden. Sleeping on a time vnder the shade thereof, as it was his custome in the heat of the day, the Lizard by running off ouer his face, and making a pittifull noyse, awaked him: when he might perceau a huge Serpent creeping towards him, (whose biting is certaine death if not suddenly prevented, and therefore provident Nature hath placed araille in her taile to forewarne her approach) who, starting vp, kild her with the next weapon he could light on: and thus by this little and gratefull beast was his life preserved.

Ceres at length returning into Sicilia, and comming to the fountaine of Cyane findes Proserpina's girdle floating on the water: which renews her sorrow, as now assured of her destruction. Perhaps alluding to the history, thus related by Firmicus. Proserpina had diuers sisters, among the rest one Pluto, a wealthy Franchling: who impatient with lone, and desperate of obtaining, hauing found her one evening in the confines of Enna, gathering of flowres by the pleasant lake of Pergula, forced her into his Chariot, and carried her away. Ceres pursued the ravisher with armed troops: who now as hopelesse of life as of retaining his prey, drawe headlong into the depth of the water, where both of them were drowned. This yet vnkowne, to comfort the mother, shof of Enna fained how she was ravished by Pluto, the infernall Deity. Others more probably, that Aidoneus or Orcus, King of the Molossians, ravished Proserpina the daughter of Ceres, Queene of Sicilia; as Eusebius out of Theodoret. For the Molossians were a people of Epirus, neere to the mountaine Pindus, from whence Acheron, the fained father of Ascalaphus, riseth: said to be a river of Hell, in that darke; and obscured by the shades of high trees which grew on his borders. The inhabitants of these parts were much given to Piracy: whereof Liburnian ships are taken for swift ones, and good saylers. Ceres in the meane while wandering through most parts of the world in quest of Proserpina, instructed the Athenians in the art of tillage, the sowing and reaping of Corne: who in gratitude of so great a benefit, decreed diuine honours to her and her daughter.

Ceres full of indignation for her Proserpine, strikes the Earth with barrennes, especially Sicilia, where she found the impression of her losse; breaking the plough, killing the Oxen with their driuers, corrupting the seed in the ground, & infecting the ayre: the description of some notable famine and mortality, which hapned in that country. When Arethusa a river of Elis, running vnder ground, and lifting vp her head in the fountaine of Syracuse, (of which hereafter in that story infermeth Ceres how she saw her daughter, now the infernall Emperesse, in her subterrane course, with Pluto in Hell. This knowne, she ascends into heaven, and complains vnto Iupiter, who signeth Proserpina's returne; provided, that since her descent she had tasted of nothing: meaning, as some suppose, if she had not lost her virginity, alluding to the markes thereof in that fruit: because a rape so consummated is no way repairable but by marriage. A Spaniard of note, and in fauour with Spinola, hauing ravished a virgin, was aduised by the Marquesse to marry her; which she refused, as rather choosing to dye, then disparage his blood by so base a match. Yet when he saw there was no remedy, but that he must either doe the one, or suffer the other, in the end he consented. No sooner were the nuptialls solemnized, but he caused his head to be separated from his shoulders: doing therein a twofold iustice, both in giuing reparation to the honour of the maid; and in punish-

ing

ing an offence so foule in it selfe, and so scandalous in his army. But Proserpina hauing eaten seven graines of a Pomegranet (a fatall liquorishnesse, which retaines her in Hell; as the Apple thrust Eua out of Paradise, wherevnto it is held to haue a relation) and accused by Ascalaphus; her hopes were made frustrate: who notwithstanding transforms the intelligencer into a Screech-owle. A iust reward, and agreeing well with the nature of an informer: the scorn of all men; avoided as in-anspicious, and in nature a prodigie. Ascalaphus therefore is not vnaptly fained to be the sonne of Acheron and Orphne, of Trouble, and darknesse: since such are the violaters of peace, and disturbers of security, Borne (saith Tacitus) to the ruine of man-kind: who were banished out of all well-governed Commonwealths, and not seldome scourged to death by the Romans.

Ascalaphus suffered deservedly. But the Sirens who accompanied Proserpina when she gathered flowres, at their owne intreatie were changed into Birds (retaining only their virgin faces and muscally voices) the better to inable them in the search of their lost companion. These Sirens were Queenes of those Ilands which lie in the bay of Pestano not far from Caprae; who held many places on the neighbouring Continent: especially the Promontory of Minerva; so called in that during their raige an Academy was there erected for the propagation of learning, which became so famous for eloquence & all liberal sciences, that it gaue an invention to this fable of the sweetnesse of voice and attracting songs of the Sirens: intimated by Homer, who attributes vnto them the endowments of the Muses; as harmony; and absolute knowledge both in Philosophy and history. For thus hee makes them sing to Vlixis:

Hither thy ship, of Greekes thou glory, here:
That our songs may delight thee, anchor here.
Neuer did man in fable barke faile by,
That gaue not eare to our sweet melody,
And parted pleas'd; his knowledge better'd fare.
We knowe what Greekes and Troians in Troy's warre
Sustain'd by doome of angry Gods; and all
That doth vpon the foodfull Earth befall.

SIRENS.

*Haec aut profectus gloriae Proffergens gaudi
nae Graecum,
Nauem hile, ut nostram vocem audias.
Non enim unquam aliquis huc prater nati-
gavit nave nigra,
Primumque nostram iuvenit ab ore vocem
audire.
Sed hic dilectus alit & plura doctus.
Scimus eum tibi omnia quaeq; in Troia lecta
Graeci & Troiam decantant volumine possi:
Scimus etiam quaeque sunt in terra mis-
passa.
Odyss. 12.*

They were said to be the daughters of Achelous; of the learned Professors invited thither from Etolia and Acarnania, which are warded by that celebrated River; & of the Muse Calliope, for the sweetnesse of their voices. But those noble sciences here exercised with such fame and admiration, were by posterity abused to the destruction of commonwealths, and corruption of manners; especially those more harmonious and delightfull, Poetry and Rhetorick: which caused Plato, defiling his owne nest (being indeed a Philosophicall Poet) to banish Poets from his Commonwealthe; and Socrates continually to gird at the Rhetoricians: yet without dispraise to those Arts, since the corruption of the best degenerates into the worst: the students here wasting their patrimones in luxury and riot. Inasmuch, that the place grew infamous; the Sirens being fained to haue beene converted into monsters, and to shipwrack such as came neere them: that is, in procuring their poverty and ruine. So that the Sirens are now taken for enticing pleasures, as formerly for the Muses: and their musick for that eloquence which perswades to destruction. They are called Sirens of attracting: their names Leucosia, Parthenope, and Ligia, which signifie no other then the motives of the minde to amorous delights, by beauty, youth, and bewitching eloquence. One is said to play on a Harp, another on a Pipe,

T 2

and

ASCALAPHVS.

and the third to sing; that by such variety they might allure the various affections of men, and accommodate their musick to their lust or ambition, as severall baits for severall fishes. They are therefore taken by some for Harlots, as according with their craft: and by Horace for sloth, the smell of lasciviousnesse. They are said to have Achelous, a Bull, to their father, in regard of the propensity of that creature unto lust: and Calliope, a Muse, to their mother, for that they swiftly descend into the heart of a lover; and the feet of a Cock, for the wastfull effects of affections. But Pontanus will have them converted by Pallas into Mermaides, for their loose attire, & adulterate beauties.

Si modo vos moueant streuam infamia mon-
stra,
Seductus cultus quousq; puella fugat.
Ha facie, caruisse, & Palladia arte place-
bant
Sedula sed nimis cura decoris obet.
Sepe illis matris, o quid bona iuuat per ar-
tem
Perdidi & casum criminis ora gerunt
Forte remouit ibant ad templum papili
Qua breuiss. Ecariss. infula cinis mari.
Ora madent, liquidum, mordet & tempora
fusa,
Infusit & refusa non sua labra rubor.
Calla nines infesta gerunt, ac nulla papilla
Puta regis nimis gustat ab arte nitet.
Pille oculos, mutuumq; altitudo crinis superba
Luctuam facie visibiles facit.
Quasi Dea profusum gradibus sublimis ab-
dit,
Avertitq; oculos opposuitq; manum.
Nec si, inquit, Desum, si quid mea numina
passant,
Si qua pudicitia, inuicta, uisq; uolens,
Hoc impune ferant, nec nos esse tuorum,
Et meum in potius induit omne dolor.
Vix templo ceteras, vix litora iunxit te-
nuius
Ardua vix primos cepit alta pedes
Sensumq; ceteris quoniam barbare plan-
tis
Ossa quoq; in sinu ire coacta nouas.
Atque quoq; mouita est, nec se velut ante
puellas,
Sed vultu credunt aequari esse feras.
Atque ita in fluctus, inq; aquora proxima
mittunt,
Pubertusq; pueri, cetera ut ante manent.
Ad vocem.

This double forme expresseth the angelicall and brutish nature in man: the one sup-
pressed where the other predominates. Some interpret the songs of these Sirens by the
flattery of Sichophants: a person that takes from a man the knowledge of him-
selfe, and kills with delighting. They are said to haue beene vanquished by the
Muses, who pulled their wings, and made themselves coronets of the feathers: in
that pleasure which springs from mirth & abundance, swiftly transporting the de-
sires of the Soule, as if with wings, is subdued and bridled by learning and Philoso-
phy, who are raised aloft with the spoiles of the other: the Muse, the mother of the
Sirens excepted, which is that superficiall & delightfull study appropriated to Plea-
sure. They are said to dwell in solitary Islands, because pleasure affecteth privacy and

and retirement: For which cause Tiberius confined himselfe vnto Caprea, an I-
land infamous for his incredible beastlinesse. The coasts appeare white as they fable,
with the bones of those whom their songs haue betrayed to destruction: so show
how the examples of calamities, though neuer so cleare and perspicuous, not much
deterre from those alluring delights, which insatiate our senses. Yet Orpheus
sailed safely by; who in singing aloud the praises of the Gods confounded their
musique; for diuine contemplations doe not only in power, but in sweetnesse tran-
scend whatsoeuer is mortall. So Vlisses secured his men by the stopping of their
eares; for the Vulgar are not to be exposed to the incounter of too prevalent intice-
ments: but himselfe restrained by his resolution and temper, heareth their charmes
without farther danger, since heroicall spirits in the midst of besieging delights
are invincibly fortified by their proper vertue. This fable of the Sirens hath also a
topographicall allusion: for Archippus tells of a certaine Bay contracted within
winding streights and broken clifffes; which by the singing of the winds, and beat-
ing of the billowes, report a delightfull harmony, alluring those who saile by to
approach; when forthwith throwne against the rocks by the waues, and swallowed in
the violent eddies. Some as Gaza and Trapezuntius, affirme that they haue scene
such creatures in the Sea: either the diuells assuming such shapes to countenance the
fable, or framed in the fantasy by remote resemblances: as we giue imaginary formes
vnto Clouds, and call those monsters of the deepe by the names of land-creatures,
which imperfectly carry their similitude.

Iupiter, compassionating Ceres, decreeth that her daughter should liue six Proserpina Queene
months with her husband, and as long with her mother. For the seede, which is of Hell and Heauen.
Proserpina, while the Sun is on the south of the Aequinoctiall, lies hid in the earth,
which is Plato: but when he travells through the Northerne signes, it shooteth up,
and grows to maturity; and then Proserpina is said to be aboue with Ceres. As
also because the Moone (which is taken for Proserpina) hath halfe of the yeare her
dominion in our hemisphere: being Lady of the night, and by Idolaters stiled the
Queene of Heauen (as of the Planets, and therefore called Althorach by the Syri-
ans) worshipped with such solemnities on the first day of euery month, not vni-
tated by the Iewes, as complained off by the Prophet.

Now recomforted Ceres is at leisure to heare Arethusa declare the pursuit of ALPHEUS AND
Alpheus, and her owne transformation. Alpheus who drew his pedigree from ARETHUSA
the Sun, having slaine by misfortune his brother Cercaphus, threw himselfe into
the river Niectimus; which euer after carried his name. This runnes through
Arcadia, by Elis and Olympian Pisa; Arethusa springing from the same foun-
taine: which in breaking from thence, is said to fly from him, and to ioine in the
end, in that they ioyned in the beginning. But the fountaine Arethusa here men-
tioned, ascends in a little Island at the farthest extent of Syracusa betwene the two
hauens, called formerly Ortygia, and consecrated to Diana. Whereupon it was
saied that Arethusa the Arcadian Huntresse, and a Nymph of her traine, was
turned by her into a river, to saue her from the lustfull pursuit of Alpheus, and
conducted vnder the Seate Ortygia: said to be followed in the same current by her
violent leuer; because that riuier is swallowed by the earth not far from the shore,
and thought to rise againe in this fountaine, in that troubled and smelling of the
dang of beasts in the time of the Olympian festivals when the excrement of the
sacrifices were throwne into that riuier. Yet Strabo writes that Alpheus sinks not
at all into the ground, but rusheth into the Adriatick sea with so strong a current,
that he preserues his course and sweetnesse a great way off; euen vnto Arethusa, as
may be gathered from Virgill.

*Sic tibi cum fluctibus laborare Sicanos,
Datis amara fauon non intermiscui undam.*
Eg.

Her floods so may not bitter *Dor* is ioyne,
Whilst thou glid'st vnder *Sicily*, with thine.

Anas, now *Guadiana*, runnes 13 leagues within the *Earth*, & breakes forth againe by *Villa Horta*: in *Spain* much as the *Spaniards* bragge how they haue a bridge whereon they feede many thousand of sheepe. But what is this, or the like, to so long a passage vnder the *Sea*: yet the same is reported of a river, which from his fountaine in *Meates* hath an unknowne channell vnder the sea which conducts it to *Panormus* a Port of *Epirus*. So they write of *Alculapius* a well in *Athenes* that rendered what-soener was throwne thereto at *Phalerium*, a city of *Hetruria*. By this fable of *Alpheus* and *Arethusa* the ancients expressed the diuine affection of the soule, and excellency of virtue. For as the matter seeks after her forme, as her proper and only good, without which she is idle and vuselesse, even so is vertue pursued by the soule. *Alpheus* which signifies blots or imperfections, is therefore said to follow *Arethusa*, which is by interpretation *Virtue*. But *Fulgentius* more fully, that *Alpheus* is the light of Truth, and *Arethusa* the excellency of equity, and what can truth more affect then equity, or light then excellency? *Alpheus* runs vnmixt through the sea: because illustrious truth, although inuironed with vices, can neuer be disseasoned with their bitterness, but unpolluted falls into the bosome of *Arethusa*, or noble integrity. He is said in his passage through *Hell* to cause a forgetfulness in the Ghosts below: in that the light of truth descending into the recesses of the conscience, procures an obliuion of euils.

Ceres sends *Triptolemus*, in her chariot drawne by winged *Dragons*, all over the *World*, to teach the use of husbandry vnto mortalls. So fained in that *Triptolemus* was the first that invented the sowing of Corne at *Elufis*, a city neere *Athenes*; receiving that skill from *Sicilia*, the country of *Ceres*; whereof called *Elufina*, and there principally honoured. His travell is no other then the propagation of that knowledge vnto other nations: as the volumes which he writ of tillage, and dispersed abroad, the voluminous *Dragons* which drew him. *Eusebius* reports that this *Triptolemus* was the son of *Eleusus* king of *Eleufis*, who in a great dearth sustained his subiects out of his owne granaries: which not able to performe on the like occasion, and fearing the fury of the people, he went aboard a long vessel which was called the *Dragon*, and shortly after returned with that ship full laden with corne; wherewith he relieved their hunger, and taught them the art of tillage to prevent the like necessity. Now *Celeus* named *Lyncus* by others, hauing in his absence usurped his kingdome, was expelled by him at his returne: who in regard of his treason and ingratitude, was said to haue beene changed by *Ceres* (*Triptolemus* his faurix) into that spotted and ravenous beast the image of his mind, which carries his name. But our *Ovid* maketh this *Lyncus* to be a King of *Scythia*: and perhaps out of the ingratifullness of that barren soyle, ingratifull to *Triptolemus*, or the tyller.

Calliope here ends her song: the *Nymphes* giue the *Palme* to the *Muses*; by whom the railing *Pierides* are converted into *Pyes*. Then these not the *Parrot* more expressly imitates the voice of man reioycing in what they speake; nor only diligent to learne, but delighting to meditate, which shew their intention by their musing. *Plutarch* tells of a talking *Pye* in his dayes which would counterfeite the language of men, the voice of beasts, and sounds of muscull instruments, to the hearers no small admiration. That on a time hauing heard a noise of trumpets, she became mute the day following; in *Spain* much as suspected to haue beene poisoned: but,

as appeared by the sequell, in a deepe meditation how to frame her voice in the expression of those notes, which after she rendered with no lesse art and variety. The aptnesse in birds, consists not so much in the conformity of the organs of speech as in their attention, and naturall delight to practice. The *Pye* is the hieroglyphick of vnseasonable loquacity: deciphering those illiterate Poetasters (by the *Satyre* called the *Pye-poets*) who boast of their owne composures, and detract from the glory of the learned. Justly therefore are the *Pierides* changed into those siluan scoulds, for their arrogancy and impudence: but above all for extolling the flagitious *Gyants*, and vilifying the Gods, since *Poesy* in regard of her originall, inspired into the mind from above, should chiefly, if not onely, be exerted in celebrating their praises; as here exemplified by the *Muses*.

OVIDS



OVID'S METAMORPHOSIS.

The Sixth Booke.

THE ARGUMENT.

*Pallas an old-wife, Haughtie thoughts o're-throw
 Hæmus and Rhodope, who Mountaines grow.
 The Pigmy, a Crane. Antigone becomes
 A Storke. A statue Cyneras intombs:
 His impious daughters, stones. In various shapes
 The Gods commit adulteries and rapes.
 Arachne, a Spider. Niobe yet drownes
 Her marble cheeks in teares. Vnciuill Clôwnes
 Are curst to Frogs. From teares cleere Marlyas flowes.
 His iuory shoulder new-made Pelops showes.
 Progne, a Swallow, sign'd with murders staines.
 Sad Philomel to secret might complaines.
 Rage to a Lapwing turnes th' Odrysian king.
 Calais and Zetes native feathers wing.*

T *Ritonio* to the Muse attention lends:
 Who both her Verse, and iust revenge commends.
 Then said t' her selfe: To praise is of no worth:
 Let our revengefull Powre our praise set forth.
 Intends *Arachnes* ruine. She, she heard,
 Before her curious webs, her owne prefer'd.
 Nor dwelling, nor her nation fame impart
 Vnto the Damsell, but excelling Art.
^b Deriu'd from *Colophonian Idmons* side;
 Who thirftie Wooll in *Phocian* purple dide.
 Her mother (who had paid her debt to fate)
 Was also meane, and equall to her mate.
 Yet through the *Lydian* townes her praise was spred;
 Though poore her birth, in poore *Hypapa* bred.
 The Nymphs of *Tmolus* oft their Vines forooke;
 The sleeke *Pactolian* Nymphs their streames; to looke
 On her rare workes: nor more delight in viewing
 The done (done with such grace) then when adoining:
 Whether she orbe-like roule the ruder wooll;
 Or, finely finger'd, the selected cull;
 Or draw it into clowd-resembling flakes;
 Or equall twine with swift-turn'd spindle makes;
 Or with her liuely-painting needle wrought:
 You might perceiue she was by *Pallas* taught:

Z

**ARACHNE'S CON-
 TENTION WITH
 PALLAS.**
*a Pallas of the Lake Triton, or
 of Tritogenia, her excellent
 wisdom.*

*b The daughter of Idmon,
 dwelling in Colophon, a citie
 of Ionia.*

*c A little riuers at the foot of
 the mountain Tmolus, from
 whence is taken that name.*

Yet

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Yet such a Mistrresse her proud thoughts disclame:
Let her with me contend; if foyled, no shame
(Said she) nor punishment will I refuse.

Pallas, forth-with, an old-wiues shape indues:
Her haire all white; her limbs appearing weak,
A staffe supports: who thus began to speake.

Old Age hath something which we need nor shun:
Experience by long tract of time is won.

Scorne not aduice: with dames of humane race
Contend for fame, but giue a Goddesse place.

Craue pardon, and she will thy crime remit.

With eyes confessing rage, and eye-brows knit,
(Her labour-leauing hands scarce held from strokes)

She, masked *Pallas* with these words prouokes.

Old foole, that dot't it with age; to whom long-life

Is now a curse; thy daughter, or sonnes wife,

(If thou hast either) taught be they by this:

My wisdom, for my selfe, sufficient is.

And least thy counsell should an intrest clame

In my diuersion, I abide the same.

Why comes the not? why tryall thus delayes?

She comes, said *Pallas*, and her selfe displays.

Nymphs, and *Mygdonian* dames the Powre adore:

Onely the maid her selfe vndaunted bore:

And yet she blusht, against her will the red

Flusht in her cheeks, and thence as swiftly fled.

Even so the purple Morning paints the skyes:

And so they whiten at the Suns vprife.

Who now, as desperately obstinate,

Praise ill affecting, runs on her owne fate.

No more *Ioues* daughter labours to disswade;

No more refuseth; nor the strife delayde.

Both settle to their tasks apart: both spread

At once their warps, consisting of fine thread,

Ty'd to their beames: a reed the third diuides,

Through which the quick-returning shuttle glides,

Shot by swift hands. The combs inserted tooth

Between the warp suppress the rising woofe:

Strife less'ning toyle. With skirts tuckt to their waste,

Both moue their cunning armes with nimble haste.

Her crimson, *dyde* in *Tyrian* brasse, they weaue:

The scarce distinguish'd shadowes sight deceaue.

So wary clouds, guilt by *Apello*, howe;

The vast sky painted with a mighty Bowe:

Where though a thousand severall colours shine,

No eye their close transition can define:

The next, the same so neerely represents;

As by degrees, scarce sensible, dissents.

Through-out imbellished with dustil gold:

And both reuiu'd antiquities vnfold.

a Phrygian: for the *Mygdonian*, a people of *Macedon*, planted diuers Colonies in *Phrygia*. Others read *Mami-an*, of *Mamia*, an ancient name of *Lyd*.

b The purple Fish that yeilded the best Carpet was taken about the Coast of *Tyria*.

c The Sun-beames beating on a dropping cloud beget the Raine-bowe.

Pallas

Pallas, in *Athens*: *a* *Mars*'s Rock doth frame:

And that old strife about the Cities name.

Twice six Cœlestials sit inthron'd on hie,

Repleat with awe-insufing gravitie:

Ioue in the midst. The suted figures tooke

Their liuely formes: *Ioue* had a royall looke.

The Sea-god stood, and with his Trident stroke

The cleaving rock, from whence a *b* fountaine brake:

Whereon he grounds his claime: With spere and shield

Her selfe she armes: her head a murrion steild:

Her brest her *Ægis* guards. Her lance the ground

Appeares to strike; and from that pregnant wound

The hoary olive, charg'd with fruit, ascends.

The Gods admire: with victory she ends.

Yet she, to show the Rivall of her praye

What hopes to cherish for such bold assaies,

Add's foure contentions in the vtmost bounds

Ofevery angle, wrought in little Rounds,

One, *Thracian Rhodope* and *Hæmus* shoues,

Now mountaines, topt with never melting snowes,

Once humane bodies: who durst emulate

The blest Cœlestials both in stile and state.

The next contains the miserable doome

Of that *Pygmean* matron, ouer-come

By *Iuno*, made a Crane, and forc't to jar

With her owne nation in perpetuall war.

A third presents *Antigone*, who stroue

For vnmatch beautie with the wife of *Ioue*.

Not *Ilium*, nor *c* *Laomedon* her fire,

Prevail'd with violent *d* *Saturnia*'s ire.

Turn'd to a Storke; who, with white pinions rais'd,

Is euer by her creaking bill selfe-prais'd.

In the last circle *e* *Cynarus* was plac't;

Who, charg'd with griefe, the temples staires imbrac't;

(Of late his daughters by their pride o're-throwne)

Appeares to weepe, and grouel on the stone.

The web a wreath off peacefull Oliue bounds:

And her owne tree her worke both ends and crownes:

Arachne weaues *Europa*'s rape by *Ioue*:

The Bull appears to liue, the *Sea* to moue.

Back to the shore the casts a heavy eye;

To her distracted damselfe seemes to cry:

And from the sprinkling waves, that skip to meet

With such a burden, shrinks her trembling feet.

Asteria there a struggling Eagle prest:

A Swan here spreads his wings, *d* *Leda*'s brest.

Ioue, Satyr-like, *Antiope* compels;

Whose fruitfull womb with double issue swells:

Amphytrio for *Alcmena*'s *Ioue* became

A howre for *Danaë*, for *e* *Ægina* names

NEPTVNES

STRIFE VVITH

PALLAS ABOUT

THE NAMING OF

ATHENS.

a *Areopagus* (the street or court of *Mars*) where the *Athenians* the *Athenian Magistrate* take in judgement.

b Divers by a Horse reading

Forum for *Æreum*, alluding

Vergil authority: but the o-

ther, both by the history, and

condition of *Athens*, as fa-

mous in navall fights, as in

the acts of Peace, appears

to bee the meaning of the

Author.

See the Comment.

The name of her shield,

HÆMUS AND

RHODOPE.

GERRANIA THE

PIGMIT.

ANTIGONE.

i King of *Ilium* or *Troy*.
d *Iuno*: the daughter of *Sa*,
Iune.

THE DAUGHTERS

OF CYNERAS.

e King of *Assyria*.

f The symbol of Peace; and

dedicated to *Pallas*, in that

Peace is the end for which

war is made. Or expressing

her virginity; since Oyle will

neither corrupt, nor mingle

with any other liquor.

ARACHNES WEB

Of diēt following transfor-

mations; see the Comment.

a *Procris*.

b *Arne*, the daughter of *Enalus*
 c *Oribus* and *Ephialtes*, the sup-
 posed sonnes of *Alnus*.
 d *Theophrastus*, the daughter of
Bisaltus.
 e *Ceres*.
 f *Medusa*, the mother of *Pe-
 gaeus*.

g The daughter of *Maecius*.
 h *Bacchus*.

i Well fusing with the wan-
 ton Argument: Lascivious-
 nesse Hieroglyphically pre-
 sented by Ivy.

k *Cyrtus* is a mountaine of
Populagania, abounding with
 Box.

l Who first found out the
 use of magicall Simples.

m Called by the Grecians
Arachne.

NIOBE.

n *Sipylus* is a city of *Phrygia*
 and *Maonia* is the same with
Lydia; both under the subdi-
 vision of her father *Tantalus*.
 o *Thebes*.

p The *Theban* Prophetesse,
 daughter to *Tiresias*.
 q *Thebes*: of *Ismenus* a river
 of *Bœotia*.
 r *Apollo*, and *Diana*.

For beautifull *Mnemosyne* he takes
 A shepherds forme; for a *Deus* a snakes.
 Thee also, *Neptune*, like a lustfull Stere,
 She makes the faire *Æolian* Virgin beare:
 And gett' *Alcides* in *Enipe's* shape:
 Now turn'd t' a Ram in fad *Bisaltis* rape.
 The gold-haird mother of life-strengthening Seed,
 The snake-haird mother of the winged Steed,
 Found thee a Stallion: thee *Melanthe* findes
 A Delphin. She to every forme assigns
 Life-equall looks; to every place the same
 Aspect. A Heards-man *Phabus* here became;
 A Lyon now; now falcons wings displays:
 g *Macarean* *Issa* shepherd-like betrays.
 h *Liber*, a grape, *Erigone* comprist:
 And *Saturne*, horse-like, *Chiron* gets, halfe-beast.
 i About her web a curious traile designs:
 Flowres intermixt with clasping ivy twines.
 Not *Pallas* this, not Envy this reproves:
 Her faire successe the vext *Virago* moues;
 Who teares the web, with crimes coelestiall fraught:
 With shuttle from *Cyrtian* mountaines brought,
Arachne thrice vpon the fore-head smote.
 Her great heart brookes it not. About her throte
 A halter knits. Remorsefull *Pallas* stayd
 Her falling waight; Lue wretch, yet hang, she said.
 This curse (least of succeeding times secure)
 Still to thy issue, and their race, indure.
 Sprinkled with *Hecate's* banefull weeds, her haire
 She forthwith sheds; her nose and eares impair;
 Her head growes little; her whole body so;
 Her thighs and legs to spiny fingers grow:
 The rest all belly. Whence a thred she sends:
 And now, m a Spider, her old webs extends.
 All *Lydia* stormes, the fame through *Phrygia* rung:
 And gaue an argument to every tongue.
 Her, *Niobe* had knowne, when she, a maid,
 n In *Sipylus*, and in *Maonia* stayd.
 Yet slights that home example: still rebelle
 Against the Gods; and with proud language swels.
 Much made her haughty. Yet *Amphion's* crowne,
 Their high descents; nor glory of a crowne
 So pleas'd her (though she pleas'd her selfe in all)
 As her faire race. We *Niobe* might call
 The happiest mother that yet euer brought
 Life vnto light; had not her selfe so thought.
 p *Tiresias* *Manto*, in prelates skild,
 The streets inspir'd by holy fury, fild
 With these exhort: q *Ismenus* preparer
 To great *Latona*, and her Twins, with prayer

Mix

Mix sweet perfumes; your browes with Laurell bind:
 By me *Latona* bids. The *Theban* wind
 About their temples the commanded Bay:
 And sacred fires, with incense feeding, pray.
 Behold, the Queene in height of state appeares:
 A *Phrygian* mantle, weau'd with gold, she weares:
 Her face, as much as rage would suffer, faire.
 She stops; and shaking her disheueled haire,
 The godly troope with haughty eyes suruaies.
 What madnesse is it Vnsene Gods (the sayes)
 Before the scene Coelestials to prefer?
 Or while I Altars want, to worship her?
 Me *Tantalus* (alone allowd to feast
 In heauen) begot; my mother not the least
Pleias; greatest *Atlas* fire to thole,
 On whose high shoulders all the stars repose.
 b *Ioue* is my other Grandfather; and he
 My father in law: a double grace to me.
 Me *Phrygia*, c *Cadmus* kingdomes me obey:
 My d husbands harp-raisd walls we ioyntly sway.
 Through out my Court behold in every place
 Infinite riches! adde to this, a face
 Worthy a Goddesse. Then, to crowne my ioyes,
 Seuen beauteous daughters, and as many boyes:
 All these by marriage to be multiply'd.
 Behold, haue we not reason for our pride?
 Dare you *Latona* then, by e *Cæus* got,
 Before me place: to whom a little spot
 The ample Earth deny'd t' vnclade her wombe:
 Heauen, Earth, nor Seas, afford your Goddesse roome:
 A Vagabond, till f *Delos* harbour gaue.
 Thou wandrest on the land, I on the waue,
 It said; and graunted an vnstable place.
 She brought forth two; the seaventh part of my race,
 I happy am: who doubts? So will abide:
 Or who doubts that? with plentie fortifi'd.
 My state too great for fortune to bereaue:
 Though much she ravish, the much more must leaue.
 My blessings are about low feare. Suppose
 Some of my hopefull sonnes this people lose,
 They cannot be reduced to so few.
 Off with your bayes; these idle Rites eschew.
 They put them off; the sacri fice forbore:
 And yet *Latona* silently adore.
 As much as free from barrennesse, so much
 Disdaine and griefe th' iraged Goddesse touch.
 Who on the top of g *Cynthus* thus begins
 To vent her passion to her sacred Twins,
 Lo I, your mother, proud in you alone;
 (Excepting *Iuno*, second vnto none)

Z 3

a *Tageia*, one of the *Pleiades*,
 daughters to *Atlas* & *Pleione*.
 b Both *Tantalus* her father, &
 her husband *Amphion*, were
 the sonnes of *Iupiter*.
 c *Bœotia*.
 d *Thebes*; immured by *Am-
 phion*, of this selfe where.

e The Giant: the word Gi-
 ant signifying the sonne of
 the Earth: base-borne and
 ignoble.

f An Island of the *Ægean* Sea
 which formerly floted.

g A mountaine of *Delos*.

Am

Am question'd if a Goddesse: and must loose,
If you assist not, all religious dewes.

Noris this all: that curst *Tamalian* Seede
Adds foule reproaches to her impious deed.

She dares her children before you prefer;
And calls me childlesse: may it light on her!
Whose wicked words ^b her fathers tongue declare.

About to second her report with prayer;
Peace, *Phabus* said, complaint too long delays
Conceau'd revenge: the same vext *Phabe* sayes.

Then swiftly through the yeelding ayre they glide
To *Cadmus* towres; in clouds their glories hide.

A spacious plaine before the city lyes,
Made dusty with the daily exercise
Of trampling hooues; by stritfull Chariots tract.

Part of *Amphions* aduise sons here backt
High-bounding steeds; whose rich caparison
With scarlet blisht, with gold their bridles shone.

Ismenus, from her womb who first did spring,
As with his ready horse he bears a ring,
And checks his fomy jawes; ay me! our cries;

While through his groaning brest an arrow flies:
His bridle slackning with his dying force,
He leasurely sinks side-long from his horse.

Next, *Siphilus* from clashing quiver flies
With slackned raignes: as when a Pilot spies
A growing storme; and, least the gentle gale

Should scape besides him, claps on all his saile.
His haste th'vneuitable bowe o're-took,
And through his throat the deadly arrow strook.

Who, by the horses mane and speedy thighes
Drops headlong, and the earth in purple dies.
Now *Phedimus*, and *Tantalus*, the heire

T'his Grand-fires name; that labour done, prepare
To wrastle. Whilst with oyled limbs they prest
Each others power, close grasping brest to brest;

A shaft, which from th'impulsue bow-string flew,
Them, in that sad Coniunction ioyntly flew.
Both grone at once, at once their bodies bend

With bitter pangs, at once to earth descend:
Their rowling eyes together set in death;
Together they expire their parting breath:

In rusht *Alphenor* (bleeding in their harmes)
And raised their heatlesse corpes in his armes:
But in that pious dutie fell. The threds

Of life, his heart-strings wrathfull *Delius* shreds.
Part of his lungs claue to th'extracted head:
And with his blood his troubled spirit fled.

But vnshorne *Damaphichon* slaughterd lies
Not by a single wound: shot where the thighes

^a *Apollo*; of *Delos*, where hee
was borne, and had his Tem-
ple.

Knit with the ham-strings in the knotty ioint.

Striuing from thence to tug the farall point,
Another at his neck the bow directs.

Thick-gushing blood the piercing shaft eiects;
Which spinning vpward cleft the passue ayre.

Last *Ilioneus*, with successelesse prayer,
His hands vp-heaues: You Gods in generall

Said he (and ignorantly pray'd to all)
O pittie me! The *Archer* had remorse;

But now irrevocable was that force:
And yet his life a little wound dispatcht,

His heart but onely with the arrow scratcht.

Ill newes, the peoples griefe, her household teares

Present their ruine to their mothers eares:

Who wonders how the Gods their liues durst touch;

And swels with anger that their powre was such.

For sad *Amphion*, wounding his owne brest,

Had now his sorrow, with his soule releast.

How different is this *Niobe* from that!

Who great *Latona's* Rites supprest of late,

And proudly pac't the streets, enui'd by those

That were her friends, now pittied by her foes!

Frantick she doth on their cold corpes fall,

And her last kisses distributes to all.

From whom, to heaven erecting her bruz'd armes:

Cruell *Latona*, feast thee with our harmes;

Feast, feast, she said, thy saluage stomack cloy;

Cloy thy wild rage, and in our sorrow joy:

Seauen times, vpon seauen *Hermes* borne, I dy.

Triumph, triumph, victorious toe. But why

Victorious? haplesse I haue not so few:

Who, after all these funeralls, subdew.

This said, the bow-string twangs. Pale terror chills

All hearts saue *Niobe*, obdur'd by ills.

The sisters, in long mourning robes array'd,

About their herfes stood, with haire display'd.

One drawes an arrow from her brothers side;

And joyning her pale lips to his, so dide.

Another struing to assuage the woes

That rackt her mother, forth with speechlesse growes:

And bowing with the wound, which inly bled,

Shuts her fixt teeth; the soule already fled.

This, flying falls: that, her dead sister makes

Her bed of death: this, hides her selfe: that quakes.

Six flaine by sundry wounds; to shield the last,

Her mother, ouer her, her body cast,

This one, she cries, and that the least, & saue!

The least of many, and but one, I craue!

Whilst thus she sues, the su'd-for *Delia* hits.

Shee, by her husband, sons, and daughters, sits

^c *Apollo*.

^b *Diana*: of the Iland *Delos*,
where she was borne.

A

Knit

A childlesse widow; waxing stiffe with woes.
The winde wags not one haire; the ruddy rose
Forfakes her cheek: in her declining head
Her eye-balls fix: through-out appearing dead.
Her tongue, and pallat rob'd of inward heat
At once congeale: her pulse forbeares to beat:
Her neck wants power to turne, her feet to goe,
Her armes to moue: her very bowels grow
Into a stone. She yet retains her teares.
Whom straight a whirle-winde to her country beare;
And fixes on the summit of a hill.

^a Siphylus: so fained, because the marble of that Mountaine is much giuen to sweate through the moisture of the aire.

^b Of the Thebans, which sacrificed to Latona.

LYCIAN PESANTS.

Now from that mourning marble teares distill.
Th' exemplary revenge struck all with feare:
Who offerings to *Latona's* altars beare
With doubled zeale. When, ^b one as oft befalls,
By present accidents the past recalls.
In fruitfull *Lycia* once, said he, there dwell
A sort of *Pesants*, who her vengeance felt.
'Twas of no note, in that the men were base:
Yet wonderfull. I saw the poole, and place,
Fam'd by the prodigie. My father, spent
Almost with age, ill brooking travell, sent
Methither for choice Steeres: and for my Guide
A native gaue. Those pastures searcht, we spy'd
An ancient Altar, black with cinders, plac'd
Amidst a Lake, with shiuering reeds imbrac't.
O fauour me! he, softly murmuring, said:
O fauour me! I, softly murmuring, praid:
Then askt, if Nymph, or Faune therein reside,
Or rurall God. The *Lycian* thus reply'd.

^c A Lycian.

^d Latona.

^e Apollo and Diana.

^f A Monster, with the head of a Lyon, the body of a Gote, and the tail of a Serpent. Of this hereafter.

^g *Latona*: daughter to *Cœus*, one of the *Titans*.

O youth, no mountaine Powres this altar hold:
^d She calls it hers, to whom *Iones* wife, of old,
Earth interdicted: scarce that stoting Ile,
Waue-wandering *Delos*, finisht her exile.
Where, coucht on Palmes and *Oliues*, she in spight
Of fretfull *Iuno*, brought her ^e Twins to light.
Thence also, frighted from her painfull bed,
With her two infant Deities she fled.
Now in ^f *Chimæra*-breeding *Lycia* (fir'd
By burning beames) and with long travell tyr'd,
Heat raising thence the Goddesse fore oppress:
By their exhausting of her milke increast.
By fortune, in a dale, with longing eyes
A Lake of shallow water she descries:
Where Clownes were then a gathering pickt weeds,
With shrubby Ofsers, and plash-louing reeds.
Approacht; ^g *Titania* kneeles vpon the brinke:
And of the cooling liquor stoops to drinke.
The Clownes with-stood. Why hinder you, said he,
The vse of water, that to all is free?

The

The Sun, aire, water, Nature did not frame
Peculiar; a publick gift I clame.
Yet humbly I intreat it not to drench
My weary lims, but killing thirst to quench.
My tongue wants moisture, and my iawes are drie:
Scarce is there way for speech. For drink I die.
Water to me were *Nectar*. If I liue;
'Tis by your fauour: life with water giue.
Pity these babes: for pity they advance.

Their little armes! their armes they stretch by chance:
With whom would not such gentle words preuaile?

But they, persisting to prohibit, raile;
The place with threats command her to forsake.
Then with their hands and feet disturbe the lake:
And leaping with malicious motion, moue
The troubled mud; which rising, flotes aboue.
Rage quencht her thirst: no more *Latona* sues
To such base slaues: but Goddesse-like doth vse
Her dreadfull tongue; which thus their fates imply'd
May you for euer in this lake reside!
Her wish succeeds. In loued lakes they striue;
Now sprawle aboue, now vnder water diue;
Oft hop vpon the banke, as oft againe
Back to the water: nor can yet restraine
Their brawling tongues; but setting shame aside,
Though hid in water, vnder water chide.
Their voyces still are hoarse: the breath they fetch
Swells their wide throates; their iawes with railing stretch;
Their heads their shoulders touch; no neck betwene,
As intercepted. All the back is Greene:
Their bellies (euery part o're-fizing) white.

Who now, new Frogs, in slimy pooles delight.

Thus much, I know not by what *Theban*, said:

An other mention of a Satyre made,

By *Phæbus*, with ^a *Tritonia's* reede, o're-come:

Who for presuming felt a heauy doome.

^b Me from my selfe, ah why doe you distrust?

(Oh!) I repent, he cry'd: Alas! this fast

Deferues not such a vengeance! Whilst he cry'd,

Apollo from his body stript his hide.

His body was one wound; blood every way

Streames from all parts: his sinewes naked lay.

His bare veines pant: his heart you might behold;

And all the fuers in his brest haue told.

For him the Faunes, that in the Forrests keepe;

For him the Nymphs, and brother Satyres wepe:

His end, ^c *Olympus* (famous then) bewailes;

With all the shepherds of those hills and dales.

The pregnant Earth conceiueth with their teares;

Which in her penetrated womb he beares,

A a

MARSYAS.

^a *Minerva's* Pipe, whereon *Marsyas* the Satyre played.

See the comment.

^b The words of *Marsyas*.

^c An excellent Piper renowned by *Plato*, and beloued of *Marsyas*, of whom that mountaine in *Assyria* was so called.

Till

Till big with waters: then discharg'd her fraught.
This purest *Phrygian* Streame a way out fought
By down-falls, till to royling seas he came:
Now called *Marfyas* of the *Saryes* name.

PELOPS.

The Vulgar, these examples told, returne
Vnto the present: for *Amphion* mourne,
And his lost issue. All the mother hate.

^a *Pelops* alone laments his sisters fate.

While with torne garments he presents his woes,
The ivory peece on his left shoulder shoves.
This once was flesh, and coloured like the right.
Slaine by his Sire, the Gods his lims vnite:
His scattered parts all found; saue thar alone
Which interpos'd the neck and shoulder bone.
They then with ivory supply'd th' vnfound:
And thus restored *Pelops* was made found.

The neighbouring princes met: the Cities neare

Intreat their kings the^b desolate to cheare.

Renown'd *Mycena*, *Sparta*, th' *Argive* State;
And *Calydon*,^c not yet in *Dian's* hate;
Fertill *Orchomenos*; *Corinthus*, fam'd
For high-priz'd brasse; *Messene*, neuer tam'd;
Clone; *Patra*; *Pylus*, *Nelium* crowne;

And *Trazen*, not as then ^d *Pittheu* towne;

With all that ^e two-sea'd *Isthmos* Streights include:

And all without, by two-sea'd *Isthmos* view'd.

Athens alone (who would beleue'r) with-held:

Thee, from that ciuill office, war compeld.

Th' inhabitants about the *Pomick* coast

Had then besieg'd thee with a barbarous boast:

Whom *Thracian Terew*, with his Aids, o'rethrew;

And by that victorie renowned grew.

Powerfull in wealth, and people, from the loynes

Of *Mars* deriu'd: ^f *Pandion* *Progne* ioynes

To him in marriage. This, ^g nor *Iuno* blest;

Nor *Hymen*, nor the *Graces* grac't that feast.

The snake-hair'd furies held the sputtering light

From funeralls snatch'd, and made the bed that Night.

Th' ill boading Owle vpon the roofo was set.

Progne and *Terew* with these omens met:

Thus parents grew. The *Thracians* yet reioyce;

And thanke the Gods with one vnited voyce.

The marriage day, and that of *Irys* birth,

They consecrate to vniuersall mirth.

So lyes the good vnscene. By this the Sun,

Conducting Time, had through fise Autums run:

When flattering *Progne* thus allures her Lord.

If I haue any grace with thee, afford

This fauour, that I may my sister see:

Send me to her, or bring thou her to me.

^a The son of *Tantalus*; and brother to *Niobe*.

^b To condole with *Pelops* for the death of his sister, and the *Thesban* Princes,
^c For *Oeneus* their king had not yet by his neglect provoked *Diana*, Whereof in the 8 booke.

^d The father of *Aethra* (mother to *Theseus*) who after reigned in *Attica*.
^e The Streights of *Corinth*: and *Isthmos* being a neck of land betwene two Seas.

TEREW AND
PROGNE.

^f King of *Athens*,
^g See the comment.

Promise my father that with swiftest speede
She shall returne. If this attempt succede;
The summe of all my wishes I obtaine.
He bids them lanch his ships into the maine:
Then makes th' *Athenian* port with sailes and ores;
And lands vpon the wisht ^a *Piræus* shores.
Brought to *Pandion's* presence; they salute.
The King with bad preface begins his sute.
For loe, as he his wives command recites;
And for her quick returne his promise plights,
Bright *Philomela* came in rich array;
More rich in beauty. So they vfe to say
^b The stately *Naiades*; and *Dryad's* goe
In Syluan shades; were they apparel'd fo.
This fight in *Terew* such a burning breeds,
As when we fire a heap of hoary reeds;
Or catching flames to Sun-dry'd stubble thrust.

Her face was excellent: but in-bred lust
Inrag'd his blood, to which those ^c Climes are prone:
Stung by his countries fury, and his owne.
He streight intends her women to intice,
And bribe her Nurse to prosecute his vice;
Her selfe to tempt with gifts; his crowne to spend:
Or rauish, and by warre his rape defend.
What dares he not; thrust on by wilde desire:
Nor can his brest containe so great a fire.

Rackt with delay; he *Progne's* sute renewes:
And for him selfe, that but pretended sues.
Loue made him eloquent. As oft as he
Exceeded, he would say. Thus charged she.
And mouing teares (as she had sent them) sheds.
You Gods! how dark a blindnesse ouer-spreads
The soules of men! whilst to his sin he climes,
They thinke him good; and praise him for his crimes.
Euen *Philomela* with the same! how she
Hangs on her fathers neck: and what would be
Her vtter ruine, as her safety preft:

While *Terew* by beholding pre-possess't.
Her kisses and imbraces hear his blood:
And all afford his fire and fury food.
And wish, as oft as she her Sire imbrac't,
Him selfe her Sire: nor would haue beene more chaf't.
He, by their importunities is wrought.
She, ouer-ioy'd, her father thanks; and thought
Her selfe and sister in that fortunate
Which drew on both a lamentable fate.
The labour of the Day now neere an end,
From steepe ^d *Olympus* *Phæbus* steeds descend.
The boards are princely seru'd: ^e *Lycus* flows
In burnisht gold. Then take their soft repose.

^a *Piræus* was the Haven to *Athens*; so called of the adjoining promontory.

PHILOMELA.

^b Nymphs of fountains and woods.

^c The *Thracians*, a warlike people, were much addicted to *Venus*; and gloried in the multitude of their wares, as recorded by *Hesiod* and *Solimus*.

^d Heaven: of the height of that Mountaine, euer in the Sun-shine.
^e A name of *Bacchus*: here taken for wine.

Promise

A a 2

And

^a *Troas*: of *Odryse*, a City
of *Troas*.

And yet ^a th' *Odrysean* King, though parted, cries:
Her face and graces euer in his eyes.
Who parts vsence vnto his fancy faines;
And feeds his fires: Sleep flies his troubled braines.
Day rose: *Pandion* his departing son
Wrings by the hand, and weeping, thus begun.
Deare Son, since Piety this due requires;
With her, receaue both your and their desires.
By faith, alliance, by the Gods above,
I charge you guard her with a fathers loue:
And suddenly send back (for all delay
To me is death) my ages onely stay.
And Daughter ('tis enough thy sisters gone)
For pity leaue me not too long alone.
As he impos'd this charge, he kist with-all:
And drops of teares at euery accent fall.
The pledges then of promis'd faith demands
(Which mutually they giue) their plighted hands.
To *Progne*, and her little boy, said he,
My loue remember, and salute from me.
Scarce could he bid farewell: sobs so ingage
His troubled speech; who dreads his soules preface.
As soone as shipps, as soone as actiue ores
Had mou'd the surges, and remou'd the shores;
She's ours! with me my with I beare! he cries.
Exults; and barbarous, scarce defers his ioyes:
His eyes fast fixt. As when *Ioues* eagle beares
A Hare: her Ayery, trusts 't in rapetull feares:
And to the trembling prisoner leaues no way?
For hoped flight; but still beholds her pray.
The voyage made; on his owne land he treads:
And to a Lodge ^b *Pandions* daughter leads;
Obscur'd with woods: pale, trembling full of feares;
And for her sister asking now with teares.
There mutes her vp; his soule intent makes knowne:
Inforc't her, a weake virgin, and but one.
Helpe father! sister helpe! in her distresse.
She cries: and on the Gods, with like successe.
She trembles like a lambe, snatcht from the phangs
Of some fell wolfe, that dreads her former pangs:
Or as a doue, who on her feathers beares
Her bloods fresh stainses, and late-felt talants feares.
Restor'd vnto her mind, her rusted haire,
As at a wofull funerall she tares;
Her armes with her owne fury bloody made:
Who, wringing her vp-beaued hands, thus said.
O monster! barbarous in thy horrid lust!
Treachous Tyrant! whom my fathers trust,
Impos'd with holy teares; my sisters loue;
My virgin state; nor nuptiall ties, could moue!

^b *Philomela*.

O what a wild confusion hast thou bred!
I, an adulteresse to my sisters bed;
Thou, husband to vs both; my only hate;
And to expect a miserable fate.
Why mak'st thou not thy villainies compleat;
By forcing life from her abhorred seat?
O would thou hadst, e're I my honour lost!
Then had I parted with a sportiffe ghost.
Yet, if the Gods haue eyes; if their Powers be
Not meere names; nor all decay with me;
Thou shalt not scape due vengeance. Sense of shame
I will abandon; and thy crime proclaim:
To men, if free; if not, my voice shalt breake
Through these thick walls; and teach the woods to speake:
Hard rocks resolute to ruth. Let heauen this heare;
And Heauen-thron'd Gods: if there be any there!
These words the salvage Tyrant moues to wroth:
Nor lesse his feare: a like provok't by both.
Who draws his sword: his cruell hands he winds
In her loose haire: her arms behind her binds.
Her throte glad *Philomela* ready made:
Conceiuing hope of death from his drawne blade.
Whilst she reuiles, invokes her father, sought
To vent her spleene; her tongue in pincers caught,
His sword deuideth from the panting roote:
Which, trembling, murmurs curses at his foot.
And as a serpents taile, disseuer'd, Leaps:
Euen so her tongue: and dying sought her steps.
After this fact (if we may rumor trust)
He oft abus'd her body with his lust.
Yet to his wife, euen after this, retires:
Who for her sister hastily inquires.
He funcralls belyes, with fained griefe:
And by instructed teares begets beliefe.
Progne her royall ornaments reiects;
And puts on black: an empty tombe erects;
To her imagin'd Ghost oblations burnes:
Her sisters fate, ^b not as she should, she mournes.
Now through twelve Signes the sun had borne his light.
What should sad *Philomela* doe: her flight
A barbarous guard restrain'd; the walls were strong;
Her mouth had lost the Index of her wrong.
The wit that misery begets is great:
Great sorrow addes a quicknesse to conceit.
A woofe vpon a *Thracian* loome she spreads;
And inter-weaves the white with crimfon threds;
That character her wrong. The closely wrought,
Gaue to a servant, ^c by her looks besought
To beare it to her ^d Mistress: who presents
The Queene therewith; not knowing the contents.

^a As they anciently used for
the absent: in some sort ob-
served by Princes at this day.
^b As dead, and not as disre-
noured.

^c By signes.
^d *Progne*.

Aa 3

To

The wife to that dire Tyrant this vnolds:
And in a wofull verse her state beholds.
She held her peace: 'twas strange! grieve struck her mute.
No language could with such a passion sue.
Nor had she time to weepe. Right, wrong, were mixt
In her fell thoughts: her soule on vengeance fixt.
It was that time, when, in a wild disguise,
* *Sithonian* matrons vsf to solemnise

a *Thracian*; of *Sithonia* a province of *Thrace*.
b *Trietaria* & *Acchi*.
c A mountaine of *Thrace*.

* *Lyæus* three-yeares Feast. Night spreds her wings:
By night high * *Rhodope* with timbrels rings.
By night th' impatient Queene a iaelin takes,
And now a Bacchanal, the Court forsakes.
Vines shade her browes: the rough hide of a Deare
Shogs at her side: her shoulder beare a speare.
Hurried through woods, with her attendant froes,
Terrible *Progne*, frantick with her woes.
Thy farremore sober fury, *Bacchus* striues
To counterfeit. Now at the lodge arriues:
Howles; * *Euboë*, cries: breakes ope the doores, and tooke
Her sister thence: with iuy hides her looke:
In habit of a Bacchanal arrayd:
And to her City the amaz'd conuayd.
That hated rooffe when *Philomela* knew;
The poore soule shooke; her visage bloodlesse grew.
Progne with-drawes; the sacred weeds vnlos'd;
Her wofull sisters bathfull face disclos'd:
Falls on her neck. The other durst not raise
Her downe-cast eyes: her sisters wrong suruayes
In her dishonour. As she stroue t' haue sworne
With vp-raisd lookes; and call the Gods t' haue borne
Her pure thoughts witnesse, how she was compeld
To that loth'd fact; she hands, for speech, vpheld.
Sterne *Progne* broiles; her bosome hardly beares
So vast a rage: who chides her sisters teares.

No teares, said she, our lost condition needs:
But Steele; or if thou hast what Steele exceeds.
I, for all horrid praëtises, am fit:
To wrap this rooffe in flame, and him in it:
His eyes, his tongue, or what did thee inforce,
T' extirp; or with a thousand wounds, divorce
His guilty soule. The deede I intend, is great:
But what, as yet, I know not. In this heat
Came *Itys* in, and taught her what to doe.
Beheld with cruell eyes; Ah, how I view;
In thee, said shee, thy father! then intends
Her tragick Scene: Rage in her lookes ascends.
But when her sonne saluted her, and clung
Vnto her neck; mixt kisses, as he hung,
With childish blandishments; her high-wrought blood
Began to calme, and rage distracted stood.

Teares

Teares trick'd from her eyes by strong constraint.
But when he found her resolution faint
With too much pittie, her sad sister viewes,
And said, while both, her eyes by turnes peruse.
Why flatters her why tonguelesse weepes the other?
Why sister calls not she; whom he calls mother?
Degenerate! thinke whose daughter; to whom wed:
All piety is siene to *Terens* bed.
Then *Itys* trailes: as when by *Ganges* floods
A Tigresse drags a Fawne through silent woods.
Retiring to the most sequestred roome:
While he, with hands vp-heau'd, fore-sees his doome;
Clings to her bosome; mother! mother! cry'd;
She stabs him: nor once turn'd her face aside.
His throte was cut by *Philomela's* knife:
Although one wound suffic'd to vanquish life.
His yet quick lims, ere all his soule could passe,
She peece-meale teares. Some boyle in hollow brass,
Some hiffe on spits. The pauements blusht with blood.
Progne invites her husband to this food:
And faines her Countries Rite, which would afford
No seruant, nor companion, but her Lord.
Now *Terens*, mouned on his Grand-fires throne,
With his sonnes carued entrailes stuffs his owne:
And bids her (so Soule-blinded) call his boy.
Progne could not disguise her cruell ioy:
In full fruition of her horrid ire,
Thou hast, said she, within thee thy desire.
He lookes about: asks where. And while againe
He asks, and calls: all bloody with the staine,
Forth like a Fury, *Philomela* flew;
And at his face the head of *Itys* threw.
Nor euer more then now desir'd a tongue;
T' expresse the ioy of her revenged wrong.
He, with lowd out-cries, doth the boord repell;
And calls the Furies from the depth of hell.
Now teares his brest, and striues from thence in vaine
To pull th' abhorred food: now weepes amaine.
And calls himselfe his sonnes vnhappy tombe.
Then drawes his sword; and through the guilty roome
Pursues the Sisters; who appeare with wings
To cut the ayre: and so they did. * One sings
In woods; the * other neare the house remains:
And on her brest yet beares her murders staines.
He, swift with grieve and fury, in that space
His person chang'd. Long tufts of feathers grace
His shining crowne; his sword a bill became;
His face all arm'd: whom we a Lapwing name.
This killing newes, ere halfe his age was spent,
Pandion to th' infernall Shadowes sent.

a *Philomela* a Nightingall.
b *Progne* a Swallow.

Erichthon

BOREAS AND
ORITHYA.
^a Orithya and Procris.

^b For the rape of Orithya.

^c The winds were fained to be the loynes of the Gyant Astræa and Aurora, Of this on the first booke.

^d A People of Thrace.
CALAIS & ZETES.
^e Erichon.

Erichon his throne and scepter held:
Who, both in iustice, and bold armes exceld.
To him his wife foure sonnes, all hopefull, bare:
As many daughters: ^a two, surpassing faire.
Thee, *Cephalus*, thy *Procris* happy made:
But *Thrace* and *Terens*, *Boreas* nuptiall stayd.
The God belou'd *Orithya* wanted long;
While he put off his powre, to vse his tongue.
His sute reiected; horribly inclin'd
To anger (too familiar with that Wind.)
I iustly suffer this indignity:
For why said he, haue I my armes laid by?
Strength, violence, high rage and awfull threats.
'Tis my dishonour to haue vs'd intreats.
Force me befits. With this, thick clouds I driue;
To offe the billowes, knotty Okes vp-riue;
Congeale soft snow, and beat the earth with haile.
When I & my brethren in the ayre assaile,
(For that's our field) we meete with such a shock,
That thundring skyes with our incounters rock,
And cloud-struck lightning flashes from on high.
When through the crannies of the earth I fly,
And force her in her hollow caues, I make
The Ghosts to tremble and the ground to quake.
Thus should I haue woo'd; with these my match haue made:
Erichon should haue beene compeld, not pray'd.
Thus *Boreas* chafes; or no lesse storming, shooke
His horrid wings; whose aery motion strooke
The earth with blasts, and made the Ocean rore.
Trailing his dusky mantle on the flore,
He hid himselfe in clouds of dust, and caught
Belou'd *Orithya*, with her feare distraught.
Flying, his agitated fires increast:
Nor of his aery race the raignes supprest
Till to the walled ^d *Cicones* he came.
Two goodly Twins th' espous'd *Athenian* Dame
Gaueto ^e the *Icic* author of her rape:
Who had their fathers wings and mothers shape.
Yet not so borne. Before their faces bare
The manly ensignes of their yellow haire,
Calais and *Zetes* both vnplumed were.
But as the downe did on their chins appeare;
So, foule-like, from their sides soft feathers bud.
When youth to action had inflam'd their blood;
In the first vessell, with the flowre of Greece,
Through vnknowne seas, they fought the Golden Fleece.

VPON

VPON THE SIXTH BOOKE OF OVIDS METAMORPHOSIS.

Pallas excited by the example of the Muses, proceeds to the punishment of *ARACHNE'S* ^{CE} *Arachne*, who durst compare, and challenge her in that art, which her selfe had ^{TENTION} *taught her*. Yet first the Goddesse indeavours to reclaime her by perswasion. *PALLAS*, and for that purpose takes upon her the shape of an old woman, as in experience and counsell of greater authority and opinion: aduising her not vainely to contend with immortalls; but to aske forgiveness for her arrogancy, with assurance of obtaining. So unwilling is she to punish, and so glad to bee prevented by repentance. But *Arachne* wickedly resolute, the Goddesse reassumes her owne forme: when i. ther, setting themselves to their loomes, put their skill to the triall.

Pallas weanes the ancient contention betweene her and *Neptune* about the naming of Athens: the Gods their iudges; who propose the victory to him or her, who should produce what was most beneficiall to mortalls. The place *Areopagus*, ^{ABOUT THE NAME} *after the place of publike iudicature among the Athenians: so called of Mars,* ^{OF ATHENS.} who there had his triall for the slaughter of *Halirrhorus* the sonne of *Neptune*, that had ravished his daughter *Alcippe*. A story which *Varro* indeavours to disprove, as too much detracting from the honour of their Gods; but yet admits of the former contention. *Pallas* portrays *Neptune* (striking the rock with his Trident, and the Sea from thence gushing: her selfe with a shield, a lance, and a helmet; accounted as when first she sprung from the Head of *Iupiter*. For the fable reports how *Iupiter* hauing married *Metis* and got her with child, deuoured her at once, together with her burthen. When, hauing caused *Vulcan* to cleane his skull, his braine was deliuered of this armed issue. *Pallas* is taken for the Intelligence of *Iupiter*; (A notion, as some Authors report, derived by Tradition, of the second Person, and soberly deliuered by the Sybils, *Trisimegistus*, and other Ethnicks, but after defaced by mixture of the Grecian vanities.) And therefore the Temples of *Wisdom* were erected by the Ancient in her honour, and that on high places, as in the Tower of Athens, in reference to the head, the principall seat of the soule. His deuouring of *Metis* doth intimate, how none can attaine vnto wisdom without the receipt and digestion of Counsell, for so her name signifies. *Vulcan* is said to haue plaid the part of a mid-wife: because fire, which demonstrates the puritie of the workes of Nature, is the instrument of humane industrie; which brings to light what is occult and seclused, reducing the Theory of art into practice: intended by *Homer*, when he speaks of a cunning workman instructed by *Vulcan*. *Pallas* is said to haue beene armed from her birth, in regard of the active & passive fortitude of *Wisdom*, of power to encounter all opposition, and dispose of Fortune.

Where *Wisdom*, there the Gods: a Desire
Wee thee, ^o *Fortune*, make, and place on high.

*Nullum Nomen abesse sit prudentia: sed i
Not scimus, Fortuna, Deum, Celos, locu
m u. Iuv. Sat. 10.*

This fable by the *Vicount* of *S. Albanes* is referred to the politick use which Princes make of their Counsellors: to whom they are tied as it were (like *Iupiter* to *Metis*) in a nuptiall conjunction: whereby they not only preserve their authority and dignity, but augment the one and advance the other, in popular opinion: seeming it no diminution (and truly) to deliberate with them in their weightiest affaires. But when their designs are elaborately formed, as it were in the wombe,

R b

they

they deuoure this Metis, in appropriating all to themselves, (except in matters distastfull and obnoxious to Envy,) as the issue of their braines; no lesse then the execution to their power, which because it implies a necessity, is elegantly disguised under armed Minerva. Who in this contention produces an Olive tree; and by the sentence of the admiring Gods, obtaineth the victory. As here shee is celebrated for the Olive, and else where for the author of others arts: so was she stiled, and adored for their Gods in general: because of that admirable wit, and little lesse then divine inventions which flow from the fountaine of the braine, the Temple of this Deitie. The fable of the former contention, sprung from the change of that Cities name: first called Posidonium, of Posidonius, or Neptune; and after Athens, of Athena or Minerva. And the Athenians haue a Month, beginning with the first new Moone in December, called in memory of this first Poseidon. But morally it preferres the excellency of peace and publique tranquillitie, expressed by the Olive, before the trouble and distemper of a state, decipied by the Ocean: the one being the symbol of Peace, and the other of Turbulency; the first appropriated to Minerva and the latter to Neptune. More-over, this fable decides, and by the sentence of the Gods, that a City is not to be so much renowned for riches and empire, purchased by naval victories; as by ciuill arts and a peaceable government. Deuised also, as Plutarch alladgeth, by the wiser Athenians to withdraw the people from their sely intending of maritim affaires, to the planting and cultivating of their country. It is by Baptistus Pius reported out of Varro, how in the reigne of Cecrops an Olive tree sprung up by the Tower of Athens, and hard by a fountaine of water. Consulting with the Oracle of Apollo concerning this prodigie, hee replied, that the Olive signified Pallas, and the fountaine Neptune, who were in strife about the naming of their City, which was by the suffrages of the people to bee decided. The Athenians therefore put it to the Balloting: when the men were for Neptune, and the women for Minerva; who carried it only by one pebble. Whereupon incensed Neptune surrounded most of their territories: (which was, according to the truth of history, the Deluge of Deucalion: about the time of the Israelites delivery from the thraldome of the Egyptians) but after appeased by thus punishing the women, that they should haue no voices in publique decrees, that their children should not carry their names, nor themselves be called Athenians. Which forfeited priuiledges, their Plato would restore in his imaginary Republique. Neptune was more easily reconciled to Minerva; both hauing in Athens one Temple; wherein an Altar was erected to Oblivion.

Pallas, to shew her rival Arachne what she was to expect for her presumption: in the angles of her web, within little Ovals adds foure contentions. In the first she delineates Hæmus and Rhodope, both begotten by one father, and in love with each other: in so much that Hæmus called his sister Iuno, and Rhodope her brother Iupiter: for which presumption, they were fained to be by the angry Gods conuered into these Thracian mountaines, bordering on the river Strymon; who was said to haue beene the mother of Rhodope.

The second contained the miserable fate of the Pygmean matron; by others called Gerranica (which signifies a Crane.) Shee, the male line failing, became the Queene of that nation: adored by her subiects, as if more then mortall, for the excellency of her feature. Wherewith she pleased her selfe so much, that shee began to neglect the service of the Gods; but especially Iuno's: who, as here fained, and perhaps in regard of her name, transformed her into a Crane; and made her war with her owne Nation, as a punishment for her arrogancy: and to be a punishment unto those who had given her undue honours. It should seeme she was low of stature; and consequently

HÆMUS AND
RHODOPE.

GERRANICA THE
PYGMIE.

(consequently proud, according to the Proverb) whereupon, perhaps said to haue beene the mother of the Pygmies. These are so called of a Cubit, in that commonly notaller. Some place them in Caria, some on the Indian Mountaines; others, as Homer in Ethiopia.

Like Cranes who with lowd clangors fill the sky,
When they from cold and stormy winter fly
To th' Ocean, and that aires more temperate breath:
Inflicting on the Pygmies wounds and death.

Tantum clangor gruum est in ære,
Quæ postquam hyemem fugerunt & immen-
sum imbrem,
Cum clangore be volent ad Oceanum fluuio,
Pars Pygmæ cadem & inuicem ferunt,
Iliad. 13.

By which it appears that they dwell, if any such were, not only in one country. Pliny also writes, that they were driven out of Thrace by the Cranes, frequenting the river Strymon in infinite numbers. Of this thus Iuvenal.

At view of Thracian foule, and cloud-almes,
The little Pygmy souldier runnes to armes:
Strait, over-matched by his fierce enimie
The Crane, truſt'st vp, and carried through the sky.
You'd shake with laughter, should you see this fight
Here in our Clime: but there the vſual fight
Begets no merriment; where none of all
Their army is about twelue inches tall.

Ad ſubita Thracum vultus, nubesq; (no-
tam,
Pygmæ parvis curris bellator ad arma:
Mox impar hosti, captusq; per æra curvis
Pugnis à leuæ feruor: quæ: prouidet hoc
Gen:ibus in mollis gremio quæritur. Sed illic
Quamquam eadem offitio ſtantur prælio,
videt
Nemo. Visiſi cæcæ pedes non eſt altior v-
no.

Though Iuvenal will haue them but one foot high, to make them the more ridiculous; yet Pliny and Aulus Gellius advance them to two and a halfe. And perhaps there hath beene as low in all ages. Nicephorus, an Ecclesiasticall Author, tells us of one in body no bigger then a Partridge: yet indued with reason and elocution: & Cardan, that he saw a man at full age in Italy, not above a Cubit high, carried about in a Parrot's cage. This would haue past my beleife, had I not beene told by a Gentleman of a cleere reputation, how he saw a man at Siena about two yeares since not exceeding the same stature (a French-man of the country of Limosun) with a formal beard: who also was shewne in a cage for money; as the end whereof was a little butch, into which he retired: and when the assembly was full, came forth, and plaid on an instrument. We will conclude this section with that relation of Aristotles, how the Cranes doe fly in the beginning of winter from the Scythian fields: to those Lakes of Ethiopia which are filled by Nilus, and there are said to fight with the Pygmies. Nor is it, saith he, a fable, but certaine; that there be in those parts a race of Dwarfes, who are called Trogladites, in that they liue in Caves; and haue little horſes proportionable to their statures.

The third Oval presents the transformation of Antigone, the daughter of Laomedon, into a Stork for presuming to preferre her beauty before Iuno's. The metamorphosis well suiting with a proud and talkatiue woman: for this foule, though a stranger to all musicke, so affects her vntunable creakings; that she claps her wings in her owne plaudittie. And perhaps the fable had an originall from her husbands giuing a Stork for his Impresse.

In the fourth angle Cyneras was figured weeping and embracing the staires of the Temple, into which his daughters were conuered for the like presumption. His name signifies lamentation, so his fortunes agreeable. But this seemes not to be he who was both grandfather and father to Adonis: nor is here of him else where any mention. Now Pallas both finisheth and crowneeth her labour with a wreath of

ANTIGONE.

CYNERAS HIS
DAUGHTERS.

Saturne.
A Horfe.

with a wall, to defend it against the assaults of Plegyas. But fained here to haue drawne the stones together, and buils it with the musick of his harpe: in that by his wisdom and eloquence he brought the salvage people to civility, and caused them to cohabit. Niobe, glories besides in her beauty, her riches, her dependancy, but especially in her children; exalting her selfe above the reach of fortune, or degree of a mortall, affects diuine honours: enraged at those which were given to another. Her anger transports her beyond decency, and eclipseth her beauty: whose intemperancy distorts the sweet nefe of the aspect, extends the veines, discolours the blood, and darts those flames from the eyes which loue never kindled. The prescribed remedy for this euill is a glasse, wherein they may see how they change themselves into Gorgons, and take an affright from their shaddowes. For women who are enamoured on their pretious beauties, had rather haue their soules deformed then their faces. She now suppresseth the sacrifices of Latona: who complaining to Apollo and Diana; Niobe, by the slaughter of her children, and selfe murder of her husband, is left a childlesse, despised, and desolate widow; congealing with sorrow into a statue of marble, and is rapt by a whirle-wind to the Styphalian mountains; who now might say if she had a tongue, and reason to direct it;

Who proudly raigne in Princely towers,
Nor feare the ealy-changing Powers,
But too-much trust their happy fate,
My change behold: for neuer fate
Produc't a greater Monument
Of slippery height, and Prides descent.

Niobe is said to be the daughter of Tantalus, and Taygeta one of the Pleiades, or rather of Euryanassa, that is, of Avarice and Riches, which ingender pride in hearts of Mortalls: from whence proceeds the contempt both of God and man, and an insolent forgetfulness of humane instability: when such not seldome from the height of Glory are reduced by the diuine vengeance to be the spectacles of calamity, and subiect to their pity whom they formerly despised, who neither having the vertue to make vse of, nor the courage to support their afflictions; are aptly fained to be turned into stone, as beftored and stupified with immoderate sorrow. But to returne to the history. It is written how Niobe lost all her children by the pestilence, which then cruelly raged in Bæotia; and therefore said to haue bene suddenly slaine by Apollo and Diana with their arrowes of excessive heat and contagious vapours: whereof Letzes among others.

All Niobes children in one day were slaine
By *Phæbus* and *Diana*. This they faïne,
Because the Sun and Moone dire plagues beget,
Through swift vicissitude of cold and heat.

At which disaster, Niobe (her griefe too great to be expressed) neither lamented, nor shed a teare, but standing like a statue, was said to bee converted into marble. Palæphatus will haue the fiction to proceede from her erecting of a monument for children; whereon she had set her owne image in a mournfull posture. There is this epigram extant (rendred in latin by Aufonius) of her statue carued by Praxiteles:

I liud;

Iliu'd; became a stone: now polished
By thee *Praxiteles*, no longer dead.
All by thy art restor'd: fence wants alone:
And I, when I provokt the Gods, had none.

She is said to haue bene transported to the top of Siphylus; in that solitude best fates with sorrow. But Paulanias reports, how himselfe ascending that mountaine, beheld this figure of Niobe; the place full of rocks and broken precipices, where nothing neere hand could be scene: but when a farr off, a woman, weeping, with a submisse and sorrowfull countenance: the teares no other in all likelihood then the sweating of marble, which proceeds from the thickning of the moist aire against a hard and unpenetrable body. Of her statue thus Aufonius enigmatically.

This is a sepulcher without a body:
A body this without a sepulcher:
Both sepulcher and body vnto her.

*Vivendum, cum scila sit, que dicim: polita
Praxiteles manibus, vno horum Niobe.
Reddidit artifice manus omnia scilicet [scilicet]
[scilicet]
Hæc ego cum lesimur, non habet,
Aufonius in Epig.*

*Hæc est sepulchrum, iustus cadaver non habet.
Hæc est cadaver, & sepulchrum non habet:
Sed est idem cadaver, & sepulchrum filii,
in Epig.*

Terrified with this face of Niobe, the Thebans worship Latona with the greater devotion: when one among the rest relases the Metamorphosis of certaine Lycian Clowes for their contumely towards her, as she fled from Iuno with her little infants. Latona is formerly said to be the daughter of Cæus, as hee the sonne of Cœlus; because oblivion of evils proceeds from diuine compassion, which cures those maladies of the minde which are incident to mortalls: and to bee the mother of Apollo and Diana, in that musique hath the same subordinate quality, the affections inflamed by the one, and allayed by the other. But Latona Physically is taken for the Earth, from whence the starres at first were imagined to ascend; among which the Sunne and Moone, Apollo and Diana. Their births here fained to haue bene long protracted by Iuno, because the grosse and moist ayre obscured those greater lights at the beginning, which being then invisible, were said to be restrained in the womb by her envy: Until Delos, which signifies apparent, rose above the Deepe and afforded Latona a place for her delivery: which is, those mists and fogges being dissipated by heat and drynesse, the Sunne and Moone, became apparent, as if newly produced. These exhalations were figured by Python: and therefore fained to be slaine by Apollo, (that is consumed by his rayes) for pursuing his mother. But to drawe more neere to the history: After the flood of Ogyges, there arose such abundance of thick fogges, that in Attica, and all along the coast of the Egean sea, neither Sunne nor Moone for many dayes could be scene: till at length the aire beginning to cleare, the inhabitants of Ortygia a little before day espied the Moone, and the same morning the Sunne: who were said hereupon to be borne in Ortygia, called after Delos, of their manifestation.

Latona, in her flight from Iuno, is churlishly intreated by the Lycian peasants, and denied the publique benefit of water: for which incivility these hawling Clowes are changed into croaking frogs, and confined vnto that Lake for ever. A kind of halfe-sould men, as malicious as unmanly, insolent when they haue the power; and made by intreaty inexorable: addited to rastle and clamor aloud, the latter, as observed by Aristotle, an infallible signe of rusticity. And therefore to such this transformation is not misapplied: the frogge being the Heireglyphick of impudence and clamor. It is written that the frogge about a certaine Village grew silent at the command of offended Augustus (then but an infant) and so continued ever after. In reference to this, his favorite Mecænas had the figure of a frogge

Latona:

*Quicquid magna potest
Dumatur aula, nec levis memini deo,
Animum, rebus credulum læta delectat
Me credula non unquam tulit
Documenta sua maius, quam fragili
læa
Særent superbi, Sene: in Troad.*

*Vno die omnes liberi posse interierunt:
Hæc vero Apollinem & Dianam occidisse
Hæc enim soli & lune attribuitur.
Quia ex calida & frigida pestifera generantur.
Hist. Chil:*

But neither Iuno, Hymen, nor the Graces, who use to accompany successful nuptials, were present at that wedding. Iuno is said to be the President of marriage, in that all things are produced to light by the aire: to whom they offered before the solemnities; and threw the gail of the sacrifice behind the altar, to declare that there should be no bitterness and dissention between the married couple. Hy-men a beautifull youth of Athens, disguised in the habit of a maid for the love of another, was surprised with the rest of the virgins of that City, as they celebrated the feast of Ceres Eleusina, and carried away by Pyrraxo: who taking him for the same he seemed, caben'd him with his beloved. But he, when the Pyrraxi were a sleepe, cut all their throates; and then outrunning the rest to Athens, told their parents: that he would restore their daughters, if they would assure him of her be affected. This graunted, and that marriage proving extraordinary happy; it grew a custome among them, to invoke and reiterate the name of Hymen, as a lucky presage, in all their nuptiall solemnities: imitated as well by the Romans as the rest of the Grecians, as appears by this of Catullus.

Thou that dwel'st on Helicon,
Heavenly faire *Præmia* sonne,
That to men do'st *Virgines* hale;
Hymen, ô thy browes impale
With sweet-flowered *Margerum*;
Take thy *Saffron* vaile and com:
With a smiling looke appeare,
Yellow socks of wollen weare.
Let this day with pleasure spring,
Shrill *Epithalamiums* sing;
Nimbly dance, the flaming *Pine*
Shake in that faire hand of thine.
Mallius Iulia (*Venus* so
Did to *Phrygian Paris* show)
With good auguries shall wed,
Spotlesse Maid, to a happy bed:
Like a mirtle, ever greene,
On the shore of *Cyprus* scene;
Where the *Nymphs* their sports pursue,
Fostering it with rosy due,
Come, ô with a willing mind!
Leaue th' *Aonian* caues behind,
Sunk in *Theſſian* rocks, where chilt
Aganippa's waters drill.
To the Bride-groome call the bride,
In affections fetters tyde:
As when Iyves creeping vines
Clasp the oake in amorous twines.
Chasteſt virgins, you who may
Taſt the lake another day:
Make the aire with *Hymen* ring:
Hymen, Hymen now sing.

The Graces.

Iuno and Hymen are accompanied by the Graces; the bestowers of whatsoeuer is amiable

amiable or worthy: daughters to Ioue & Antonoe, Divine bounty and Prudence, or a wise distribution. One is called *Aglæa*, or chearfull; in that benefis should be conferred with alacrity: the second *Thalia*, or still-flourishing, because they should ever live in the memory of the receiver: the third *Euphrosyne*, of delight; since to giue and to take should be equally delightfull. They are said to be naked; in that gifts should be giuen without fraud or second respects: and linked together, in that the league of beneuolence should be endlesse. But the *Furies* kindled the nuptiall torches with funerall fires at this wedding of *Tereus* and *Progne*; the ominous Owle screeching sad presages, confirmed by the sequel: *Tereus* ravishing *Philomela*, and revengefull *Progne* feasting her husband with the flesh of her owne son, as he before had contaminated his table with the flesh of others. *Aſtyages* so seru'd his favorite *Harpalus*: who hauing suffered him to glut himselfe with his misfortunes, produced their heads, and askt him how he likt his viands: who replied, that all feasts were pleasant with a King. An answer which set him in the high way to safety: as it would haue done to revenge, had he so intended. Nor doth the former story lesse agree with the truth, but only in the transformations: the two sisters fained to haue bene changed into birds, for their speedy flight vnto *Atheas*, by which they escaped the revenge of *Tereus*. *Philomela* into a *Nightingall*, and *Progne* into a *Swallow*; in that no *Nightingalls* are seene in *Thrace*, as hating the country of *Tereus*; nor *Swallows* ever build there; as is obserued by *Paulanias*. Such also fained for their mournfull songs and seeming lamentations. The *Nightingall* chanting in the solitary woods; deserv'dly called *Philomela*, or a lover of musicke, in that no bird hath so sweet a voice among all the *ſilvan muſicians*: singing sifteen dayes and nights together, when the leaues begin to afford her a shelter, with little or no intermiſſion. So shrill a voice in so little a body, and a breath so long extended, is worthy admiration. Shee alone in her songs expressing the exact art of Musicke in infinite variety. Neither haue all the same tunes and diuisions, which shewes their skill to be more then naturall. They strue among themselves in fervent contentio: the vanquished not sildome ending her life with her song, through griefe, or over-straining. The young ones heare with attention; practise, & repeat their lesson, which the old correct; and being perfect in that, proceed to a new. The spring nere an end, they surcease, as satiated, or weary: and in the summer, in that neither heard nor scent, are said to change both their voice and colour: the latter disproved by such as are kept in cages. Perhaps the sleepes, or lies senselesse all the winter; as her sister the *Swallow*. For *Swallows*, when the cold comes in, and flies, their only sustenance faile them; creepe into clefts of rocks, and sink to the bottome of waters: inſomuch as no extraordinary thing in Germany to drag them among fishes out of their ponds: these, seeming dead, when brought into their Stones, or laid by the fire, will after a while revive with the heat; and betake them to their wings. As the other the woods, so these frequent houses; building their nests vnder arches, and in the corniſhes of windows; with wonderfull architecture (which to robbe, or pull downe, was held not only vnfortunate, but sacrilegious) recording their complaints on the tops of chimnies. Yet surely birds rather sing for delight then sorrow.

Now *Tereus*, when he could not reduce his subiects to obedience, who for his cruelty towards them, and violence to *Philomela*, had rebelled against him, slew himselfe at *Megara*: where he had a bill of Earth raised over him; an ancient fashion among the *Thracians* of intombing their Kings; whereof many are to bee seene at this day in that Country. *Strabo* places the Scene of this Tragedy in the territory of *Phocis*; with whom *Thucydides* seems to accord: and *Paulanias* discovers

PHILOMELA.

C c 2

the

the tomb of Tereus hard by the rock Mergis in Attica: which may well agree with the speedy escape of the sisters vnto Athens. For Daulis was a Colony of the Thracians; there planted perhaps by Pyreneus: of which our Poet in the former book:

He Daulis, withall Phocis had obtain'd
By Thracian armes; and there vniually reign'd.

Concluding both to be of one nation, and now a confederate with the Athenians. Tereus is said to be the sonne of Mars; not only for his valour, but propensity to Venus (the reasons we haue alleged in the fabulous tales of that God & Goddess) Mars also being principally adored by the Thracians, a furious and barbarous people: of whom Sidonius in his panegyrick to Antemius.

The Souldier-bearing Thrace thy Empire knowes.
Here infants couch on ice, and Cimbrian snowes
Their soft limbs harden, then when newly borne.
Few nourisht by the breath, but from thence torne
Suck blood, their milke, from horses wounds; who grow
Thereby the fiercer. Now more strong, they throw
Their darts in cruell sport, whom frokes incite.
Boyes, apt for hunting, savage beasts delight
To rouse from Dennes. The youth, inrich with spoyle,
Make sword their lawes; esteeming spent Age vile
Which steale lends not to death. Even such a lite
Lead Mars his brood.

A people who in their lusts were no lesse outragious. So Tereus infected with the vice of his country, burnes with loue of Philomela, by giuing liberty to his eyes to gaze too much on her beauties, and drave in that affection, which should haue beene avoided by preventing the occasion.

The obiect fly, and baits of loue eschew:
Diuert thy minde, and other hopes peruse.

He therefore furiously affects; and ravisheth the affected. For over-violent loue is little lesse then madnesse: which imbouldens the frantick lover to rush on what is forbidden and horrid: one wicked deed begetting another, who violates first his faith and her honour; and then cuts out her tongue to conceale his offence, with as great an impiety. But flagitious crimes cannot long be hid. All knowne to Progne, she bends her thoughts on a strange revenge; and through her owne bowells strikes at her husband. So cruell is the rage of an iniured woman. Of the sisters swift flight, and his fierce pursuite, they were said to haue beene changed into birds. The lustfull Tyrant into a Lapwing: in that, saith Paulanias, the Lapwing was first discovered upon that hill, vnder which he lay buried. A filthy foule, delighting in dung, and therein making his nest. His long sharp bill represents the sword of his tyranny, the tuft on his head resembling a Diadem. The other haue their bosomes stained with red: the eternall brand of their cruelty. All are said to haue certaine articulate notes, whereby they expresse their infortunities: which I omit to rehearse, since they no way accord with our language.

The Nightingall & Swallow are alluded to Poetry & Oratory: called sisters, because there is in both a similitude of Harmony: the one affecting solitary places; sequestred from the converse of men, but frequented by Gods & Muses; differing in argu-

ment, as in affection, from the other: who delights in cisties, exercising her eloquence before tribunals, in Senates, and assemblies. Yet as the Nightingall excellt the Swallow in sweetnesse, skill, and variety, so doth Poetry Oratory.

Pandion dying with griefe, hath his throne supplied by Erichtheus: a Prince highly extolled for his iustice and valour, the subject happy in the one, and that happinesse protected by the other. The Thracian Boreas sollicit his daughter Orythia: but Thrace, and the memory of Tereus, crosse his desires: who laying intrigues aside, now beares her away by force. Wherein the quality of the Northerne winde is lively described: with the causes of haile, and thunder, lightning, & earthquakes. The story reports how it was not the winde, but one of that name, the sonne of the Thracian Strymon. But Plato in his Phædrus, that she was blowne from a cliffe into the river Ilissus; and being never more seene, was fained to haue beene borne into Thrace by Boreas: said to be a Thracian because the Northerne winde blow bitterly on Greece from those mountaines.

Calais and Zetes are said to be the sonnes of Boreas and Orythia: not only because male children are likely begotten when the winde is in that quarter (as females when Southerly) but in regard of their violent and fierce dispositions. They are said to haue wings, of the fashion and changeable colours of their garments: or, according to Zetztes, of their faire long-dangling haire, which covered their shoulders. Why not of their swift running, or celerity in warre; especially in Navall fights, wherein the sailes doe carry their similitude? These winged brothers accompany Iason in his expedition to Colchos for the Golden Fleece; in the Argos, the first long ship that ever was made, so called of the builder. The voiage imposed on Iason by Peleas, his treacherous vnkle, who had his kingdome in trust: and endeavoured his destruction vnder the pretence of a glorious enterprize. But of this in the next.

BOREAS AND
ORYTHIA.

CALAIS AND
ZETES.

Cc 3

OVIDS

Sed fugare deos: simulera, & fabula amoris
Abhorere sibi, et alio convertere mentem.
Lucr 14

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OVID'S METAMORPHOSIS.

The Seauenth Booke.

THE ARGUMENT.

MEN, Dragons teeth produce. Wing'd Snakes their yeares
 By adors cast. A faire branch Olines beares.
 Drops sprout to Flowres. Old Eison young became.
 So Libers Nurfes. An old Sheepe a Lambe.
 Cerambus flies. A Snake, a snake-like Stone.
 An Oxe, a Stag. Sad Mera barker vnknowne.
 Hornes from the Coan dames. The Telephines
 All change. A Dove turn'd Maid. The hard to please,
 Becomes a Swan. His mother Hyrie weepes
 Into a Lake. High mounting Combe, keeps
 Her son-foughts Life. A King and Queene estrang'd
 To flightfull Feyle. Cephalus Nephew chang'd
 Into a Seale. Eumelus daughter flies,
 Through tragelasso regions. Men from Mushrumps rise.
 Phinius and Periphas light wings assume.
 So Polyphemons neefe. From Cerberus spume
 Springs Aconite. Iust Earth a graue denies
 To Scyrons bones, which now in rocks arise.
 Arne, a Cough. Stout Myrmidons are borne
 Of stoyling Ants. The late reuelled Morne
 Masks Cephalus. The Dog, that did pursue,
 And Beast pursu'de, two marble Statues grew.

With ^a Pagasaean keele the ^b Minya plow
 The curling waues: and ^c Phineus see, who now
 In endlesse night his needy age consumes.
 Theyouthfull ^d sonnes of Boreas, rais'd with plumes,
 Those greedy Harpies, with the virgin face,
 Far-off from his polluted table chace.
 They, vnder Iason, hauling suffer'd much;
 At length the banks of flumy ^e Phasis touch.
 Now ^f Phryxus fleece the hardy Minya aske:
 And from the King receiue a dreadfull taske.
 Meane whiles ^g Bētias fries in secret fires:
 Who strugling long with over strong desires,
 When reason could not such a rage restraine;
 She said: Medea, thou resistst in vaine.
 Some God, vnknowne, with-stands: What will this proue!
 Or is it such as others fancie loue?

^a The ship called *Argo*, of *Argo* the builder: built at *Pagasa*, a city of *Thessaly*.
^b The *Minys* of *Minya* the sonne of *Argo*.
^c See the Comment.
^d *Calys* and *Zeus*.
^e A River of *Colchis*.
^f The *Golden Fleece*, brought thither by *Phryxus* out of *Greece*.

MEDBA AND IASON
^g *Medea*, the daughter of *Asius* King of *Colchis*.

Why

Why seeme the Kings commands so too severe:
 And so, in truth they be, ^aWhy should I feare
 A strangers ruine, never seene before?
 Whence spring these cares? Why feare I more and more?
 These furies from thy virgin breast repell,
 Wretch, if thou canst. Could I, I should be well.
 A new-felt force my straining powres invades:
 Affection this, discretion that, perfwades.
 I see the better, I approve it too:
 The worse I follow. Why shouldst thou pursue
 A husband of another world; that art
 Of froyall birth? Our country may impart
 A choice as worthy. If this forrein mate;
 Or live, or dye; 'tis in the hands of fate.
 Yet, may he live! I such a fate might moue
 To equall Gods, although I did not loue.
 For what hath *Iafon* done? his hopeful Youth
 Would moue all hearts, that were not hard, to ruth;
 His birth, his valour. Set all these apart;
 His person would: I feele it moues my heart.
^a Yet should not I assist, the flaming breath
 Of Bulls would blast him; or, assaults of death
 Spring vp in armes from ^b *Tellus* hostill womb:
 Or else the greedy *Dragon* proues his tomb.
 This suffer, and thou hast a heart of stone;
 Borne of a Tygresse, and more salvage growne.
 Yet why stand I not by? behold him slaine?
 And so my accessary eyes profane?
 Adde fury to the Bulls: to ^c th' Earth-borne ire?
 And sleepleffe *Dragon* with more spleene inspire?
 The Gods forbid! yet rather helpe, then pray.
 My fathers kingdome shall I then betray?
 And saue this stranger, whom I hardly know,
 That sau'd by me, he should without me goe,
 Marry another, and leaue me behind
 To punishment: could he proue so vnkinde,
 Or for another my deserts neglect;
 Then should he dye. Such is not his aspect;
 The cleareness of his minde, his every grace;
 That I should fraud suspect, or thinke him base.
 Besides, before hand he shall plight his troth:
 And bind the contract by a solemne oath.
 What need thou doubt? goe on; delay decline:
 Obliged *Iafon* will be ever thine.
^d *Hymen* shall crowne, and mothers celebrate
 Their sonnes Protegresse through ^e th' *Achaian* State.
 My sister, brother, father, country, Gods,
 Shall I abandon for vnknowne abodes?
 Fierce is my Father, barbarous my land,
 My brother, a child, my sisters wiues stand

^a Of these hereafter.

^b The element of Earth.

^c The armed men which attended from the Earth.

^d The God of marriage.
^e *Greece*, a part taken for the whole.
^f *Adrius*, formerly married to *Phryxas*, who favored *Iafon* for the custesies which her shipwrackt child receu'd from the *Argonautes* in their voiage to *Greece*, for the recovery of their fathers patri-mony.

With

With my desires; ^a the greatest God of all
 My breast inshrines: What I forsake, is small;
 Great hopes I follow. To recouer the grace
 For ^b *Argo's* safety: know a better place
 And Cities, which, in these far distant parts,
 Are famous; with civilitie, and arts:
 And *Esions* some, whom I most dearly prize
 Then wealthy Earth and all her Monarchies:
 In him most happy, and affected by
 The bounteous Gods, my crowne shall reach the sky.
 They tell of ^c Rocks that iustle in the maine:
^d *Charybdis*, that sucks in, and casts againe
 The wrackfull waues: how in *Sicilian* straights,
 Girt round with barking dogs, fierce *Scylla* waites.
 My loue posselt; in *Iafons* bosome laid;
 Let seas swell high: I cannot be dismayd
 While I infold my husband in my armes.
 Or should I feare; I should but feare his harmes.
 Callst thou him husband? wilt thou then thy blame
^e *Medea*, varnish with an honest name?
 Consider well what thou intendst to doe:
 And, while thou maist: so foule a crime eschue.
 Thus she. When Honour, Pietie, and Right,
 Before her stood; and *Cupid* put to flight.
 Thengoes where ^f *Hecates* old Altar stood;
 O're-shadov'd by a darke and secret wood:
 Her broken ardor she had now reclaim'd:
 Which *Iafons* preference forth-with re-inflam'd.
 Her cheeks blush fire: her face with feruor flames.
 And as a dying cinder, rak't in ashes,
 Fed by reviving windes; augmenting, glowes;
 And tossed, to accustom'd fury growes:
 So sickly Loue, which late appear'd to dye;
 New life assum'd from his inflaming eye.
 Whose looks by chance more beauty now discover
 Then heretofore: you might forgive the lower.
 Her eager eyes she rivets on his face;
 And, frantick, thinks him of no humane race:
 Nor could divert her looks. As he his tongue
 Began t' vnloose, her faire hand softly wrung,
 Implor'd her aide, and promis'd her his bed:
 She answer made, with teares profusely shed:
 I see to what events m'intentions moue:
 Nor ignorance deceives me thus; but loue.
 I by my cunning will preferue your life:
 But sweare, that done, to take me to your wife.
 He, by the Altar of the ^g Triple Powre,
 The groves which that great Deity imboure,
 Her fathers Sire, to whom the hid appears,
 His owne succeffe, and so great danger, sweares

D d

^a *Cupid*.

^b For the safety of that ship.
 Some in the Latin read *Argo*
 for *Paipar* the safety of the
 Achaian youth.

^c And therefore called *Symphogon*: lying in the *Ægean*
 Sea, at the mouth of the
Thracian Bosphorus.

^d These the mention to ex-
 press the terrors of the Sea,
 and not that *Scylla* and *Charybdis*
 lay in her passage to
 Greece: of which hereafter.

^e The daughter of *Protes* the
 son of *Apollo*, and wife to her
 vnkle *Ataby* whom the had
Chalciop and *Medea*: she deifed
 for her knowledge in charms
 and Magickall simples.

^f *Hecate*: called *Cynthia* in
 Heaven, *Diana* on earth, and
Proserpina in bellis: whence
 she receiued the name of
Trivia.

The Sun; the father of *Aetia*.

Beleu'd

Beleeu'd: from her th'enchanted hearbs receiues;
 With them, their vse: and his Proteſtreſſe leaues.
 The Morrow had the ſparkling ſtarres deſac't:
 When all in *Marſe's* field aſſemble; plac't
 On circling ridges. Seated on a throne,
 The iuory-ſcepter'd King in fearelt ſhone.
 From adamant noſtrils bras-hou'd Bulls now caſt
 A fierce *Vulcan*, and the graſſe with vapors blaſt.
 And as full forges, blowne by art, reſound;
 As lime of ſlints, inſurneſt vnder ground,
 By ſprinkled water fire conceales: ſo they
 Pent flames, inuolu'd in noyſefull breſts, diſplay;
 So rore their ſcorched throates. Yet *Æſon's* Maire
 Came brauely on: on whom they turne, and ſtare
 With terrible aſpects; his ruine threat
 With ſteele-tipt hornes. Inrag'd, their cleft houoes beat
 The thundring ground; whence clouds of duſt ariſe;
 And with their ſmoky bellowings rend the ſkyes.
 The *Minyæ* feare congeales; but he remains
 Vntoucht: ſuch vertue Sorcerie contains,
 Their dew-laps boldly with his hand he ſtrokes.
 Inforc't to draw the plough with vnknowne yokes.
 The *Colchians* at ſo ſtrange a ſight admire:
 The *Minyæ* ſhout, and ſet his thoughts on fire.
 Then, in his caſke, the Vipers teeth aſſumes:
 Thoſe in the turn'd-up furrowes he inbumes.
 Earth mollifies the poys'nous ſeeds, which ſpring;
 And forth a harveſt of new People bring.
 And as an Embrion, in the womb inclos'd,
 Aſſumes the forme of man; within compos'd
 Through all accompliſht numbers; nor comes forth
 To breathe in ayre, till his maturer growth:
 So when the bowels of the teeming Earth
 Grew great, ſhe gaue mens perfect ſhapes their birth.
 And, what's more ſtrange; with them, their armes aſcend:
 Who at *Æmonian* Youth their lances bend.
 When this *Æthiopian* ſaw, they hung the head:
 And all their courages for terror fled.
 Even ſhe, who had ſecur'd him was afraid,
 When ſhe beheld ſo many one invade.
 A chill cold checkes her blood; death lookes leſſe pale.
 And leaſt the hearbs ſhe gaue ſhould chance to faile;
 Vnheard auxiliarie charmes imparts:
 And calls th' aſſiſtance of her ſecret Arts.
 He hurls a maſſie ſtone among his foes:
 Who on themſelues convert their deadly blowes.
 The Earth-borne brothers mutuall wounds deſtroy,
 And ciuill war. The *Grecians* ſkip for joy,
 And throng r'brace the Victor. Her the ſame
 Affection ſpurd, but was with-held by ſhame.

a The God of Fire, here taken for fire it ſelfe.

b *Iſon*.

c The Teſſalia.

d *Iſon*, of *Æmonia*; which is Teſſaly.

e *Grecians*.

Yet that too weake if none had lookt vpon her:
 Not virtue checkt her, but the wrack of honour.
 Now, in conceit, ſhee hugs him in her armes:
 And thanks the Gods, the authors of her charmes.
 To make the Dragon ſleepe that neuer ſlept,
 Remaines: whole care the golden purchaſe kept.
 Bright creſted, triple tongu'd; his cruell iawes
 Arm'd with ſharpe phangs; his feet with dreadfull clawes.
 When once beſprinkled with *Lebean* iuice,
 And words repeated thrice, which ſleepe produce,
 Calme the rough ſeas, and make ſwift rivers ſtand;
 His eye-lids vail'd to ſleepe vnknowne command.
 The *Heroe*, of the Golden Fleece poſſeſt,
 Proud of the ſpoyle, with her whole fauour bleſt
 His encreprize, another Spoile, now bore
 To ſea; and lands on ſafe *Iſolcian* ſhore.
Æmonian parents, for their ſonnes returne,
 Bring graueſt gifts, congeſted incenſe burne;
 And chear fully with horne-gilt offerings pay
 Religious vowes. But *Æſon* was away;
 Oppreſt with tedious age, now neere his tomb.
 When thus *Æſonides*: O wife, to whom
 My life I owe; though all I hold in chiefe
 From thy deſerts, which far ſurpaſſe beliefe;
 If magick can (what cannot magick doe?)
 Take yeares from me; and his with mine renew.
 Then wept. His pietie her paſſion ſtirr:
 Who ſighs to thinke how ſhe had vſed *Æ* hers.
 Yet this concealing, answers: What a crime
 Hath ſlipt thy tongue? thinkſt thou, that with thy time
 I can, or will, anothers life inueſt?
Hecar fore-fend! nor is't a juſt requeſt.
 Yet *Iſon*, we a greater gift will giue:
 Thy father, by our art renew'd, ſhall liue,
 With-out thy loſſe; if ſo the triple Powre
 Aſſiſt me with her preſence in that howre.
 Three nights yet wanted, ere the Moone could ioyne
 Her growing hornes. When with replenisht ſhine
 She view'd the earth; the Court ſhe leaues; her haire
 Vntreſt, her garments looſe, her ankles bare:
 And wanders through the dead of drowſie Night
 With vnleene ſteps. Men, beaſts, and birds of flight,
 Deepe Reſt had bound in humid gyuiues; ſhe crept
 So ſilently, as if her ſelfe had ſlept.
 No Alpen wags, moſt ayre no found receiues;
 Starres only twinkle: who to thoſe vp-heaues
 Her armes: thrice turnes about; thrice wets her crowne
 With gatherd dew; thrice yawnes: and kneeling downe:
 O Night thou friend to Secrets; you cleare fires,
 That, with the Moone, ſucceed when Day retires:

a *Hecar*, and the intencell Powers.

b *Lebean* iuice, and *Lebe* is ſynonimous to the word *Lebe*.

c *Iſon*.

d *Iſon*, a ſmall ſea; *Iſolcian*, a ſmall ſea.

e *Iſon*, the ſonne of *Æſon*.

f Her father *Æis*, by her ſon named.

g Invok'd by Witches.

h *Hecar*.

Ye

D d 2

Great

Great *Hecate*, that know'st, and aid imparts
 To our designs: you Charms, and magick Arts:
 And thou, O Earth, that to Magicians yeelds
 Thy pow'refull simples: aires, winds, mountaines, fields;
 Soft murmuring springs, still lakes, and riuers cleare:
 You Gods of woods, you Gods of night, appeare!
 By you, at will, I make swift streames retire
 To their first fountains, whilst their banks admire,
 Seas toss, and smooth, cleere clouds, with clouds deforme;
 Stormes come to calmes, and make a calme a Storme.
 With spels and charmes I break the Vipers iaw,
 Cleare solid rocks, oakes from their seafures draw,
 Whole woods remoue, the ayrie mountaines shake,
 Earth force to grone, and ghosts from graues awake.
 And thee, *Titania*, from thy spheare I hale:
 Though brasse rebounding, thy extreames auale.
 Our charmes thy charriot pale; our poys'nous weeds,
 That blushing Goddess which the night succeeds.
 Flame-breathing bulls you tam'd, you made them bow
 Their stubborne necks vnto the seruill plow;
 The Serpents brood by you selfe-slaughter'd lyes;
 Your slumbers clofd the wakefull Dragons eyes;
 At our command: and sent the Golden Fleece
 (The guard deluded) to the towres of Greece.
 Now need I drugs, that may old age indue
 With vigour, and the flowre of youth renew.
 Which you shall giue. Nor blaze these starres in vaine:
 Nor Dragons vainely through the ayrie maine
 This Charriot draw. Hard by the charriot rests,
 Mounting, she strokes the bridled Dragons crests;
 And shakes the raignes. Rapt vp, beneath her spies
Thessalian Tempests, and her snakes applies
 To parts remote. The hearbs that *Ossa* beare,
 Steepe *Pelion*, *Othrys*, *Pindus*; euer-cleare
Olympus, who the lofty *Pindus* tops;
 Vp-roots, or with her brazen Cycle crops.
 Much gathers on the bank of *Apidan*;
 By *Amphrysus* much; and where *Enipeus* ran.
 Nor *Sperchius*, nor *Penens*, barren found:
 Nor thee smooth *Bæbes* with sharp rushes crown'd.
 And raviht from *Euboian Anthedon*,
 That hearb, as yet by *Glaucus* change vnknowne.
 By winged Dragons drawne, nine nights, nine dayes,
 About the romes; and every field suruayes.
 Return'd: her Snakes, that did but only smell
 The Odors, cast their skins, and age expell.
 Her feet to enter her owne rooffe refuse
 Rooft by the sky: the touch of man eschues.
 Two Altars build of liuing turfe: the right
 To *Hecate*, the left to *Tomb*. These dight

^aThe Moone her Grand-
 mother *Titia*.
^b See the Comment.

^c *du* etc.

^d Raising the chariot sent
 her by *Hecate*.

^e The top thereof being a-
 boue the clouds.

^f Of this in the 14 Booke.

^g See the Comment.

With

With Vervin and greene boughs, hard by two pits
 She forthwith digs: and sacrificing, flits
 The throtes of black-fleece't Rams, With reaking blood
 The ditches fill; and powres thereon a flood
 Of hony, and new milke, from turn'd-vp bowles;
 Repeating powerfull words. * The King of Soules,
^b His raviht Queene, invokes; and Powers beneath,
 Not to prevent her by old *Æson's* death.
 They with long murmurings and prayers appeas'd:
 She bids them to produce the age-diseas'd.
 Her sleepe-producing charme his spirits deads:
 Who on the grasse his senselesse body spreads.
 Charg'd *Iason*, and the rest, far-off with-drew:
 Vnhallowed eyes might not such secrets view.
 Furious *Medea*, with her haire vnbound,
 About the flagrant Altar trots a Round.
 The brands dips in the ditches, black with blood;
 And on the Altars fires th'infected wood
 Thrice purges him with waters, thrice with flames,
 And thrice with sulphur, muttering horrid names.
 Meane while, in hollow brasse the med'cine boyles:
 And swelling high, in fomy bubbles toyle.
 There seethes she what th' *Æmonian* vales produce;
 Roots, iuyces, flowres, and seeds of soveraigne vse.
 Addes stones, from Orientall rocks bereft:
 And others by the ebbing Ocean left.
 The dew collected ere the Dawning springs:
 A Screech-owles flesh, with her ill-boading wings.
 The entrailes of ambiguous Wolves; that can
 Take, and forsake the figure of a man.
 The liuer of a long-liu'd Hart: then takes
 The scaly skin of small *Cinyphæan* snakes.
 A Crowes old head, and pointed beake, was cast
 Among the rest; which had nine ages past.
 These, and a thousand more, without a name,
 Were thus prepared by the barbarous Dame
 For humane benefit. Th' ingredients now
 She mingles with a withered Oliue bough.
 Lo! from the caldron the dry stick receaues
 First verdure; and a little after, leaues;
 Forth-with, with ouer-burd'ning Oliues deckt.
 The skipping froth which vnder flames eject,
 Vpon the ground descended in a dew:
 Whence vernall flowres, and springing pasture grew.
 This scene, she cuts the old mans throte, out-scur'd
 His scarce-warme blood, and her receipt (infus'd)
 His mouth or wound suckt in. His beard and head
 Black haire forth-with adorne, the hoary shed.
 Pale colour, morpheue, meager looks remoue:
 And vnder-rising flesh his wrinkles smoothe.

^a *Plata*.
^b *Protophina*.

^c Of *Cyniphus* a River of Libya
 which runnes into the Sea
 betwene the two Sytes

D d 3

His

His limbs wax strong and lustie. *Aeson* much
Admires his change: himselfe remembers such
Twice twenty summers past. With all, indu'd
A youthfull minde: and both at once renew'd.

This wonder from on high *Lyæus* views:

By *Colchis* gift his *er* nurl's dates renews.

Least fraud should cease, she, with her bed's Confort

Disfention faines, and flies to *Pelias* Court.

His daughters (for sad *Agethe* King arrests)

Her entertaine. Who soone with fly protests

Of forged loue allures their quick beliefe.

Her many merits mentions, but in chiefe

Of *Aesons* cure; insisting on that part.

This hope ingenders, that her able Art

Might to their father's vanish youth restore:

Whom they, with infinite rewards implore.

She, musing, seemes to doubt: and, with pretence

Of difficulty, holds them in suspence.

But when she had a rardy promise made;

To winne your stedfast confidence (she said)

Take from your flocks the most age-shaken Ram;

And suddenly he shall become a Lamb.

Straight thither by the wretched hornes they drev

A lunk-ey'd Ram; whose youth none liuing knew.

Now, at his riveld throte, out-lanching life

(Whose little blood could hardly staine her knife)

His carkasse she into a caldron throwes:

With it, her drugs. Each limb more slender growes;

He casts his hornes, and with his hornes his yeares:

Anon a tender bleating strikes their eares.

While they admire, outskips a frisking Lamb;

That sports, and seekes the vdder of his dam.

Fixt with amaze: they, strongly now posselt,

Her promise more importunately preft.

Thrice *Phæbus* had vn yok't this panting Steeds,

Drencht in *Iberian* Seas; whilst Night succeeds,

Studded with starrs: when false *Medea* tooke,

With vfelesse heards, meere water of the brooke.

On *Pelias*, and his drowfie Guard, she hung

A death-like sleepe with her enchanting tongue.

Whom now the so-instructed filters led

Into his chamber; and besiege his bed.

Why pause you thus, said she, *o* flow to good!

Vnswath your swords, and shed his aged blood;

That I his veines with sprightly iuyce may fill:

His life and youth depend vpon your will.

If you haue any virtue, nor pursue

Vnfruitfull hopes, performe this filiall due.

With teele your fathers age expulse, and purge

His dregs through wounds. Their zeale her speeches vrge.

Who

Who were most pious, impious first became:

And, by avoiding, perpetrate the same.

Yet hearts they had not to behold the blow:

But, with averted looks, blind wounds bestow.

He, blood-imbrew'd, his hoary head advanc't:

Halfe-mangled, stroue to rise. Who now intranc't

Amidst so many swords, his armes vp-held;

And, Daughters, cry'd, what doe you! what compell'd

Thoe cruell hands t' invade your fathers life!

Downe funke their handes and hearts. *Medea's* knife,

His following speech and throte afunder cuts:

And his hackt limbs in seething liquor puts.

And had not Dragons wrapt her through the skies,

Revenge had tortur'd her. Aloft the flies

Ore shady *Pelion's* God-like *Chiron's* Den,

Aspiring *Othrys*, hills renoun'd by men

For old *Cerambus* safety: who, by aide

Offavouring Nymphs, reliefe full wings displaide;

While swallowing waues the waightie earth confound:

And swolne *Deucalions* surges scap't vndrown'd.

Æolian Pitane on her left hand leaues;

That marble which the *er* Serpents shape receaues;

Idean groues, where *Liber* turn'd a Steere

(To cloake his sonnes fly theft) into a Deere;

The fand-heap which *Corytus* Sire containes;

And where *f* new-barking *Mera* frights the plaines:

er *Euryphilus* towne, where hornes the Matrons sham'd

Of *Co*, when *Hercules* the *Coans* tam'd;

i *Phæbeian Rhodes*, *er* *Talyian Telchines*,

Drencht by *Iones* vengeance in his brothers seas,

For all transforming with their virtuous eyes:

By *1* *Cad's* old *Cartheian* turrets flies,

Where fates *Alcidamas* with wonder moue,

To think his daughter could become, a Doue.

Then *Hyries* lake, *er* *Cyeneian Tempe* view'd,

Grac't by a Swan with sudden plumes indu'd.

For *Phyllius* there, had, at a Boyes command,

Wild birds, and salvage Lyons, brought to hand.

Who bid to tame a Bull, his will perform'd;

Yet at so sterne a loue not seldome storm'd,

And his last purchase to the Boy deny'd.

Pouting, You'll wish yo' had giu'n him me, he cry'd;

And jump't from downe-right cliffs. All held him slaine;

When spredding wings a silver Swan sustaine.

His mother (ignorant thereof) became

A Lake with weeping: which they *Hyrie* name.

Next *er* *Pleuron* lies; where *er* *Ophiom Combe* thons,

With trembling wings, her life pursuing fumes.

Then neere *Larona*-lou'd *er* *Calauran* rang'd;

In which the *er* King and Queene to birds were chang'd.

a The iust Centaure.

b Who is faine to haue bin

changed into a Beetle and

to haue flowne vnto the top

of *Parnassus*.

c The *Leilian* Serpent: wher-

of in the 11. Booke.

d *Lyone* hauing slaine an

Ox, and being pursued of the

Herdsmen, was converted

into a Hunter, and the Ox

into a stag, by his father

Bacchus.

e *Perias* same supple, who

buried neue *Cebria*, a citie

of *Troas*: *Corytus* being his

sonne by *Oeneas*.

f This fable is not fubiect to

coniecture: velle it bee

man by *Hecuba*; who was

turned into a Bitch not far

from the place before men-

tioned. The Poet, reining

tho' fables which named in

these places long after the

dans of *Medea*.

g *Co*: a citie and land of that

name, where *Euripilus* raig-

ned whom *Hercules* slew, to-

gether with his sons, for de-

uoying him his daughter

Caliope.

b Converted into Kine by

Perias: a fable altogether vn-

knowne.

i The Ile of *Rhodes* was sacred

vnto *Phæbus*, because there is

no day there passeth where-

in the sun shines not.

k *Talyian*, is a citie of *Rhodes*

inhabited of old by the *Tel-*

chines, a people addicted to

soerery and witch-craft. O-

thers write that they were

excellent artizans, and had

that asperion cast vpon the

by the envy of such as were

of their owne profession.

They were said to be drow-

ned by *Iupiter*, because their

city was surrounded by the

Sea.

l An island of the *Ægean* sea,

wherein the citie *Cartean*,

is not the *Thesalian*, but the

Boeotian *Tempe*: called also the

Tempe (for the other *lay*

not in *Medea's* coule) here

called *Cyenean*, of that boyes

conversion into a Swan,

is a citie of *Ætolia*, but rather

it should be *Tramont*, which

lies on the *Attic* shore not

far from the *lake Hyrie*.

o The daughter of *Ophius*:

this fable is lost.

p An Island betweene *Cyret* &

Peloneus, where *Larona* was

whipped.

q A fable vnknewne.

Cyllene *q* A fable vnknewne.

a *Colchis*, of the country *Col-*
chis.

c The *Nyctis*.

d *Colchis* *er* *Colchis*, who vnder

his Kingdome: *er* *Colchis*.

e Spanish Seas; of *Iberia* a
river of that country: here
taken for the Western *O-*
cean, into which the Sun ap-
peareth to descend.

a A port towne of Elis in Peloponnesus.

b Eady.

c A river of Boeotia of which there is nothing extant. d Persea, a city in the Gulfe of Corinth, where *Enmelus* first reigned.

e The fable vnknewe. f *Cornith*, a calice of the adjoining hills, wherein was the fountain *Pirene*.

g Those who first inhabited *Corinth*, were tamed in regard of their folly to haue sprung from Mithrums.

h *Medes*, other country Calba.

i *Craussa*; see the Comment.

k *Metemius* and *Pherates*, her children by *J. Ion*.

l *Hecate*, descended of the *Titans*.

m *Athen*.

n O; the three following corrections there is nothing extant.

o The straits betwene the *Aegean* and *Ionian* Seas.

p *Medias*, of *Phasia* a river of *Calchis*.

q *Cerberus*, a whelp of *Echidna*.

r *Enarus*, neere *Hercules* Port.

s *Hercules*, of *Troy*; a city of *Peloponnesus*.

t Signifying ragged rocks.

u See the Comment.

x A sacrifice of a hundred beasts of one kind.

y See the Comment.

Cyllene on the right hand (where that beast *Menephron* would his mother haue comprest)

Cephus spies (who for his nephew mournd; Into a Sea-calte by *Apollo* turn'd).

Enmelus Court, whose daughter sads her Sire, With mounting wings. Her Snakes at length retire.

To f *Piren Ephyr*: 8 men, if Fame fay true, Hereat the first from shower-rayd murthermurgrew,

But after h *Colchis* had the new-wed Dame,

And *Creons* Pallace, wrapt in Magick flame; When impious Steele her childrens blood had shed,

The ill-reueng'd from *Iasons* fury fled. Whom now the swift *Titanian* Dragons draw

To *Pallas* towres. n Those thee, iust *Phineus*, saw; And thee, old *Periphas*, together fly:

Where *Polyphemus* Neece new wings supply. *Aegaeus* entertaines her (of his life

The onely staine) and tooke her for his wife. And now arrives vnknewe *Aegaeus* feede:

Who great in name had o two-lead *Isthmos* freed. Whole vnderferued ruin p *Phasias* sought

By mortall Aconite, from *Scythia* brought. This from qth *Echidnean* Dog dire effence drawes.

There is r a blinde steepe caue with foggy jawes, Through which the bold t *Tyrnthian* Heroe straine

Drag'd *Cerberus*, with adamant inchain'd. Who backward hung, and scouling, lookt a skew

On glorious Day, with anger rabid grew: Thrice howles, thrice barks at once, with his three heads;

And on the grasse his fomy poyson sheds. This sprung, attracting from the fruitfull soyle

Dire nourishment, and powre of deathfull spoyle. The rurall Swaines, because it takes delight

In barren rocks, furnam'd it s Aconite. *Aegaeus*, by her fly persuasions wonne;

As to a foc, presents it to his sonne. He too the cup: u when by his iuory hilt

He both his sonne discouered, and her guilt; And struck the potion from his lips. With charmes

Ingendring clouds, she scapes his lengthleffe armes. Though glad of his sonnes safetic, a chill feare

Shooke all his powres, that danger was so neare. With fire he feed's the Altars, richly feasts

The Gods with gifts. Whole x *Hecatombs* of beasts (Their homes with ribands wreathed) imbrow the ground.

No day, they say, was euer so renoun'd Amongst th' *Athenians*. Noble, vulgar, all,

Together celebrate that Festiuall. Thus singing, when full bowles their spirits raise:

y Great *Theseus*, *Marathon* refounds thy praise For slaughter of the *Cretan* Bull. Secure

They

They live, who *Cremionis* wasted fields manure, By thy exploit and bounty. a *Volcan*: Seed

By thee glad *Epidaur*e beheld to bleed. Salvage *Procrustes* death *Cephisia* viewd:

Elufis, *Cercyon*'s. *Scinis* ill indued With strength so much abus'd; who beeches bent,

And tortur'd bodies twist their branches rent, Thou flew't. The way which to *Alcatbol* led

Is now secure, inhumane *Scyron* dead. The Earth his scatter'd bones a graue deny'd;

Nor would the Sea his hated reliques hide: Which tossed to and fro, in time became

A solid rock: the rock wee *Scyron* name. If wee thy yeares should number with thy acts;

Thy yeares would proue a cypher to thy facts. Great soule! for thee, as for our publike wealth,

We pray; and quaff b *Lyamus* to thy health. The Pallace with the peoples praises rings;

And sacred Ioy in euery bosome springs. *Aegaeus* yet (no pleasure is compleat:

Griefe twines with ioy.) for *Theseus* safe receit Reapes little comfort. *Minos* threatens war!

Though strong in men and ships, yet stronger far Through vengeance of a father: who, his harmes

In staine *Andrægem*, scourgeth with iust armes. Yet wisely first indeavours forraine aid:

And all the Ilands of that Sea suruaid. Who *Anaphe* and *Astipalea* gaine;

The one by gifts, the other war constraind: Low *Mycone*, *Cimolus* chalkie fields,

High *Scyros*, *Siphnus*, which rich metall yeelds, Champian *Scriphos*, *Paros* far displayd

With marble browes, and *Cythus* ill-betrayd By impious c *Arne* for yet-loued gold,

Turn'd to a Chough, whom fable plumes infold, *Oliaros*, *Didyme*, the Sea-lou'd foyle

Of *Tenos*, *Peparethus* far with oyle, *Andros*, and *Gyaros*; these their aid deny'd.

The *Gnosian* fleet from thence their sailes apply'd Vnto *Oenopia*, for her children fam'd.

Oempia by the ancient dwellers nam'd: But *Æacus*, there reigning, call'd the same

Ægina, of his honour'd mothers name. All throng to see a Prince of so great worth;

d Straight *Telamon* and *Pelem*, issuing forth, With *Phocus*, youngest of that royall race,

Make hast to meet him. With a tardie pace Came aged *Æacus*, and askt the cause

Of his repaire. When after some short pause, With sighs, which his imbosom'd griefe displaid,

E e

a *Periphetes*.

b *Bacchus* here taken for wine.

c A maid of that Iland.

d The sons of *Æacus*.

The

^a *Minas* King of *Creet*, an I-land famous for her hundred Cities.

The Ruler of the hundred Cities said:
Assist our armes, borne for my murdered son;
And in this pious war our fortunes run:
Giue comfort to his graue. The King reply'd:
In vaine you aske what needs must be deny'd.
No City is in stricter league then ours
Conioynd to *Athens*: mutuall are our powres.
He, parting, said: Your league shall cost you deare.
And held it better far to threat, then beare.
An accidentall warre, whereby he might
Consume his force before he came to fight.

^b *Athenian*.

^c The Ions of *Æacus*.

^d The ensenger of Peace and Amity, which of old Embassadors yled to carry, but especially the *Athenians*, being vnder the Patronelle of *Minerva*, to whom the *Olive* was consecrated, e One of the tonnes of *Pandion*, late King of *Athens*.

Yet might they see the *Cretians* vnder saile
From high built walls: when, with a leading gale,
The ^b *Attick* ship attain'd their friendly shore:
Which *Cephalus*, and his embassage, bore.
^c Th' *Æacides* him knew (though many a day
Vnseene) imbrace, and to the Court convey.
The goodly Prince, who yet th' impression held
Of those perfections, which in youth excel'd,
Enters the Pallace; bearing in his hand
A branch of *Attick* ^e *Oliue*. By him stand
Clytus and *Butes*, valorous and young:
Who from the loynes of high-borne ^e *Pallas* sprung.
First *Cephalus* his full oration made;
Which shew'd his message, and demanded aid:
Their leagues, and ancient Ioues to mind recalls;
And how all *Greece* was threaten'd in their falls:
With eloquence inforc't his embassage.
When God-like *Æacus* made this reple:
(His royall scepter shining in his hand)
Athenians, craue not succour, but command:
This Ilands forces yours vouchsafe to call;
For in your ayde I will adventure all.
Souldiers I haue enough, at once t' oppose
My enemies, and to repell your foes.
The Gods be prais'd and happy times, that will
Beare no excuses. May your Citie still
Increase with people; *Cephalus* reply'd.
At my approach I not a little ioy'd
To me so many youths of equal yeares,
So fresh and lustie. Yet not one appears
Of those who heretofore your towne possesse;
When first you entertain'd me for a Guest.
Then *Æacus*, (in sighs his words ascend)
A sad beginning had a better end.
Would I could vtter all: Day would expire
Ere all were told, and t' would your patience tire.
Their bones, and ashes, silent graues inclose:
And what a treasure perished with those!
By *Iuno's* wrath, a dreadfull pestilence

Devour'd

^a *Egias*, the mother of *Æacus*, begotten by *Jupiter*.

^b The South wind, which blowing long without raine (as here 4 months together) in the author of Pestilence.

Devour'd our liues: who tooke vniust offence,
In that this Ile = her Rivalls name profess.
While it seem'd humane, and the cause vnguest;
So long we death-repelling Physick try'd:
But those diseases vanquish't art deride.
Heaven first, the earth with thickned vapors shrouds;
And lazie heat involves in fullen clouds.
Foure pallid moones their growing hornes vnite,
And had as oft with-drawne their feeble light:
Yet still the death-producing ^b *Auster* blew.
Sunke springs, and standing lakes infected grew:
Serpents in vtild fields by millions creepe;
And in the streames their tainting poysons steepe.
Dogs, oxen, sheepe, and salvage beasts first dy:
Nor birds can from the swift infection fly.
Sad Swaines, amazed; see their oxen shrink
Beneath the yoke, and in the furrows sink.
The fleecie flocks with anguish faintly bleat;
Let fall their wooll, and pine away with heat.
The generous Horse that from the Race of late
Return'd with honour, now degenerate,
Vnmindfull of the glory of his prize,
Grones at his manger and there deedlesse dyes.
The Bore forgets his rage: swift feete now faile
The Hart: nor Beares the horned Heard assaile.
All languish. Woods, fields, paths (no longer beare)
Are fill'd with carcases, that stench the aire.
Which neither dogs, nor greedy fowle (how much
To be admir'd!) nor hoary wolues would touch.
Falling consume: which deadly Odors bred,
That round about their dire contagion spread.
Now raues among the wretched country Swaines:
Now in our large and populous City raignes.
At first, their bowels broyle, with fervor stretch:
The symptoms, rednesse, hot wind hardly fetcht.
Their fur'd tongues swell: their drie iawes gasp for breath,
And with the aire inhale a swifter death.
None could indure or couerture, or bed:
But on the stones their panting bodies spread.
Cold stones could no way mitigate that heat:
Euen they beneath those burning burdens sweat.
None cure attempt: the sterne disease invades
The heartlesse Leech; nor art her author aids.
The neere ally'd, whose care the sick attends,
Sicken themselves, and dye before their friends.
Of remedy they see no hope at all,
But onely in approaching funerall:
All their desires obey: for helpe none care:
Help was there none. In shamelesse throngs repaire
To springs and wells: there cleave in bitter strife

E e 2

T'extinguish

T'extinguish thirst; but first extinguish life.
 Nor could th'or'e charg'd arise, but dying, sink:
 And of those tainted waters, others drink.
 The wretches lothe their tedious beds; thence break
 With giddy steps. Or, if now grown too weak,
 Roule on the floore: there quined houles hate,
 As guilty of their miserable fate;
 And ignorant of the cause, the place accuse:
 Halfe-Ghosts, they walke, while they their leggs could vse.
 You might see others on the earth ly mourning;
 Their heauy eyes with dying motion turning:
 Stretching their armes to heauen, where euer death
 Surpris'd them, parting with their sigh't-out breath.
 O what a heart had I! or ought to haue!
 I loth'd my life, and wisht with them a graue.
 Which way foever I convert my eye,
 The breathlesse multitude disperfed lye.
 Like perisht apples, dropping with the strokes
 Of rocking winde; or acornes from broad okes.
 See you yon Temple, mounted on high staires:
 'Tis *Iupiters*. Who hath not offerd praiers,
 And slighted incense there! husbands for wiues;
 Fathers for sons: aud while they pray, their liues
 Before th'inexorable altars vent;
 With incense in their hands, halfe yet vnspent!
 How oft the oxe, vnto the temple brought,
 While yet the Priest the angry Powers besought,
 And pow'd pure wine betweene his hornes; fell downe
 Before the axe had toucht his curled crowne!
 To *Iupiter* about to sacrifice,
 For me, my country, sons; with horrid noyse
 Th'vnwounded Offring fell, and now the wound
 Scarce blood, to wet the knife, that made it found.
 The ^b Inwards lost their signes of heauens preface;
 Out-razed by the sterne *Dities* rage.
 The dead before the sacred doores were laid:
 Before the Altars too, the Gods ^c vppraid.
 Some choke themselves with cords: by death elchue
 The feare of death, and instant Fates pursue:
 Dead courtes without Dues of funeral,
 They weakly beare: the pons are now too small.
 Or vn-interd they ly: or else are throwne
 On ^e wealthlesse piles. Respect these giue to none.
 For Pyles they stinke: on those their kin'sfolke burne,
 That flame for others: None are left to mourne.
 Ghosts wander vndeplor'd by Tombs or fires:
 Nor is there roome for tombs, or wood for fires.
 Astonish with these tempests of extreames:
 O *Ioue*, said I, if they be more then dreames:
 That laid thee by *Epinus*; nor thy ire

^a A ceremony among the
ancient Pagans.

^b By which their Priests ac-
customed to diuine.

^c Of old they burnt their
dead on high Piles of wood,
with great expence and so-
lemnity according to the
quality of the person.

Incens'd

Incens'd be, that I should call thee fire,
 Render me mine, or me afford a graue!
 With ^a prosperous thunder-claps a signe he gaue.
 I take it, said I; let this Omen be
 A happy pledge of thy intents to me!
 Hard by, a goodly Oake, by fortune, stood,
 Sacred to *Ioue*; ^b of *Dodonian* wood:
 Graine-gathering Ants there, in long files I saw,
 Whose little mouthes selfe-greater burthens draw;
 Keeping their paths along the rugged rine.
 While I admire their number: O diuine,
 And euer helpfull! giue to me, said I,
 As many men, who may the dead supply.
 The trembling oke his lofty top declin'd:
 And murmured without a breath of wind.
 I shooke with feare: my tresses stood an end:
 Yet on the earth and oake I kisses spend.
 I durst not seeme to hope, yet hope I did:
 And in my brest my cherisht wishes hid.
 Night came; and Sleepe care-wasted bodies cheard:
 Before my eyes the selfe-same Oke appeard;
 So many branches, as before, there were;
 So many busie Ants those branches beare;
 So shooke the Oke, and with that motion threw
 To vnder-earth the graine supporting crue.
 Greater and greater straight they seeme to fight:
 To raise themselves from earth, and stand vp-right.
 Whom numerous feet, black colour, lanknesse leau:
 And instantly a humane shape receiue.
 Now sleepe with-drew. My dreame I waking blame:
 And on the small-performing Gods exclaim:
 Yet heard a mighty noyse, and seem'd to haue heard
 Almost forgotten voyces: yet I feard
 That this dreame was also. Where vpon,
 The doore thrust open, in rushe *Æolamon*:
 Come forth, said he, O father, and behold
 What hope transcends; nor can with faith be told!
 Forth went I; and beheld the mtn which late
 My dreame presented: such in euery state
 I saw, and knew them: They salute their King.
Ioue prais'd: a party to the towne I bring;
 Leau to the rest the Empty fields: and call
 Them ^c *Myrmidons* of their originall.
 You see their person; such their manners are
 As formerly. A people giuen to spare,
 Patient of labour, what they get, preserve.
 They, like in yeares and minds, these wars shall serue,
 And follow your conduct, when first this wind
 (The wind blew Easterly) that was so kind
 To bring you hither, will to your auale

^a So interpreted, if they
brake on the leit hand. See
the comment.

^b Sprung from that oraculous
oake which grew at *Dodoni*, a
city of *Epirus*.

^c Which signifies Ants.

Ec 3

Conuert

Convert it selfe into a Southerne gale.

Discourse thus entertain'd the day; with feasts
They crowne the Evening: Sleepe the night posselt.
The morning Sun proiects his golden rayes:

Still ^a *Eurus* blew; and their departure stayes.

Now ^b *Pallas* sons to *Cephalus* resort,
And *Cephalus*, with *Pallas* sons, to Court,
With early visits: (sleepe the King inclaines.)

Whom *Phocus* at the entrance entertaines.

For *Pelexus*, with his brother *Telamon*,
To raise an army were already gone.

Phocus meanwhile into an inward roome,
Of faire receipt, th' *Athenians* led: with whom

They seated first, he sits: His fancy fed
Vpon the Iavelin with the Golden head

Held by ^c *Æolides*: of what tree made

Being ignorant; some speeches past, he said:

I haunt the desert woods; delight in blood
Of salvage beasts; yet know not of what wood

Your dart consists: For if of Ash it were
'Twould looke more browne; if Cornel, 'twould appeare

More knotty: on what tree so 'ere it grew,
My eyes so faire a dart did neuer view.

One of th' ^d *African* brethren made reply:
You would more wonder at the quality.

It hits the aim'd at not by fortune led;
And of it selfe returns with slaughter red.

Phocus the cause desireth much to know:
From whence it came; and who did it bestow.

He yeelds to his request; yet things well knowne,
Refrain'd by modesty, he lets alone.

Who toucht with sorrow for his wife, that bleeds
In his remembrance; thus with teares proceeds.

This Dart, ^e *o* Goddess borne, provokes these teares:
And ever would, if endlesse were my yeares.

This me, in my vnhappy wife, destroyed:
This gift I would I neuer had inoyd!

Procris *Orithya's* sister was; if Fame
Haue more inform'd you of *Orithya's* name.

Yet she (should you their mindes and formes confer)
More worth ^f the rape, ^g *Erechtheus*, mee to her,

And loue, vnite. Then happy! happy, I
Might yet haue beene. But ^h *o*, the Gods envy!

Two months were now consum'd in chaste delight:
When gray *Aurora*, hauing vanquish'd Night,

Beheld me on the ⁱ ever-fragrant hill
Of sleepe *Hymettus*: and, against my will,

As I my toyles extended, bare me thence.
I may the truth declare without offence:

Though rosie be her cheeks; although she sway

The

The dewy Confines of the night and Day,
And Nectar drinke, my *Procris* all posselt.

My heart was hers; my tongue her praise profess.

I told her of our holy nuptiall ties:

Of wedlocks breach; and yet scarce tasted ioyes.

Fire-red, she said; thy harsh complaints forbear:

Possesse thy *Procris*. Though so faire, so deare;

Thou'lt with th' hadst never knowne her, if I know

Insuing fare: and angry, lets me goe.

Her words I ponder as I went along:

Began to doubt the might my honour wrong.

Her youth and beaury tempt me to distrust:

Her vertue checks those feares, as most vnjust.

But I was absent: but ^a example fed

My ieaousie: but louers all things dread.

I seeke my sorrowes; and with gifts intend

To tempt the chaste. *Aurora* proues a friend

To this suspicion; and my forme translates.

Vnknowne, I enter the *Athenian* gates;

And then my owne, The house from blame was free:

In decent order, and perplext for me.

Scarce with a thousand sleights I gaind a view:

Viewd with astonishment, I scarce pursue

My first intent: scarce could I then forbear

Due kisses; scarce not what I was appeare.

She still was sad: yet louelier none then she,

Even in that sadnesse; sorrowfull for me.

How excellent, ^b *o* *Phoebus*, was that face,

Which could in griefe retaine so sweete a grace?

What need: Itell how often I assaile

Her vexed chastity! how often faile!

How often said she! One I only serue:

For him, where ever, I my bed preferue.

What mad man would such faith haue farther prest,

But ^c industrious to my owne vnrest.

With fervent vowes, and gifts still multiply'd,

At length she wauers. False of faith, I cry'd,

Thou art disclos'd: I, no adulterer,

But thy wrong'd spouse: nor can this tryall erre.

She made no answer, prest with silent shame.

Th' vnhappy house, and me, far more in blame,

Forfaking, man-kind for my sake elchewes:

And *Dian*-like the mountayne chace pursues.

Abandon'd hotter flames my blood incense.

I pardon beg'd, confessing my offence:

And said, *Aurora* might haue me subdu'd

With such inticements, had but she so woo'd.

My fault confess, her wrong revenged, wee

Grow reconcil'd; and happily agree.

Besides her selfe, as though that gift were small,

A Dog

^a The East wind.
^b / *Pyramand* Bures.

^c *Cephalus*, the son of *Deione*.
^d *us*, who was the sonne of
Æolus.

^e *Chytus*, or *Eules*; so called of
their country.

^f *Phocus*; begotten by *Æacus*
on the Sea-nymph *Phamath*,
sister to *Tethis*.

^g Of this in the former booke
King of *Athen*, and father
to *Procris* and *Orithya*.

^h A mountaine of *Attica* for
flowers and hony renowned.

^a Diana; of *Cynthia* a mount-
taine of *Delos*.

A Dog thee gaue: which ^a *Cynthia* giuing, All,
Said she, surpass in swiftnesse: and this Speare
You so commend, which in my hand I beare.
Doe you the fortune of the first inquire?
Receiue a wonder: and the fact admire.

^b Nymphs of fountaines and
Lakes.
^c The Goddess of counsell.

Dark prophesies, not vnderstood of old,
The ^b *Naiades* with searching wits vnfold.
When sacred ^c *Themis*, in that fo obscure,
Neglected grew. Nor could she this indure.
A cruell Beast infects ^d th' *Aonian* plaines;
To many fatall: fear'd by countrie Swaines,
Both for their cattle, and themselves. I met
The neighbouring youth, our toyles the fields beset.

^d *Beast*, called also *Aonia*.

He nimble skips about the vpper lines:
And mounting ouer, frustrates our designs.
The dogs vncouple, from them all he springs
With no lesse speed, then if supply'd by wings:
All bid me let my *Lelaps* slip (for so
My dog was call'd) who struggling long agoe,
Halfe-throtled, straine the leash. No sooner gone,
Then out of sight, his foot-steps left vpon
The burning sand: who vanishe from our eyes
As swiftly as a well-driu'n iauelin flies,
Or as a singing pellet from a sling;

^e The *Cretans* were famous of
old for their archery.

Or as an arrow from a ^e *Cretan* string.
I mount a hill which ouer-topt the place;
From thence beholding this admired chace.
The beast now pinch appeares, now shuns by sight
His catching iawes. Nor (crafty) runs out-right;
Nor trusts his heeles: with nimble turnings shunning
His vrgent foe; cast back by ouer-running.
Who prest, what only might in speed compare,
Appeares to catch th' vncaught; and moueth the aire.
My dart I take to aid: which, while I shooke,
And on the thong direct my hastie looke
To fit my fingers: looking vp againe,
I saw two marble statues on the plaine.
Had you these seene, you could not choose but say
That this appeared to run, and that to bay.
That neither should each other ouer-goe
The Gods decree'd: if Gods descend so low.

Thus he: here paus'd. Then *Phoebus*; Pray vnfold
Your darts offence. Which *Cephalus* thus told.
Ioy grieffe fore-runs: that ioy we first recite.
For ^o, those times I mention with delight,
When youth and ^f *Hymen* crown'd our happy life:
She, in her husband blest, I in my wife.
In both one care, and one affection moues.
She would not haue exchang'd my bed for *Ioues*;
Nor *Venus* could haue tempted my desire:

^f The God of Marriage.

Our bosomes flam'd with such an equall fire.
When ^a *Sol* had rais'd his beames about the floods;
My custome was to trace the leavy woods.
Arm'd with this dart, I solitary went,
Without horse, huntmen, toyles, or dogs of sent.
Much kild; I to the cooler shades repaire:

^a The Sunne

And where the vallis breathes a fresher aire.
Coole aire I seeke, while all with fervor gloses:
Coole aire expect, the cause of my repose.
Come aire, I vse to sing, relieue th' oppress;
Come, ^o most welcome, glide into my brest:
Now quench, as erst, in me this scalding heat.
By chance I other blandishments repeat,
(So Fates inforce) as, ^o my foules delight!
By thee I am fed and chear'd: thy sweets excite
My affections to these woods: ^o may thy breath
Still mix with mine, and so preferre from death!

A busie eare these doubtfull speeches caught:
Who oft nam'd aire some much-lou'd ^b *Dryad* thought:

^c A wood-nymph.

And told to *Procris*, with a leuder tongue,
His false surmises; with the song I sung.
Loue is too credulous. With grieffe she faints;
And scarce reuiling, bursts into complaints:
My spotlesse faith with furie execrates:
Woe's me, she cries, produc't to cruell fates!
Transported with imaginary blame,
What is not, feares: an vnsubstantiall name.
Yet grieues (poore soule!) as if in truth abus'd:
Yet often doubts, and her distrust accus'd.
Now holds the information for a lye:
Nor will trust other witness then her eye.

Aurora re-inthron'd th' insuing Day:
I hunt, and speede. As on the grasse I lay,
Come Aire, sayd I, my tyred spirits cheare.
At this an vnknowne sigh invades my eare.
Yet I, ^o come, before all ioyes preferd.
I then among the leaues a rustling heard,
And threw my dart, supposing it some beast:
But ^o, 'twas *Procris*! wounded on the brest,
She shriekt, ay me! Her voyce to well I knew:
And thither, with my grieffe distracted, flew.
Halfe dead, all blood-imbrud, my wife I found:
Her gift (alas!) extracting from her wound.
I rais'd her body, then my owne more deare:
To bind her wounds my lighter garment teare;
And strue to stench the blood. ^o pitty take,
Said I, nor thus a guilty soule forsake!
She, weake, and now a dying, thus replies
(Her last of speech) By all our nuptiall ties,
By heauen-imbowred Gods, by those belowe;

F f

Our

To

To whose infernall monarchy I goe:
By that, if euer I deserued well,
By this ill-fated loue, for which I fell,
Yet now in death most constantly retaine;
O, let not *Ayre* our chaster bed prophane.
This said, I shew'd, and she perceiued how
That error grew: but what avail'd it now?
She sinks; her blood along her spirits tooke:
Who looks on me as long as shee could looke.
My lips her soule receiue, with her last breath:
Who, now refolued, sweetly smiles in death.

The weeping *Heroe* told this tragedy
To those that wept as fast. * The King drew nye
And his two sons, with well-arm'd Regiments,
New-rai'd, which he to *Cephalus* presents,

a *Heroe*,
b *Telamon* and *Peleus*.

VPON

VPON THE SEAVENTH BOOKE OF OVIDS METAMORPHOSIS.

The Argonautes now sailing to Colchus, reach by the way at Paphlagonia, where Phineus the famous blind seer is reigning: deprived of his sight and spending his old age in penury. For he, having pulled out the eyes of *Cræbus* and *Oryctes*, his sons by *Cleopatra* daughter to *Boreas* and *Oryctes*, at the instigation of their step-mother *Ida*, the daughter of *Daraanis*, was struck blind himself by the bloody way came for his unnatural cruelty: the Harpies being sent to devour his food and carry off his table.

Phineus.

Harpies.

More horrid Monsters, dire elegues then those,
On wrath of Gods, from *Ayre* yet never rose
Like foule with virginites, purging still
Their filthy patches: arm'd with talons, ill,
And ever pale with famine.

Tellus hanc illis monstrum, nec scire uita
Pellit, & in a dium *Sisyga* sepe extulit u-
dia.
Virgine uolacrum uultus, fadissima uen-
tris
Proluvie, uicque manus, & pallida sem-
per
Ora sane.

Virg. Æn. 13.

But now the Argonautes, being nobly entertained by Phineus, (a Prince of their blood and alliance having likewise informed them concerning their voyage, and given them a list) sent *Calais* and *Zetes*; the winged issue of *Boreas* (now reconciled for the injury done to their unwarlike nephews) to chase them away. Who pursuing them as farre as the *Strophades*, were commaunded by *Iris* to offer no further violence to the *Dogges* of Iupiter. The Harpies are so named of Rapine: said to be virgins in that barren, because goods so gotten descend but seldom to posterity: so fly in that swift, in extorting: so be covered with plumes for cloaking their prey: and so have the talons of vultures, of griping, and fast-holding of their ill-got riches. These qualities are also charactered in their names, *Aello*, *Oci-pe-tes*, and *Celeno*; signifying a taking away that which is an other's, celerity in the act, and subtilty in concealing. They are said to be the daughters of *Neptune* and *Tellus*, of old esteemed the parents of prodigies and are called Iupiters dogges; that is, infernal Furies: here introduced in such a manner from Phineus table, because those were said (as *Servius* observes) to be afflicted by the Furies, who covetously obtained from the use of their own; thus expressed by *Virgil* in the punishment of *Tantalus*.

On golden frames the lofty couches shine:
The board with royall banquets feast his eyes:
Hard by the great of the Furies lies,
Who, when about to feed, starts from her place,
Whisks her dire torch, and thunders in his face.

--- lucens geminis altis
Aurea salera torusque ante ora par-
te
Regifico luxu furiarum maxima iuxta
acubas, & manibus prohibet contingere
monas,
Exurgit, facem attollens, atque tonans ore.
Æn. 13.

Phineus therefore is said to have lost his sight, and to suffer perpetual famine, in that so blinded with avarice that he could not see into himselfe, nor afford those necessities to life, which is contented with a little: the Harpyes called else where his daughters, that is, his covetous desires, not suffering him to ease of the meat, which was set before him, himselfe polluting it with his sordid disposition. But *Calais* and *Zetes*, a calling of himselfe to an account, and a diligent inquiry into his owne condition, by a speedy reformation expel those ravenous Harpies. But are forbidden utterly to destroy them, in that the dogges of Iupiter: the ministers of

his wrath upon the covetous, who are ever their own tormentors. Neither is this fable of the Harpies unnaturally wrested to prodigal Sycephants, and greedy Officers, who consume the treasure, and pollute the fame of miserable Princes, abused in there trust, and blinded in their understandings: Calais and Letes no other then timely advice and swift execution in freeing the State from such monsters.

Phrixus and Helle.

Iafon now arrived at Colchos demands the golden Fleece brought thither by Phrixus. This Phrixus with his sister Helle, to avoid the cruelty of their father Athamas, provoked by the treachery of their Stepmother Ino, were mounted, as was fained, by the compassionate Gods on a Ram with a golden fleece, and carried swiftly through the aire: when fearful Helle fel from his back into that straight of the sea, which is of her called the Hellespont. But Phrixus arriving at Colchos, in gratitude sacrificed the Ram to Iupiter (converted into that Celestiall Signe) and hung up his fleece in the Grove of Mars. Lucian will have Phrixus to be a man much affected to Astronomy: and therefore fained by the devisers of fables to be carried into heaven on a Ram: rather showing how they drew nere the immortal, who wisely and truly knew how to make use of the present: wherein Helle failing, fel downe and perished. But to cleave the history from the fable: This Ram was Aries (his name the same) the careful and faithful Tumor to Phrixus: who fled with him and his sister to preserve their lives from the malice of their step-mother: and in that he carried with him a masse of treasure for their supportance; hee was said to be invested with a fleece of gold. When Helle accidentally drowned by the way, they arrived at Calchos: where Phrixus married Calciopie the daughter of Aeta. Aries dying, in perpetual memory of his fidelity they called that celestiall Signe by his name, and therefore fained to have bene sacrificed unto Iupiter; keeping the treasure he brought thither, expressed by the Golden fleece, in the temple of Mars: which Iafon, as Phrixus beire, now seeks to recover.

Iafon and Medea.

In this he is assisted by the love of Medea; who now debates with herselfe, and so the life presenteth the violent conflict betweene Reason and Passion. She sees and approves the better, but follows the worse: For none of all the affections is so powerful as love, nor less obedient to Reason: which Seneca, a constant imitator of our Author, thus expresseth in the person of his Phedra

Good Nurse, thy counsell I confesse is true
But forc't by fury I the worst pursue.
I know my mind to ruine runs amaine;
Which oft looks back, and help desires in vaine.
So when with bootlesse toyle the Saylor struies
To stem the Tide, the current backward drues
The labouring Barke. Loue all my powers ore-throwes
To whose command the conquered soule obayes.

Yet Medea in the end subdues her selfe to her Iudgement: but at the review of Iafon (to have bene avoided by the rules of Ioves Physick) falls into a relaps. Who now, upon promise of marriage, secures him against those horrid encounters, to the ruine of her father and country, with her counsell, magicall druggs, and enchantments. His first task was to tame those furious Bulls, and subiect their necks to the yoke: (supposed no other then a garrison of mercenary soldiers of Taurica (called therefore Bulls) who kept the Fort which Aeta had built about the temple of Mars where the treasure lay: who in regard of their robustious bodies, and fierce dispositions, were said to have horns of iron, hooves of brasse, horribly to bellow, and

and throw flames from their nostrills. Hether Medea conducting the Argonautes by night, and calling to the watch in the Taurican language to open the gates unto the daughter of the King, by that policy brought them in. When Iafon following the serpents teeth, that u, raising a mutiny among them; some fighting in the defence of their charge, and others siding with Medea; they became masters of the place. Lastly with soporiferous hearbs he induced sleepe on the wakefull Dragon: Draco the priest of Mars, and keeper of the treasure, being corrupted with hopes, and charming perswasions. Others write that Iafon, not to recour the treasure of Phrixus, but for the thirst of King Aeta's infinite wealth, made warre on the Colchians. For by the testimony of Strabo that nation obtained with gold, by reason of the vicinity of Caucaus: from whence it descended in little drills, which the inhabitants gathered with fines, and fleeces of wooll; the ground of this fable. The fiery Bulls, the armed men rising out of the ground, and wakefull Dragon, may allude to the rocks, straights, quick-sands, and other hazards in their perillous passage: the like described by Homer in the wandering of his Uliisses, neither is it improbable that in the search of those mines they encountered with wild beasts and serpents, the inhabitants of such rough and unfrequented places. So Solinus affirms that certaine rich mountaines in Scythia Asiatica are defended by winged Griffens against the Armapians, as the pioneers in the mines of America are not seldom endangered by Tygars and Lions: and the Divers for Pearle in the inland Lakes oft devoured by Alergatoes: not as if those creatures had any care of the treasure, but either for prey, or being disturbed, and fearing danger to themselves or their young-ones. But Suidas interpers the actions of Iafon to the knowledge of Chimistry: the Golden fleece to the Philosophers stone, obtained with such difficulty, and after so many transmutations of bodies: others that the golden fleece was a booke of ship-skins, wherein the making of Gold by that art was comprised. But he who would know too much of this, let him read Mayerus, who that way allegorizeth most of the fables. Now Iafon by the Mythologists is interpreted for medicine; not for the body, but the mindes diseases; as Medea for counsell, which informes and directs it; otherwise of it selfe unusefull. So that Iafon, assisted by Medea, suppresseth anger, imbosom'd conflicts, and relesse envy (furious Bulls, intestine warres, and sleepelesse serpents) with all the turbulent passions of the soule, and subiects them to his reason: by which he obtaineth the Golden fleece, and returns with honour into his country. Philip Duke of Burgundy, instituted an order of the Golden Fleece, in the year 1429, now retained with most of his Signories, by the Spaniard.

The Thessalians pay their vowes, and sacrifice to the Gods for the safe returne of their princes. Only Iafon was absent, by reason of his extreame old age, from these general rejoycings. Iafon intrueth Medea to restore him unto his youth by power of her hearbs and incantments. Which she undertakes: and now in the full of the Moone and silence of the Night, wanders abroad with her garments ungirt, her feete unshod, and her haire dishoveled: the seasons and fashions observed by witches in their secret ceremonies. They of old supposed these hearbs to have the greatest efficacy in Magick (the Moone being the Patronesse of Magicians) that were gathered by her light, and then when at full: in that shee was thought to sprinkle them with her spume. Of which Lucan in his Ericho.

Her words to poylon the bright Moone aspire,
First pale, then red with darke and terren fire:
As when deprived of her brothers fight;

F f 3

Earth

---Phœbé (serena)
Non alter diei verbarum obsequia venenâ
Pallidâ, at nigra terrentis ignibus arsit,

ÆTON

have read in the histories of the West Indies of a ridiculous Spaniard, who with much cost and labour, travelled in quest of a fountaine, famous for rendering youth unto age, which is rightly ranked among incurable Diseases. But Medea also restores a youthfull minde unto Elon: that is, by curing the body she expelled that morosity and melancholy, which accompanies sickness.

PELEAS.

And now Medea, to be revenged of Peleas for the iniuries done to Iason in slaughtering his kinsfolke, and detaining from him the kingdom of Thessaly, counterfeits a diffention with her husband, and flies to his court, as it were for succour. Where being entertained by his daughters, & insinuating her selfe into their favour, by her relating of her merits, and the restoring of old Elons youth, gaue them hope that the like might be effected for their father: whereunto their impatience Medea, who with some difficulty assents: and to strengthen their beleife, by the virtue of her bath converts an old sheep into a lamb. Whereupon become confident, by her advice they murder their owne father, boyling his corps in vneffectuall water, she avoiding their revenge by her winged Serpents. It is said that Medea was the first that invented Physicall baths, whereby she cured sundry diseases, especially consumptions, and restored men to their former alacrity. But least her skill should grow common she practised it in private. When only knowne to seeth water in a caldron, and because her composition was called a decoction, they faigned that she effected her cures by the boyling of her patients. But Pelcas being old and weak, is said to have died in the bath through extreame imbecillity: the ground of this fable. Which also deciphers those, who seduced with deceitfull hopes, attemp impossible things, with fruitlesse labour, and irreparable detriment. Such are they (saith Erasmus, who giue themselves to the vanity of Alchimy: for as the daughters of Peleas, by the perswasion of Medea, put their father (out of a desire to revoke his youth) into a seething caldron, and so destroyed him: so those who are drawne to that art by the cunning of Impostors, while they promise mountaines to themselves by turning tinne into silver, and copper into gold, miserably loose both their labour and cost, to their vtter vndoing.

CREUSA.

Medea escaping by enchantments, is drawne through the ayre by her Dragons over places where sundry transformations had formerly hapned (which I passe over, as altogether obscure) and at length arriveth at Corinth: whether Iason was fled from the revenge of Acastus for the murder of his father Peleas: entertained by King Creon, upon condition that he should repudiate Medea, and marry his daughter Creusa: accepted off out of his necessity, and not his election. Banished Medea is full of distemper, and horrid conceptions.

Her cheekes now glow with fragrant fire,
Now palenesse makes that red retire:
Her looks no constant colour shew.
Frantick, she hurries too and fro:
As a rob'd Tigresse scoures the wood
By Ganges ransht off her brood.
Now curbs her loue, though not her hate:
Now ioyne to make one desperate.

Palenesse, the going and coming of the colour, are caused in the passion of anger by the burning of the spirits about the heart; which call in more spirits from the outward parts to refresh them. No hatred is so deadly as that which proceeds from alienated loue: the one for the most part imitating the violence of the other.

shee intreats a dayes respite of Creon; in the interim sends a Crowne and a robe to Creusa, infected with magicall poysons: which being put on, sets her all on a flame: consuming Creon also, who came to her rescues, and then murdered her children by Iason in sight of their father. This appeareth, the manner of her flight excepted, to be merely historicall. That, wherewith she annointed the garment, is called Naphtha by Plutarch: the use thereof first found out by her, and thereupon named Medea's Inchantment. Betwene this and fire there is such a sympathy, that it drawes it unto it, as the Load-stone doth Iron: and is also increased by the natural heat of the body: irraged rather then subdued by water,

Fire feeds on water, by suppressing burnes:
What should extinguish, into fuel turnes:

*Alia vnda flumens, quon prohibetur magi
Alia in ardet ignis, ipsa pro flamma accipit.
Sen. Med.*

It is found in Parthia, especially about Ecbatan. Alexander at his being in those parts, for his sport made the garments of one of his Pages to bee secretly annointed therewith and set on fire: which burnt him to death, although all possible meanes were used to preserve him. This is a kinde of styptic chalyke ingendred among the rocks: Petreol being the liquid Napthea, and almost of like operation. Whereof Mathiolus relates a wonderfull story, told him by a Hungarian Earle; who had a Well in his grounds into which the Petreol distilled through the crannies of the Earth, together with the water. This Well being ruinous in the bottom, a Mason was hired to repaire it: who not able to see without a light, carried a Lanthorne and candle downe with him, shut as close as possible could be: when the Petreol suddenly attracting the flame, threw up the workman, blowing the cover of the Well into the ayre, and burning whatsoeuer was about it. But the Italians are no lesse superstitious in mischief: then was our Medea: who have invented certaine hollow balls of mettles inclosing artificiall fire, and planted about with little pistoll barrells. These shut in a box with a superscription & direction unto those to whom they intend the mischief: as soone as opened the traine takes fire, and the pistolls suddenly discharge: mortall not seldome unto the standers by, as well as to him that receaueth the present. This diuells device hath bene put in practise at Florence, Millain, and Venice: where, in the Arsenal they keepe a Box which was presented to one of their Dukes by a seeming petitioner: who in the deliery thereof, by pulling a trig with his finger, discharged foure pistolls at once in his bosome.

From Corinth, Medea fled unto Athens: whom Ægeus espoused, and had by her a sonne called Medus; who after left his name to Media. Now Theseus, imitating the example of Hercules, having purged those parts of the world from theines and oppressors, arrived at Athens; neither knowne, or ever seene by his father. Medea had perswaded Ægeus to poyson him as a manfull of danger (but indeed that the kingdom of Athens might descend to her sonne) and for that purpose had invited him to a feast: preparing for him a step-mothers loue-cup infected with Aconite. This heare is here said to have sprung in regard of the venomous quality, from the foame of Cerberus; which dropt from his iawes when Hercules drag'd him out of Hell through the Cane of Tenarus; called Achenusia, not farre from Heracleia, where Aconite grows in abundance: & indeed the poyson both of Serpents and mad dogs, is chiefly in their spume, and flauer of their teeth. Cerberus by others is said to have bene a horrible serpent, there slaine by Hercules: whom Homer first called a Dog, but left him undescribed. His name doth signifie (as wee haue formerly declared) a deuourer of flesh, and allegorically is taken for the graine: whom Hercules inforceth, in that virtue breakes through death and obliui-

THESEVS.

Cerberus.

*Fluget gens rubescit,
Pallor fugat rores,
Nullum vix ita rite forma
Servat diu colorem.
Vt tigris orba gressu
Cursu furcas lastrat
Gurgitibus venas: sic
Huc ter pedes de illius.
Forma cunctis itas
Medea, jura amores.
Nunc ira, amor, causam
Iuxta. Sen. in Med.*

lemne Affizes at Oxford (so called of that sad event) when Bell and Barham, the Iudges, the High Sheriffe, and most of the Iustices of the Bench, were kild by the stench of the Prisoners. Nor are those smells most pernicious which wee reiect and abhorre, but such as haue some similitude with our bodies, and so insinuate and betray the spirits. Now Æacus flies to his devotion, the only way to repaire his losses: who receaues a successfull signe from Iupiter by lightning and thunder. Of these they held of old that there were two sorts: the one to punish the guilty, and the other propheticall; which if proceeding from the left side, was a signe that their petitions were graunted. For although the left was in other things esteemed vnlucky, yet prosperous to such as prayed or sacrificed, because it is the right vnto those who are adored: as Virgill intimates in the praier of Anchises,

Almighty Ioue, if prayers doe pierce the sky,
O now looke downe: and if our piety
Be pleasing, helpe, this omen certaine make.
As loone as laid, a clap of thunder brake
On his left side: along train'd Starre in night
Shot through the aire, and ran with blazing light.

And in true diuinity the descending of fire from heauen to consume the sacrifice, was a note of acceptance: perhaps the ground of this counterfeited Tradition; which is not without some absurdity, since thunder in winter is very rare, and alwaies esteemed vnlucky. Æacus espying a multitude of Ants at the roote of an oke, desired as many men from Iupiter to supply the number of those, whom the Pestilence had deuoured: who dreames in the night of what he had seene in the day, and with all, that they were turned into men, which proved true in the morning. These he called Metrimidons; a name expressing their descent, and affinity in dispositions; given to parcimony, patient of labor, diligent in getting, and keeping what they haue gotten. And such are these painfull and provident creatures, which provide for Winter in the Summer: to whom Salomon sendeth his sluggard. Of whose industry thus Virgill.

As Ants that prey vpon a heap of Corne,
To their darke caues, of winter mindfull, borne.
The black bands issue forth, who beare their spoyle
Through narrow waies, and with indutrious toyle
The graine shoue with their shoulders: some the flow
Driue and chasteife: the paths with labor glow.

This fable was also invented of the few inhabitants of that Island: who by reason of the frequent piracies and incursions of other nations, dwelt in obscure caues; hid vnder the Earthlike Pismires. When Æacus taught them to build ships, and exercised them in martial discipline: where by they were both animated, and enabled to resist the iniuries of strangers. So that in the end they forooke their retreats, and cohabited in Cittyes (said therefore of Pismires to be converted into men) who of all those seas obtained the dominion. But Strabo reports them to be fained such, in that they digged the earth like Ants to prepare it for the Sower, and dwell in caues, because at the first they wanted materialls for the building of houses. Lastly in this is intimated the preuallency of prayer which proceeds from iust men; for such was Æacus: and therefore not unworthily fained to be the sonne of Iupiter.

and in an other world to indge the Soules of the Deceased. Yet in this fable there is (according to Lactantius) a glimpse of the truth for that doctrine of the Prophetes how the son of God should indge the dead, being deriued to the Ethnicks: they not knowing any other God, who gouern'd in heauen, but Iupiter, declared that the son of Ioue was a iudge of the infernals; not Apollo, nor Bacchus, nor Mercury (for these they esteemed celestials) but such a sonne who had bene a mortal, and excelled in iustice; as was this Æacus: the truth poetically corrupted, or rather impaired by the progresse through so many mouthes, and to places far distant.

Peiclus and Telamon, the sonnes of Æacus, now employed in raising forces for Cephalus and Procris. Cephalus, Phocus, his yongest, entertaines him in the meane time. When Cephalus, taking an occasion from the commendation of his iavelin, relates the properties of the same, with the unfortunate end of Procris his wife, proceeding from their alterate calousies. He is said to haue bene beloued and ravished by Aurora, in that he usually spent the Morning in the woods, transported with the delight of hunting: To reiect her, in fore-slowing his accustomed exercises, as not induring to be so long absent from his beloved wife: the foundation of his jealousy (here said to be infused by Aurora, or the practise of a riual) an humor easily raised, and augmented by his owne example. Foriealously springs from the abundance of loue, which makes the lower vnder-value him selfe, and over-value the affected; imagining that no eye but must of necessity looke with the like admiration & desire: generous of every mans worth, and prone to beleue what he seareth. In so much, that the felicity of life, consisting in the fruition of beauty and noble endowments, by a mutability and groundlesse supposition, converts to the deadliest of diseases; in the blood a continuall fevor, and in the mind a Fury. Cephalus, seeking out what he feared to find, returnes disguised vnto Athens (and therefore said to haue bene changed by Aurora) where he found his house in good order, and his wife perplexed for his absence. But not so contented, he vainely attempts her with all the subtilities of a lover; till by multiplying of gifts, she seemes to him in the end to waiver. When discouering himselfe and vphrading her disloyalty, she overcome with shame and indignation to be so unworthily suspected and betrayed, abandoning her house, her husband, & for his sake the society of men; flies vnto the solitary woods, & deuotes her selfe to the service of Diana. By this Ariosto limn'd his Phisition, & the derider of Romancies his Curious Impertinent: all sending to set forth the force of gifts, and danger of unnecessary trials. The feare of loosing what we loue, suppresteth all other passions and more violently inflames the distracted affections. So Cephalus importunately sollicit, accuseth himselfe, intreaceth her pardon, and at length obtaines it. She giues him a Iavelin (now held in his hand) and a Dogge, both giuen her by Diana. The vertue of the one was neuer to misse the marke it was throwne at, and to returne of it selfe to the owner: of the other, to surpasse all others in running.

Cephalus reports the wonderfull change of his Dogge vnto Phocus. For the Thebans neglecting, in regard of their obscurity, the oracles of Themis; preferring before them those of the Naiades; had their fields infested by the reuengefull Goddesse with a cruel beast, which destroyed their castell with their keepers. This hunted by the youth of Greece, and now pursued at the heeles by Lelaps, Cephalus his Dogge, they both in an instant were converted into marble, that neither might be out-run of either. The Oracle of Themis signifies good and whole some aduice, (see being the Goddesse of Counsil, perswading onely what is iust and honest) as that of the Naiades foolish. So while the Thebans for sake the better to follow the morse, they draw on themselves a publique calamity: in all estates not rarely exemplified.

Thus

Iupiter omnipotens, precibus si flecteris vllis,
Aspicit nos, hoc iuramentum est si pictare mere-
mur,
Da deinde, auxilium pater, atq; hoc omnia
firma.
Vix ex fatus era: (tenor subitq; fragore
Intonus) lasumq; de celo lapsa per umbras
Stella facem ducens, multa cum luce ecur-
rit.
Æn. 1.2.

Ac veluti ingentem formice f. r. is acervum
Cum populanti, bycenis memores, tellus re-
pouant.
In insigni campis agmen, pradamq; per
herbas
Concitant, calle angusta: pars grandia
ducat.
Obvix frangit laumeris pars agmina cogit,
Castigantq; morant opere omnis semina ser-
uet.
Æn. 1.4.

This beast was called the Fox of Tumeslus, because he lurked in that hill: but this sly creature should doe so great mischief, is altogether incredible. Palephatus reports him for a man of Thebes who was called Alopix (by interpretation a Fox) the most prudent and subtil among all the Thebans; whom the king, suspecting his popularity, banished the City. He, gathering a great army, intrenched himselfe on Tumeslus; from whence he pillaged those quarters: whereupon it was said that the Tumeslian Fox, alluding to his name, so wasted their country. Whom Cephalus with his Athenians, in aide of the Thebans, slew in a set battle, and overthrew his forces. Tzetzes writes that Lelaps was also a man; formerly sent by Minos unto Cephalus, by whose intercession he was reconciled to Procris: who after encountering Alopix by sea, both perished together by falling on the rocks: and therefore fained to haue beene conuerst into Marble. I haue heard of a Hare and a Gray-hound in the warren of Hampton, which ran so eagerly, that both, even then when the one was ready to seize on the other, expired in an instant; and in that posture are there figured in stone. Why therefore may not this fable of the dogge and the Fox proceede from the like accident? Now the Iauelin which neuer missed the marke it was throwne at, doth only demonstrate the skill of the thrower: Cephalus being numbred among the excellent hunters of that Age by Zenophon.

He concludes with the miserable death of Procris, proceeding from her suspicion, as vnjust as formerly his owne: grounded on mistakings and false informations. But louers are full of feare, and apt to beleue; in that no ardent affection is without some mixture of Jealousy; arising from the care of preserving the affected to themselves, who no more then Princes will admit of partners:

My life, my fortunes, all are thine: my loue
Forbear; nor will I rival'd be by Ioue.

Yet Procris feare is incountred by her hope, deriued from her owne innocency: in so much as she will not credit the hated informer without the witness of her eyes: and therefore secretly steals into the woods; where she found her husband courting the Aire, supposed some wood-nymph: where at she sighs, and by rustling among the leaues is mistaken for a beast, and wounded to death by his iavelin. Who dying cures him by all the obligations of loue and religion, neuer to take Aire to his bed and imbracements. So farr doth jealousy extend beyond life, that men in death it feares a Successor. But wretched Cephalus informes her of her error, in taking a name for a substance: who smiles, as glad to be so decaued, and dyes contentedly. Petrarch alluding to this, deuides the name of his Mistresse Laura into L'aura: such is the favourable breath of the beloved; as essential to the content of the soule, as the aire to the life of the body. This fable was deuic'd to deterre from ill-grounded jealousy, and to shew how execrable they be who sow suspicions among the married; whose euents are euer bitter; and not seldom tragical.

OVIDS

OVIDS METAMORPHOSIS.

The Eighth Booke.

THE ARGUMENT.

H Armonious walls. Lewd Scylla now despaires;
With Nisus, chang'd: the Lark the Hobby dares:
Ariadnes Crowne a Constellation made.
Th' inuincible youth a Partridge, still afraid
Of mounting. Meleagers Sisters mourne
His Tragedie: to Fowles so named, turne.
Five water Nymphs the five Echinas
Demonstrate. Permele, neere to these,
Becomes an Island. Ioue and Hermes take
The formes of men. A Citie turn'd t' a Lake:
A Cottage to a Temple. That good pare,
Old Baucis and Philemon, changed are
At once to sacred Trees. In various shapes
Blew Proteus sports. Oft selfe-chang'd Metra scapes
Scorn'd seruitude. The Streame of Calydon
Forakes his owne, and other shapes puts on.

NOW ^a Lucifer exalts the Day: to heil
Old Night descends. The Easterne winds now fell;
Moyst clouds arose: when gentle Southerne gales
Besfriend returning Cephalus. Full failes
Wing his successfull course: who, long before
All expectation, toucht the wished shore.
Meane while iust Minos waistes ^b Lelegia's coast,
And girts ^c Alcothoes Citie with his Hoaft.
This Nisus held, whose head a Purple haire,
'Mong those of honourable filuer; bare:
His Kingdomes strength. Six aged Moones grew young:
Yet warres successe in equall ballance hung:
Slow Victory, in choice yet what to doe,
With doubtfull wings 'twixt either armie flew.
A royall Tower, with sounding walls; there stands;
Erected by Apollo's sacred hands:
Whereon, they say, he laid his golden Lyre,
Whose strings the stones with harmonie inspire.
This ^d Nisus daughter oft ascends alone;
And drops small pebbles on the warbling stone,
Intime of peace. When warre had peace expell'd,
From thence the conflicts of sterne Mars befall.

^a The morning starre.

^b The coast of Megara; called formerly Lelegia, of Lelex the builder.
^c Megara, rectified by Alcathoe.
NISUS AND
SCYLLA.

^d Sylla.

Tesclum uile, te corpora esse licet,
Te dominum admittit reduci, amice meo.
Et forte solum, lecto te deprecatur uano.
Reuocem possum non ego forte Iovem.
Tibull.

a Cydonia a Citie of *Creet*,
whose inhabitants were ex-
cellent Archers.
b Minos, *Jupiter's* sonne by
Europa.

By this delay, the Princes names she knowes;
Their armes, horse, habits, and *a Cydonian* bowes:
b Europa's Sonne, the Generall, yet knew,
More then the rest, more then 'twas fit to doe.
For when he wore his fairly plumed caske;
She thought him lovely in that warlike mask:
Or when his brasse-refulgent shield he rais'd;
His gracefull gesture infinitely praised.
Nor could his practis'd arme let flye a dart;
But straight sh' extolls his strength, inform'd by art.
If he an arrow drew; sh' would sweare that so
Apollo stood, when he discharg'd his bow.
But when, his helmet off, he shew'd his face:
When clad in purple, with a gallant grace,
He on his hot-high bounding Courser sits:
O then she scarce was mistress of her wits!
Happy she calls the lance his hand sustaines:
Happy she calls his hand-sustained raigues.
And had she powre, she would haue madly past
Through all the hostile ranks; her selfe haue cast
Amid the *Cretan* tents, euen from that towre;
Or ope the brasse-rib'd gates to *Minos* powre:
Or what he else could wish. Shee then suruay'd
The *c Gnosian* Kings white Tent; and softly said:

c Minos, who reigned in
Gnosia, the principall citie
of *Creet*.

Whether I should for this so sad a warre
Or joy, or griue, within my selfe I iarre.
Alas, that he I loue should be my foe!
I had not knowne him had it not beene so.
Yet me in hostage might he take: of peace
A pledge; his spouse, and bloody broyles surcease.
No marvell though a God her beauty tooke:
If shee that bare thee had so sweet a looke.
Thrice happy I, could I with wings prevent
This dull delay; and fly to *Minos* tent.
My selfe I would disclose, confesse my flame:
And buy him, with what dowry he should nam:
But to betray these towers: dye, dye desire,
E're I by treason to your ends aspire.
Yet, through the Victors clemency, it some,
Nay many, hath auail'd, 'haue beene o're-come.
Iust warre he wageth for *a* his Sonnes sad end:
His cause is strong: strong armes his cause defend.
Sure we must fall. If such our Cities fate;
Why should his powre inthrone him in this State,
And not my loue? better, without delay,
His souldiers blood, his owne, he conquer may.
For il-pretfaging faies my rest confound,
Least some, not knowing him, should *Minos* wound:
For no heart is so hard, that did but knowe,
And would a lance against his bosome throw.

d Androgeus, slaundered by the
Athenians.

Then

Then thus: with me, my country I intend
To render vp, and giue these warres an end.
What is't to intend? Each passage hath a guard;
My father keeps the keyes, and fees them bard.
'Tis he defers my ioyes; 'tis he I dread:
Would I were nor, or he were with the dead!
Tush, we are our owne Gods. They thriue, that dare:
And Fortune is a foe to slothfull pray'r.
Long since, another, scorcht with such a fire,
By death had forc't away to her desire.
And why should any more aduenturous proue?
I dare through sword and fire make way to Loue.
And yet here is no vse of fire nor sword;
But of my fathers haire. This must afford
What I so much affect, and make me blest:
Richer then all the treasure of the East.

This said, Night, nurse of cares, her curtaines drew:
When in the darke she more audacious grew.
In prime of rest, when tyr'd with day-bred cares
Sleepe all infolds, she silently repaires
Into her fathers bed-chamber; and there
Picks out (oh horrid act!) his fatall haire.
Seaz'd of her wicked prey; with her she bore
The guilty spoyle, vnlocks a Posterne doore:
Then past the foe (bold by her merit made)
Vnto the King not vn-astonisht, said,
Inforc't by Loue, I *Scylla*, *Nisus* Seede,
Yeeld vp my Country, and my Gods: no meede,
But thee, I craue. This purple haire receaue,
My loues rich pledge: nor thinke a haire I giue,
But my old fathers head. And therewith the
Presents the gift with wicked hand. But he
Reiects her proffer: and much terrifi'd
With horror of so foule a deed, reply'd:
The Gods exile thee (oh thou most abhord!)
Their world; to thee *a* nor Land nor Sea afford.
How-ere *b Iones* *Creete*, the world wherein I raigne;
Shall such a Monster never entertaine.
This said: the most iust Victor doth impose
Lawes, no lesse iust, vpon his vanquisht foes.
Then orders, that they forthwith ores convey
Abord the brasse-beakt ships, and anchors waye.

When *Scylla* saw *c* the *Gnosian* navy swim;
And that her treason was abhorr'd by him.
To violent anger she conuerts her prayers.
And Furie-like, with stretcht armes and spread haire;
Cry'd; Whither fly'st thou? leaving me, whose loue
With conquest crown'd thee? oh prefer'd above
My Country! Father! 'twas not thou didst win;
But I that gaue: my merit, and my sinne.

Hh 2

Nor

a Alluding to the punishment
inflicted anciently vpon
Particides: who were sowne into
a skin with an Ape, a Cock,
and a Serpent; that they
might neither see Heauen,
nor rest on the Earth or wa-
ter.
b For there he was borne, and
there reigned,
c Of *Gnosia*, the chiefe citie
of *Creet*.

Not this, not such affection, could persuade:
 Nor that on thee I all my hopes had laid.
 For whither should I goe, thus left alone?
 What to my Country? that's by me o're-throwne.
 Wer't not? my treason doomes me to exile.
 Or to my father; giuen vnto thy spoyle?
 Me worthily the Citizens will hate:
 And neighbours feareth' example in their State.
 I, out of all the world my selfe haue throwne,
 To purchase an access to Crete alone.
 Which if deny'd, and left to such despair;
 Europa never one so thanklesse bare:
 But swallowing^a Syrtis, ^b Charybdis chaf't with wind;
 Or some fell Tygres, of th' Armenian kind.
 Ioue's northy father; ^c nor with forged shape
 Of Bull beguild, thy mother suffer'd rape.
 That story of thy glorious race is fain'd:
 For shee a wild and louelesse Bull sustain'd.
 O father Nisus, thy revenge behold!
 Reioyce, ô Citie, by my treason fold!
 Death, I confesse, I merit. Yet would I
 Might, by their hands whom I haue injur'd, dye.
 For why shouldst thou, who onely didst subdue
 By my offending, my offence pursue?
 My Country and my father felt this sinne:
 Which vnto thee hath meritorious beene.
 Thou worthy art of such a wife, as stood
 A Bulls hot lust within a Cow of wood;
 Whose shamelesse womb a monstrous burthen bare.
 Ah! doe my sorrowes to thy cares repaire?
 Or are my fruitlesse words borne by that wind
 That beares thee hence, and leaues a wretch behind?
 No marvel though Pasiphae prefer'd
 A Bull, thou farre more salvage then the Herd.
 Woe's me! make haste I must: the waues with ores
 Refound; his ship forsakes, with vs, our shores.
 In vaine! I'll follow thee vngratefull King:
 And while I to thy crooked vessell cling
 Be drag'd through drenching seas. This hauing said,
 Attempts the waues, by Cupids strengthning aid,
 And cleaues t'his ship. Her father, now high-flowne
 Strikes ayrie rings (a red-mailed Hobby growne)
 And stoopes to cusse her with his golden seares.
 Shee slips her hold, ineebled by her seares.
 While yet a falling, that she might elchue
 The threatening sea, light wings t'her shoulders grew.
 Now changed to a bird in sight of all:
 This, of that ravish't haire, we ^f Ciris call.
 No sooner Minos toucht the Cretan ground,
 But by an hundred Bulls, with garlands crown'd,

^a Quick-sands on the coasts of Africa.
^b A dangerous Gulph at the entrance of the Straights of Sicilia.
^c See the Comment on the second Booke.

^d Pasiphae. See the Comment.
^e The Minotaur: half a man and half a Bull.

^f Which signifies to clappe or pull out, A Lark.

His

THE MINOTAVR

^a Pasiphae's.

His vowes to conquest-giuing Ioue he payd:
 And all his pallace with the spoyle arrayd.
 And now his families reproach increast.
 That vncouth prodigie, halfe man, halfe beast;
^a The mothers foule adultery descry'd.
 Minos resolues his marriage shame to hide
 Inmultitude of roomes, perplex, and blind.
 The work't excelling Dædalus assign'd.
 Who fence distracts, and error leads a maze
 Through subtilt ambages of sundry wayes.
 As Phrygian Maander sports about
 The flowrie vales; now winding in, now out;
 Himselfe incounters, sees what followes, guides
 His streames vnto their springs; and, doubling, slides
 To long mockt seas: so Dædalus compild
 Innumerable by-waies, which beguild
 The troubled sense; that he who made the same,
 Could scarce retire: so intricate the frame.
 When in this fabrick Minos had inclos'd
^b This double forme, of man and beast compos'd;
 The Monster, with Athenian blood twice fed,
 His owne, ^c the third Lot, in the ninth yeare, shed.
 Then by a Clew reguided to the doore
 (A virgins counsell) neuer found before;
^d Ægides, with rapt Ariadne, makes
 For Dia: on the naked shore forsakes
 His confident and sleepe-oppressed Mate.
 Now, pining in complaints, the desolate
 Bacchus, with marriage, comforts: and that she
 Might glorious by a Constellation be;
 Her head vnburthens of her crowne, and threw
 It vp to Heauen: through thinner ayre it flew.
 Flying, the jewels that the verge inchace
 Convert to fires; fast-fixed in one place;
 Th'old forme retaining. • They their station take,
 Twixt Him that Kneeles, and Him who holds the Snake.
 The Sea-impris'ned Dædalus, meane-while,
 Weary of Crete, and of ^e his long exile;
 Toucht with his countries loue, and place of birth;
 Thus said: Though Minos bar both sea and earth;
 Yet heauen is free. That course attempt I dare:
 Held to the world, he could not hold the ayre.
 This said; to arts vnknowne he bends his wits,
 And alters nature. Quils in order knits,
 Beginning with the least: the longer fill
 The short succeeds, much like a rising hill.
 Their rurall pipes, the shepheards, long agoe,
 (Fram'd of vnequall reeds) contriued so.
 With threds the midst, with wax he ioynes the ends:
 And these, as naturall wings, a little bends.

^b See the Comment.

^c Theseus.

ARIADNE.

^d Theseus, the son of Ægeus.

^e This constellation, consisting of eight starrs, is placed betwene that of Hercules, called Enyomast of his kneeling; and Ophiuchus, or the Serpent holder.

DÆDALVS AND ICARVS:

Banished Athens for the murder of his nephew Per. dæ.

Hh 3

Youth

Young *Icarus* stood by, who little thought
That with his death he playd; and smiling, caught
The feathers tossed by the wand'ring ayre:
Now chafes the yellow waxe with busie care,
And interrupts his Sire. When his last hand
Had made all perfect: with new wings he fand
The ayre that bare him. Then instructs his sonne:
Be sure that in the middle course thou run.
Dank seas will clog the wings that lowly fly:
The Sun will burne them if thou soar'st too high.
'Twill either keepe. ^a Nor on *Bœotes* gaze,
Nor *Helici*, nor sterne *Orions* rayes:
But follow me. At once, he doth advise;
And vnknowne feathers to his shoulders tyes.
Amid his worke and words the salt teares brake
From his dim eyes; with feare his fingers shake.
Then kist him, neuer to be kist more:
And rais'd on light some feathers flies before;
His feare behind: as birds through boundlesse sky
From ayrie nests produce their young to fly;
Exhorts to follow: taught his banefull skill;
Waues his owne wings, his sonnes obseruing still.
These, while some Angler, fishing with a Cane;
Or Shepheard, leaning on his staffe, or Swaine;
With wonder viewes: he thinks them Gods that glide
Through ayrie regions. Now on his left side
Leaues ^b *Iuno's* *Samos*, *Delos*, *Paros* ^c white,
Lebnythos, and *Calydna* on the right,
Flowing with hony. When the boy, much tooke
With pleasure of his wings, his Guide forsooke:
And raviſht with desire of heauen, aloft
Ascends. The odor yeelding wax more soft
By the swift Sunnes vicinitie then grew:
Which late his feathers did together glew.
That thaw'd, he shakes his armes, which now were bare,
And wanted where withall to gather ayre.
Then falling, Helpe ô father, cries: the blew
Seas stoppt his breath; ^d from whom their name they drew.
His father, now no father, left alone,
Cry'd *Icarus*! where art thou? which way flowne?
What region, *Icarus*, doth thee containe.
Then spies the feathers floating on the Maine.
He curst his art; interres the corpe, ^e that gaue
The land a name, which gaue his sonne a graue.
The Partridge from a thicket him suruay'd;
As in a tombe his wretched sonne he laid;
Who clapt his fanning wings, and lowly churd
T' expresse his ioy: as then an only bird.
So made of late (vnknowne in former time)
O *Dadalus*, by thy eternall crime.

^a Neither to obserue the
starres on the one side or
the other: *Bœotes* and *Helios*,
or the greater Beare, being
Northern constellations; &
Orion, a Southerne.

^b Where shee was borne, and
had her Temple.
^c Inuironed with chiffer of
white marble.

^d *Mare Icarium*.

^e *Icaria*: an Island in the *Ægean* Sea.

PERDIX.

To thee thy Sister gaue him to be taught;
Who little of his destinie fore-thought:
The boy then twelue yeares aged; of a minde
Apt for instruction, and to Arts inclin'd.
He Sawes invented, by the bones that grow
In fishes backs; the Steele indenting so.
And two shankt Compasses with riuert bound;
Th' one to stand still, the other turning round
In equall distance. *Dadalus* this stung:
Who from ^a *Minerua's* sacred turret flung
The enuid head-long; and his falling faines.
Him *Pallas*, fautor of good wits, sustaines:
Who straight the figure of a foule assumes;
Clad in the midst of ayre with freckled plumes.
The vigor of his late swift wit now came
Into his feet, and wings: he keeps his name.
They never mount aloft, nor trust their birth
To tops of trees; but fleck as lowe as earth,
And lay their egges in tufts. In minde they beare
Their ancient fall, and lofty places feare.

Tyr'd *Dadalus* now in *Sicilia* lights:
In whole defence ^b hospitious *Coc'lus* fights.
Now *Athens* by ^c *Ægeus* glorious Seed
Was from her ^d lamentable tribute freed.
They crowne their Temples: warlike *Pallas*, *Ioue*,
Invoke, with all the Deities aboue.
Whom now they honour with the large expence
Of blood, free gifts, and heapes of frankincense.
Vast Fame through all ^e th' *Argolian* cities spred
His praise: and all that rich *Achata* fed
His aid in their extremities entreat,
And *Calydon* (though *Meleagers* feat)
His aid implores. A Bore by *Dian* sent,
As her revenge, and horrid instrument.
For ^f *Oeneus*, with a plenteous harvest blest,
To *Ceres* his first fruits of corne addrest,
To *Pallas* oyle, and to ^g *Lycus* wine.
Ambitious honours all the *Powers* diuine
Reape from the rurals; who neglect to pay
Diana dues; her Altars empty lay.
Anger affects the Gods. This will not we
Vnpunisht beare; nor vnreueg'd, said she,
Though vn-adored, shall they want we be:
Which that she sent into ^h *Oeneian* fields
A vengefull Bore. Rank-graft *Birrus* yeelds
No big-bon'd bullock of a larger breed:
But those are lesse which in *Sicilia* feed.
His eyes blaze blood and fire: his stiffe neck beares
Horrible bristles like a groue of peares:
A boyling some vpon his shoulders flows

^a Which stood in *Athen*.

^b Against *Minos*, who pursued
him.
^c *Ægeus*,
^d Of the children which they
payed vnto *Minos*, to bee de-
uoured of the *Minotaur*.

^e The Cities of *Greece*.

THE CALYDONIAN
BORE.
Fitting of *Calydonia*, and father
to *Meleager*,
^g *Æacides*.

^h The fields of *Calydon*, where
Oeneus reigned.

To

From

From grinding jaws: his tushes equall those
Of *Indian* Elephants: his fell mouth casts
Swift lightning; and his breath the pastures blasts.
Now tramples downe the corne, when in the blade;
The husbandmans ripe vows now frustrat made,
And reaps the waighy eares. Their vsuall graine
The Barnes and threshing floores expect in vaine.
Broad-spredd vines he with their burden, sheares:
And boughs from euer-leauey oliues reares.
Then falls on beasts: the Herds-men, now vnfeard;
Nor Dogs, nor raging Bulls, defend their Heard.
The people fly; security scarce finde
In walled townes: till *Meleager*, ioynd
With youths of choycef worth, inflam'd with praise,
Attempts his death. The twin'd *Tyndarides*;
One for his horsemanship, the other fam'd
For Whorl-bats, *Iason*, who the first ship fram'd;
Theseus with his *Pirithous*, a paire
Of happy friends; and *Lyncus*, *Aphar's* heire;
The two *Thestiade*, *Leucippus* crown'd
For strength; *Acastus*, for his darenown'd;
Swift *Idas*, *Caneus*,* not a woman then;
Hippothous, *Dryas*, *Phenix* (best of men),
Amyntors son,† th' alike *Alforides*,
And *Phyleus* sent from *Elis*, came with these:
‡ *Pheretes* hope; adventurous *Telamon*,
And he who call'd the great *Achilles* sonne;
Hyantian Iolau, the well-grac't
Euryti, and *Echion*, who surpast
In running; *Lelex* the *Narycian*,
With *Panopaeus*, *Hyleus*, *Hippasus*,
Now youthfull *Nestor*:‡ sonnes to that intent
Hippocoön from old *Amyclis* sent:
¶ *Penelope* father in law, *Parrastra*-bred
Ancas, wife! *Ampycides* well read
In fates, ¶ *Oiclides*, not as yet betray'd
B'his wife, *Tegean Atalan*, a maid
Of passing beauty, sprung from a *Schaenus* race:
Of high *Lycaean* woods the onely grace.
A politt Zone her vpper garment bound;
And in one knot her artlesse haire was wound:
Her arrowes ivory guardian clattering hang
On her left shoulder; and a bow well string'd
Her left hand held. Her looks a wench display'd
In a boyes face, a boyes face in a maid.
The *Calydonian* Heros her beheld
And witht at once: his wifes face repeld:
Who lurking flames attracts; and said, O blest
Is he, whom thou shalt with thy joyes invest
But time, and modesty his courtship stay:

a *Castor* and *Pollux*; the sons of *Tindarus* by *Leda*.
b Plummets of lead hung at the ends of staves; weapons especially used in their solemn games.
c The *Argo*; whereof in the former booke.
d *Teucus* and *Phlegon*, the sonnes of *Theseus*, & brothers to *Althaea*, the mother of *Meleager*.
e Of him in the 12 booke.
f *Euricus* and *Creatus*, the sons of *Alor*.
g *Admetus*.
h *Peleus*.

i *Enesim*, *Amicus*, *Alcon*, and *Dexippus*.
k *Laertes*; the father of her husband *Ulysses*.
l *Mopsus*, a Prophet, the sonne of *Amphion*.
m The Prophet *Amphion*, the sonne of *Oedipus*, betrayed by his wife *Eripipe*. See the Comment on the ninth booke.
n Rather the daughter of *Jasius*. For *Seleneus* was the father of another *Atalanta* the wife of *Hippomenes*, mentioned in the 13 booke: this being of *Arcadia*, and the other of *Boeotia*, living long before her: yet confounded by the Poet, or the place corrupted by transcriptions.
o *Meleager*.

By

By a more pressing action call'd away
A wood o're-growne with trees, yet neuer feld,
Mounts from a plaine, that all beneath beheld.
The glory-thirsting Gallants this ascend.
Forth-with a part their corded toyles extend;
Some hounds vncouple; some the tract of feet
Together trace: and danger long to meet.
A Dale there was, through which the rainé-raised flood
Of tumbled downe, and in the bottom stood:
Repleat with pliant willowes, marsh weeds,
Sharpe rushes, osiers, and long slender reeds.
The Bore from thence dislodg'd, like lightning crust
Through iustling clouds, among the hunters rust:
Beares downe the obviouse trees; the crashing woods
Report their fall. The youths each others bloods
With high-raised shoots inflame: who keepe their stands:
And shake their broad-tipt speares with threatening hands.
The dogs he scatters; those that durst oppose
His horrid furie, wounds with ganching blows.
Echion first his iavelin vainely cast,
Which struck a beech. The next his sides had past,
But that with too much strength it ouer-slew:
The weapon *Pagasæan Iason* threw.
O *Phabus*, said *Ampycides*, if I
Have honour'd, and doe honour thee, apply
Thy succour in successe of my intents.
The God, as much as lay in him, assents:
But from the dart the head *Diana* took;
Which gaue no wound, although the Bore it strooke:
The beast like lightning burns, thus chafed with ire:
His grim eyes shine, his breast breathes flames of fire,
And as a stone which some huge engine throws
Against a wall, or bulwarke man'd with foes:
The deadly Bore with such sure violence
Assaults their forces. The right wings defence,
Eupalamon, and *Pelagonus*, cast
On founding earth: drawne off with timely haft.
Enesim, great *Hippocoön*'s son,
Could not so well his slaughtering tushes shun:
Which cut the shrinking sinewes in his thigh,
Euen as he trembled, and prepar'd to flye.
And *Nestor* long had perished, perchance,
Before *Troyes* warre; but, vaulting on a lance,
He rooke a tree, which there his branches spread:
And safely saw the foe from whom he had fled.
Who, full of rage, his vengefull tushes whets
Vpon an Oke and dire destruction threatens:
When, trusting to his new edg'd armes, the Bore
The manly thigh of great *Oribyus* tore.
The *Brother Twins*, not yet celestially starres;

n *Mopsus*, the son of *Amphion*

b *Castor* and *Pollux*; After translated into the signs of *Gemini*.

Ii

Conspi-

Conspicuous both, both terrible in warres;
Both mounted on white steeds, a loft both bare
Their glittering speares, which trembled in the aire:
And both had sped, but that the swine with-drew
Where neither horienor iavelin could pursue.
In followes *Telamon*, hot of the chace,
And stumbling at a roote, fell on his face.
While *Peleus* lifts him vp, a winged flight
a *Atalanta*, of *Tegaa* a city of *Tegaa* drew, which flew as swift as light:
Arcadia, where she was borne
Below his eare the fixed arrow stood,
And stain'd his bristles with a little blood.
The Virgin lesse reioyced in the blow
Then *Meleager*: who first saw it flow,
First show'd his mates the blood: O most renoun'd
Said he, thy honour hath thy vertue crown'd.
The men, they blush for shame, each other cheare;
And high-rai'd fowles, with clamors higher reare:
Their speares in clusters sling, which make no breach
Through idle store: and throwes their throwes impeach.
Behold, *Ancus* with a polax, sterne
To his owne fate, who said, By me o learne
You youths, how much a mans sharpe Steele exceeds
A womans weapons, and applaud my deeds.
Though *Dian* should take armes, and in this strife
Protect her beast, she should not saue his life.
Thus gloriously he boasts; in both his hands
Advanc't his polax, and on tip-toes stands.
Whom, ere his armes descend, the furious Swine
Prevents, and sheathes his tusshes in his groyne.
Downe fell *Ancus*, out his bowels gulst,
All gore; with blood the earth, as guilty, blusht.
Ixions son *Pirithous* forward prest:
And with an able arme his lance adrest.
To whom b *Agides*, O to me more deare
Then my owne life! my better halfe, forbear.
The wife in valour should aloft contend:
Foole-hardy courage was *Ancus* end.
This said, c his heauy cornell, with a head
Of brass, he hurls: which sure had struck him dead
(It was deliuered with so true an aime)
But that a tall Beech interpos'd the same.
d *Asionides* then threw his thrilling lance,
Which hit (diuerted from the mark by chance)
A dog betwene his baying iawes: the wound
Rusht through his guts, and naid him to the ground.
e *Oenides* varying hand discharg'd two speares:
The earth the one, the beast the other beares.
While now he raues, grunts, turnes his body round,
Casts blood and fume; the author of his wound
Rusht in; prouokes his greater wrath; and where

His

His shields dissever, thrusts his deadly speare.

They all with chearfull shouts their ioyes vnfold;
Shake his victorious hands; the Beast behold
With wonder, whose huge bulke posselt so much:
And hardly thinke it safe the flaine to touch:
Yet dye their iavelins in his blood. He lay'd
His foot vpon his horrid head; and said:
My right recciue beloued a *Nonacrine*,
And let my glory ever share with thine.
Then gaue the bristled spoyle, and gastly head
With monstrous tusshes arm'd, which terror bred.
She in the Gift and giuer pleasure tooke.
All murmur, with preposterous envy strooke.
On whom the violent b *Thebiade* frowne;
And cry aloud with stretch-out armes; Lay downe:
Nor Woman, of our titles vs bereaue,
Least thee thy beauties confidence deceiue;
He no fit iudge, whom loue hath rest of sight:
And snatcht from her, her gifts from him, his right.
c *Oenides* swels; his lookes with anger sterne:
You rauishers of others honours, learne
(Said he) the distance betweene words and deeds:
With impious Steele secure *Plexippus* bleeds.
While *Toxenus*, whether to revenge his blood,
Or shun his brothers fortune, wavering stood;
He clears the doubt: the weapon, hot before
Byth' others wound, new heats in his hearts gore.

Gifts to the holy Gods *Althea* brings
For her sons victorie; and d *Paans* sings.
When back she saw her slaughtered brothers brought:
At that sad object screecht; and grieve-distraught,
The Citie fills with out-cries: off the teares
Her royall robes, and funerall garments weares:
But told by whom they fell; no longer mournes:
Rage dries her eyes; her teares to vengeance turnes.
The e triple Sisters cast a brand conuaid
Into the fire; her belly newly laid;
Thus chanting, while they spun the fatall twine:
O lately borne, one period we assigne
To thee, and to this brand. The charme they weaue
Into his fate, and then the chamber leaue.
His mother snatcht it with an hastie hand
Out of the fire; and quencht the flagrant brand:
This in an inward closett closely layes:
And by preserving it, preserves his dayes.
Which now produc't; a pyle of wood she rais'd;
That by the hostile fire inuaded, blaz'd.
Foure times she proffers to the greedy flame
The fatall brand: as oft with-drew the fame:
A Mother, and a sister, now contend:

Ii 2

And

a *Atalanta*, of *Nonacrine*, a mountaine of *Arcadia*.

b *Toxenus* and *Plexippus*. *Meleagers* vnckles by the mother, the sons of *Thebius*.

c *Meleager*, the sonne of *Oeneas*.

MELEAGER.
d *Hymnes* in praise of *Apollo* anciently sung vpon the obtaining of victory.

e The three Destinies.

b *Thestus*, the son of *Agave*.

c His dart made of that wood.

d *Iason*, the son of *Phon*.

e *Meleager*, the son of *Oeneas*.

And two contending names, one bosom rend.
 Oft feare of future crimes a paleneffe bred:
 Oft burning Furie gaue her eyes his red.
 Now seemes to threaten with a cruell look:
 And now appears like one that pittie tooke.
 Her teares the fervor of her anger dries:
 Yet found she teares againe to drowne her eyes.
 Euen as a ship, when wind and tyde contends,
 Feeles both their furies, and with either bends:

^a *Athena*, the daughter of
Thetis.

So ^a *Thetis*, whom vnsteddie passion driues;
 By changes, calmes her rage, and rage reuiues.
 A sisters loue at length subdues a mothers:
 That blood may calme the ghosts of bleeding brothers,
 Impiously pious. Flames, to ashes turne
 This brand, said she, and my loth'd bowels burne.
 Then, holding in her hand the fatall wood;
 As she before the funerall altar stood:

^b The three Furies, called
Eumenides, in that without
 remote.

You ^b triple Powers, who guiltie Soules pursue;
Eumenides, these Rites of vengeance view.
 I act the crime I punish. Death must be
 By death atton'd. On murder, murder we
 Accumulate; redoubling funeralls.
 This curst house by throngs of mischief falls.
 Shall *Oeneus* ioy in his victorious son?
 Sad *Thetis* rob'd of his? One fortune run.
 Looke vp, & you my brothers ghosts; you late
 Dislodged soules; see how I right your fate.
 Accept of this infernall sacrifice,
 Which cost me deare: my wombs accursed prize.
 Ay me! & whether am I rapt! excuse
 A mother, brothers. Trembling hands refuse
 Their fainting aide. He merits death: yet by
 A mothers rage me thinks he should not dye.
 Then shall he scape? Aliue, a victor, feast
 In proud successe: of *Calydon* possesse?
 You, little ashes, and chill shades, forlorne?
 I'le not indure it. Perish Villaine, borne
 To our immortall ruine. Ruinate
 With thee, thy fathers hopes, his crowne and state.
 Where is a mothers heart? a parents pray'r!
 Th'vnthought-of burthen which I ten months bare?
 O would, while yet an infant, the first flame
 Had thee deuour'd; nor I oppos'd the flame!
 Thy life, I gaue; by thine owne merit dye:
 A iust reward for thy impiety.
 Thy twice-giuen life resigne; first by my womb,
 Last by this raviht brand; or me intomb
 With my poore brothers. Faine I would pursue
 Revenge, yet would not. O, what shall I doe!
 Before my eyes my brothers wounds now bleed:

^c Lunary months, whereof
 ten make forty months.

And

And the sad image of so foule a deed.
 Now pittie, and a mothers name controul'd
 My sterne intention. & distracted soule!
 You haue won, my brothers; but, alas, ill won:
 So that, while thus I comfort you, I run
 Your fate. With eyes turn'd back, her quaking hand
 To trembling flames expos'd the funerall brand.
 The brand appears to sigh, on sighs expires:
 Wrapt in imbracements of vnwilling fires.

Vnknowing *Meleager*, absent broyles
 Euen in those flames: his blood, thick, panting, boyles
 In vnscene fire. Who such tormenting paines
 With more then manly fortitude sustaines.
 Yet grieues that by a sorrowfull death he falls
 Without a wound: ^a *Ancæus* happy calls.
 His aged father, brothers, sisters, wife,
 Now groning names, with his last words of life:
 Perhaps his mother. Flames and paines increase:
 Againe they languish, and together cease.
 To liquid aire his vanisht spirits turne:
 The sable coales in shrouds of ashes mourne.

^a Slaine by the Bere.

Low lyes high *Calydon*: the young, the odd,
 Ignoble, noble, all, their griefes vnfold.
 The *Calydonian* matrons ^b cut their haire;
 Deslowre their beauties: cry, woe and despaire!
 His hoarie head with dust his father hides;
 Lyes groueling on the ground; and old age chides.
 Fornow his mother, by her guilt pursu'd,
 Revenging Steele in her owne brest imbru'd:
 Though *Phæbus* would an hundred tongues bestow,
 A wit that should with full invention flow,
 All ^c *Helicon* infuse into my brest;
 His sisters sorrowes could not be exprest.
 Themselues forgetting decency, deface:
 While he retains a body, that imbrace,
 Kisse his pale lips: when turn'd to ashes, they
 The ashes in their bruised bosoms lay:
 Fall on his tomb; his name, that there appears
 Imbrace and fill the characters with teares.
 But when *Diana's* wrath was satistide
 With *Oeneus* misery: they all (beside
 Faire *Gorge* and the louely *Deianire*)
 On plummy pinions, by her powre aspire;
 With long extended wings, and beakes of horne:
 Who through the aire in varied shapes are borne.

^b An ancient custome in fu-
 neralls.

**MELÆAGERS
 SISTERS.**
^c The Muses fountaine in-
 spiring with poetical Rap-
 ture.

Meane while to ^d *Pallas* towres ^e *Ægides* hies
 (His part perform'd in that ioynt enterprise).
 Whose haft raine-raised *Achælus* staid.
 Renoun'd ^f *Cecropian* Prince, the River said,
 Vouchsafe my rooſe; nor to th'imperious flood

^d *Athena*, deuoted to *Pallas*.
^e *Deſus*, the ſonne of *Æ-
 geus*.

^f *Athenian*; of *Cecrops* the
 firſt King of *Athena*.

Ii 3

Com-

Commit thy person. Oft huge logs of wood,
And broken rocks, downe tumbled, lowdly rore.
Herds with their staules nor feldome heretofore
Hurried away : nor was the Oxe of force
To keepe his stand; nor swiftnesse fau'd the Horse.
And when dissolved snow from mountains pour'd,
Their violent whirlepirits many haue devour'd.
More safe to stay vntill the current run
Within his bounds. To whom *Ægeus* son:
'Twere folly, if not madnesse to refuse
Thy house and counsell: both I meane to vse.
Then enters his large caue, where Nature playd
The Artisan; of hollow Pumice made,
And rugged Tofus floor'd with humid mosse:
The rooffe pure white and purple shels imbosse.
Now had *Hyperion* past two parts of day:
When *Theseus*, with the partners of his way,
Pirithous, and *Lelex* the renowne
Of *Trazen*, now appearing gray; sat downe:
And whom the Riuer, glad of such a guest,
Preferd vnto the honour of his feast.
Forth-with, barefooted Nymphs bring in the meat:
That ta'ne away, vpon the table set
Crown'd cups of wine. When *Theseus* turn'd his face
To vnder seas; and poynting, said; What place
Is yon', and of what name, that stands alone?
And yet me thinks it should be more then one.
It is not one, the courteous Flood replies;
But fise; their neighbourhood deceiues your eyes.
The lesse'r admire *Diana*, late despis'd,
Fise Nymphs they were: who hauing sacrific'd
Ten beecus, invited to their festiuall
The rurall Gods; my selfe forgot by all.
At this I swell: and neuer greater, roule
With streames as much iraged as my soule.
The woods from woods, and fields from fields I teare
With them, the Nymphs (now mindfull of me) beare
In exile to the deepe: whose waues, with mine,
That Then-vnited masse of earth dis-ioyne
Into as many peeces, as in seas
Are of the flood-imbrac't *Echinades*.
Yet see one Ile, far, & far off remou'd!
Call'd *Perimele*, once by me belou'd.
I, from this Nymph, her virgin honour tooke.
Hippodamas his daughter could not brooke:
But cast her from a rock into the deepe.
Whom, while my louing streames from sinking keepe,
I said: O *Neptune*, thou that do'st command
The wandring waues that beat vpon the land;
To whom wee Riuers run, in whom we end;

a *Theseus*

b The father of the Sun; here taken, as usually, for the Sun.

c Who was the sonne of *Pirithous* King of *Troizen*, and brother to *Aethra* the mother of *Theseus*.

ECHINADES.

d Who converted *Melagres* filters into birds, for being formerly neglected by the *Calydonians*.e Fise stands lying at the mouth of that riuer, *PERIMELE*.

Incline

Incline a gentle eare. I did offend
Whom I support: & kind and equall proue!
Had but *Hippodamas* a fathers loue,
Or had he not beene so inhumane; he
Would both haue pittied her, and pardon'd me.
Her whom his furie hath from earth exil'd,
When in the troubled waues he cast his child;
A place afford: or let her be a place
Which I may ever with my streames imbrace.
His head the King of Surges forward shooke:
And, in assenting, all the Ocean strooke.
The Nymph yet swims; although with feare oppress.
I layd my hand vpon her panting breast:
While thus I handled her, I might perceiue
The earth about her stifening Body cleaue.
Now, with a masse infolded, as she swims,
An Island rofe from her transformed lims.
He held his peace. This admiration won
In all: derided by *Ætions* son:
By nature rough, and one who did despise
All-able Gods: who said; Thou tel'st vs lyes,
And think'st the Gods too potent: as if they
Could giue new shapes, or take our old away.
His saying all amaz'd, and none approu'd:
Moft *Lelex*, ripe in age and wisdom, mou'd.
Heauens powre, immense and endlesse, none can shun;
Said he; and what the Gods would doe is done,
To check your doubt; on *Phrygian* hills there growes
An Oke by a Line-tree, which old walls inclose.
My selfe this saw, while I in *Phrygia* staid;
By *Pistheus* sent: e where erst his father swaid.
Hard by, a lake, once habitable ground;
Where Cootes and fishing Cormorants abound.
Ioue, in a humane shape; with *Mercurie*;
(His heeles vnwing'd) that way their steps apply.
Who guest-rites at a thousand houses craue;
A thousand shut their doores: One only gaue.
A small thatch't Cottage: where, a pious wife
Old *Baucis*, and *Philemon*, led their life.
Both equall-ag'd. In this, their youth they spent;
In this, grew old: rich only in content.
Who pouertie, by bearing it, declind:
And made it easie with a chearfull mind.
None Master, nor none seruant, could you call;
They who command, obay; for two were all.
Ioue hither came, with his *Cyllenian* mate;
And stooping, enters at the humble gate.
Sit downe, and take your ease, *Philemon* said.
While busie *Baucis* straw-stuff cushions layd:
Who stir'd abroad the glowing coles, that lay

a *Perithous*.PHILEMON AND
BAUCIS.b His father.
c Who this should be is vn-
knowne vnlesse *Tantalus*,
Pelops, was the father of
them.d *Mercury*, of *Cyllenus* a mod-
taine of *Arcadia*, where hee
was borne.

In

In smothering ashes, rak't up yesterday.
 Dry bark, and withered leaues, thereon the throwes:
 Whose feeble breath to flaine the cinders blowes.
 Then slender clefts, and broken branches gets:
 And ouer all a little kettle fets.
 Her husband with the cole-flowrs, curts their leaues;
 Which from his gratefull garden he receiues:
 Tooke downe a flitch of bacon with a prung,
 That long had in the smokie chimney hung:
 Whereof a little quanty he cuts:
 And it into the boyling liquor puts.
 This seething, they the time beguile with speech:
 Vnsensible of stay. A bowle of beech,
 There, by the handle hung vpon a pin:
 This fills he with warme water; and therein
 Washtes their feete. A mosse-stuff bed and pillow
 Lay on a homely bed-steede made of willow:
 A couerlet, vs'd but at feasts, they spread:
 Though course, and old; yet fit for such a bed.
 Downe lye the Gods. The pallie shaken Dame
 Sets forth a table with three legs; one lame,
 And shorter then the rest, a pot-shere reares:
 This, now made leuell, with greene mint she cleares,
 Whereon they party-colour'd oliues set,
 Autumnall ^a Cornels, in tart pickle wet;
 Coole endisse, radish, new eggs roasted reare,
 And late-prest cheese, which earthen dishes beare.
 A goblet, of the selfe same siluer wrought;
 And bowles of beech, with waxe well varnish't, brought.
 Hot victualls from the fire were forthwith sent:
 Then wine, not yet of perfect age, present.
 This ta'ne away; the second course now comes:
 Philberts, dry figs, with rugged dates, ripe plummes,
 Sweet-smelling apples, distillt in osier twines;
 And purple grapes new gather'd from their vines:
 I'th' midst, a hony combe. Aboue all these;
 A chearfull looke, and ready will to please.
 Meane-while, the maple cupit selfe doth fill:
 And oft exhausted, is replenisht still.
 Astonisht at the miracle, with feare
Philemon, and the aged *Baucis*, reare
 Their trembling hands in pray'r: and pardon craue,
 For that poore entertainment which they gaue.
 One Goose they had. ^b their cottages chiefe guard;
 Which they to hospitible Gods a ward:
 Who long their slowe pursuit deluding, flies
 To *Iupiter*, so sau'd from sacrifice.
 W'are Gods, said they, Revenge shall all destroy:
 You in this ruine shall your liues inioy.

^a A red fruite with a hard
 shell growing on a thick
 shrub; for the most part in
 mountainous places.

^b Being wakefull and crying
 out at euery noisc.

Toge-

Together leaue your house; and to yon'hill
 Follow our steps. They both obey their will;
 The Gods conducting: feebly both ascend;
 Their staues, with theirs; they, with times burden bend.
 A sight-shot from the top, review they take;
 And see all swallowed by a mighty lake:
 Their house excepted. While they this admire,
 Lament their neighbours ruine, and desire
 To see their cottage, which doth onely keepe
 Its place; while for the places fate they weepe;
 That humble shed, too little euen for two,
 Became a Fane. To columns cratches grew;
 The thatch and rooffe shine with bright gold; the doores
 Divinely caru'd, the pavement marble floores.
 While carefull *Baucis* and *Philemon* pray'd,
^a *Saturnius* with a chearefull count'nance said:
 Thou iust old man; and thou good woman, who
 Deser'st to iust a husband: what doe you
 In chiefe desire? They talke a while alone;
 Then thus to *Ioue* their common wish make knowne.
 We craue to be your Priests, this Fane to guard.
 And since in all our liues we never jarr'd;
 Let one houre both dissolue: nor let me be
 Intomb'd by her, nor she intomb'd by me.
 Their fute is sign'd. The Temple they posselt,
 As long as life. With time and age opprest;
 As now they stood before the sacred gate,
 And call to memory that places fate;
Philemon saw old *Baucis* freshly sprout:
 And *Baucis* saw *Philemon* leaues thrust out.
 Now on their heads aspiring branches grew.
 While they could speake, they spake: at once, adieu
 They iointly said: at once the creeping rine
 Their trunks inclos'd; at once their shapes resigne.
 They of ^b *Tyana* to this present shew
 These neighbour trees, that from two bodies grow.
 Old men, nor like to lye, nor vaine of tongue,
 This told. I saw their boughs with garlands hung:
 And hanging fresher, said; Who Gods before
 Receiu'd, be such: adorners, weadore.
 Therale, and teller; wonder, and beliefe,
 Provok't in all: but *Thescus* moues in chiefe.
 Who couetous to heare such deeds as these:
 The ^c *Calydonian* River, prest to please,
 In this sort, leaning on his elbow, spake.
 There be, who euer keep the forme they take:
 Others haue powre themselves, at will, to change;
 As thou blew *Proetus*, that in seas do'st range.
 Who now a Man, a Lyon now appears;

^a *Jupiter*, the son of *Sa*

^b A city of *Phrygia*.

^c *Achelus*,

PROVERBS.

Kk

Now

^a *Metis*: on whom he begat
Amicta, the mother of *Puffet*.
ERISICHTHON.

^b See the Comment.

^c Nymphs of the Woods.

^d *C. Oke*.

^e A *Dryad* so called of *Okes*,
where with they were said to
Morish and perish.

Now, a fell Bore: a Serpents shape now beares.
A Bull, with threatening hornes, now seem'ft to be:
Now, like a Stone; now, like a spreading Tree.
And sometimes like a gentle Riuer flowes:
Sometimes like Fire, avert to Water, shoves.
^a *Autolicus* his wife, the daughter to
Leud *Erisichthon*, things as strange could doe.
He was her father, who the Gods despis'd:
Nor ever on their Altars sacrific'd.
Who *Ceres* groues with Steele profan'd; where stood
An old huge Oke; euen of it selfe a wood.
Wreathes, ribands, ^b gratefull tables, deckt his boughs
And sacred stem; the Dues of powerfull Vowes.
Full oft the ^c *Dryades*, with Chaplets crown'd,
Danc't in his shade; full oft they tript a Round
About his bole. Fiue cubits three times told
His ample circuit hardly could infold.
Whose stature other trees as farre exceeds;
As other trees surmount the humble weeds.
Yet this his fury rather did provoke:
Who bids his seruants fell the sacred Oke.
And snatches, while they paus'd, an axe from one:
Thus storming; Not the Goddesse-lou'd alone;
But though this were the ^d Goddesse, she should downe:
And sweep the earth with her aspiring crowne.
As he advanc't his armes to strike; the Oke
Both figh'd and trembled at the threatening stroke.
His leaues and acornes, pale together grew:
And colour-changing branches sweat cold dew.
Then wounded by his impious hand, the blood
Gusht from th' incision in a purple flood.
Much like a mighty Oxe, that falls before
The sacred altar; spouting streames of gore.
On all amazement seiz'd; when One of all
The crime deterres; nor would his axe let fall.
Contracting his sterne browes; Reccaue, said he,
Thy pieties reward; and from the tree
The stroke converting, lops his head; then strake
The Oke againe: from whence a voice thus spake;
^e A Nymph am I, within this tree inshrind,
Belou'd of *Ceres*. O prophane of mind,
Vengeance is nere thee. With my parting breath
I prophesie: a comfort to my death.
He still his guilt pursues: who overthrowes
With cabels, and innumerable blowes,
The sturdy Oke: which, nodding long, downe rusht,
And in his lofty fall his fellows crusht.
Their sister, and their groue, the Nymphs lament;
Who, hid in fable vales, to *Ceres* went;
On *Erisichthon* iust revenge require:

Who

Who readily consents to their desire.
The faire-brow'd Goddesse shakes her shining haire:
With that, the fields shooke all their golden cares:
Who to a mercilesse revenge proceeds
(Had he deseru'd mercy by his deeds)
By starving. But, since not by fatall doome;
Ceres and *Famine* might together come:
A Nymph, one of the light ^a *Oreades*,
Dispatcheth thither; with such words as these.
In frosty *Scythia* lies a land, forlorne
And barren; bearing neither fruit nor come.
Numb Cold, pale Hew, chill Ague, there abide;
And meager *Famine*. Bid that Fury glide;
Into his curst entrailles, and deuoure
All plenty: let her rage subdue my powre.
But least long waies thy journey tedious make:
My charriot and my yoked dragons take.
Taking her charriot; through the empty skies
To *Scythia* and rough *Caucasus* she flies.
There, in a stony field, sad *Famine* found;
Tearing with teeth and nailes the foodlesse ground:
With snarled haire, sunk eyes, looks pale and dead,
Lips white with slime, thin teeth with rust ore-spread;
Through her hard skin the writhed guts appeare;
Her huckle-bones stuck vp, a valley where
Her belly should ascend; her dry breasts hung
So lank as if they to her back had clung:
By falling flesh the rising joints augment;
Round knees and ankles leanelly eminent.
Esp'd far off (she durst not be so bold
To come too nere) the Nymph her message told.
After a little stay, although she were
Farre off, although but now arriv'd there;
She famine felt. Who wheels about her Snakes;
And her high passage to ^b *Bœonia* takes.
Famine obayes the Goddesse command;
Though their endeaours still oppos'd stand.
Who, by a tempest hurried through the skyes,
Enters the wretches rooffe: besides him lyes,
Then fast a sleepe: (for now Nights heauy charmes
All eyes had clos'd imbrac't him in her armes;
Her selfe insus'd; breathes on his face and breast:
And emptic veines with hungers rage posselt.
This thus perform'd, forlakes the fruitfull earth:
And back returns to her abodes of dearth.
Sound Sleepe as yet with pleasurable wings
On *Erisichthon* gentle slumber flings.
Who dreames of feasts, extends his idle jawes;
With labouring teeth fantastically chawes:
Deludes his throat by swallowing emptic fare:

K k 2

^a So called in that they fre-
quent the Mountains.

^b *Thessaly*, *Erisichthon* coun-
ty.

And

METRA.

And for affected food deuoures the ayre.
 Awak't; hor famine raues through all his veines:
 And in his guts, and greedy pallat raignes.
 Forth-with; what Sea, what Earth, what Ayre affords,
 Acquires: complaines of staruing at full bords.
 In banquets, banquets seekes. What might alone
 Hauē Townes and Nations fed; suffice not one.
 Hunger increaseth with increast repast.
 And as all rivers to the Ocean hast;
 Who thirsty still, drinks vp the stranger floods:
 As rauenous fires refuse no profferd foods;
 Huge pyles receiue; the more they haue, the more
 By much desire; made hungry with their store.
 So *Erisichon*, of a mind prophane,
 Full dishes empties, and demands againe.
 Meat breeds in him an appetite to meat;
 Who euer emptic, still prepares to eat.
 His bellies gulfes his prattrimonie wafts:
 Consuming famine yet vnlesned lasts;
 And his insatiable throtes extent.
 Now all his wealth, into his bowels sent:
 A daughter left, vnworthy such a Sire,
 The beggar sold to feed his hungers fire.
 Her noble thoughts base seruitude disdaine:
 Who now her hands extending to the Maine;
 O thou that hadst my mayden-head, said she,
 Thy rauisht spoyle from hated bondage free!
Neptune had this: who to her prayer consents.
 And, though then by her master scene, prevents:
 His following search: transforming of his Rape
 Into a man; maskt in a fishers shape.
 Angler, her master said, that with thy bait
 Conceal't thy hooke; so prosper thy deceit,
 So rest the sea compos'd; so may the fish
 Be credulous, and taken at thy with;
 As thou reveal'st her, who in garments poore,
 And rusted haire, late it ood vpon this shore.
 For here, but very now, I saw her stand:
 Nor farther trace her foot-steps in the sand.
 She, *Neptunes* bountie finding, well apaid
 To be inquir'd for of her selfe, thus said.
 Pardon me Sir, who e're you are, my eyes
 Hauē beene attentive on this exercise.
 To win beliefe, so may the God of Seas
 Assist my cunning in such arts as these:
 As late nor man nor maid I saw before
 Your selfe, my selfe excepted, on this shore.
 He credits, and beguil'd, the shore forsook:
 When she againe her former figure took.
 Her father, seeing she could change her shape,

Of

Of fold her; who as often made escape.
 Now hart-like, now a cow, a bird, a mare:
 And fed with hunger with ill-purchase fare.
 But when his maladic all meanes had spent;
 And he had giuen it the last nourishment;
 Now to deuoure his proper flesh proceeds,
 And by diminishing, his body feeds.
 What need I dwell on forraine facts? even we
 Can vary shapes, though limited they be.
 Now seeme I as I am; oft like a Snake:
 And many times a Bulls horn'd figure take.
 But while I hornes assum'd, one thus was broke,
 As you behold. This, with a sigh, he spoke.

K k ;

VPON

VPON THE EIGHTH BOOKE OF OVIDS METAMORPHOSIS.

Victory.

Now Cephalus with his auxiliary Æginites sets saile for Athens. Meane while Megara is besieged by Minos: Victory flying with doubtfull wings betweene either army; declaring thereby the vncertaine event of Battaille. Aneiently she was painted with one foote on a globe, to shew her mutability: to whom the painter Aglaophantes first added wings; because the glory obtained thereby flies farr and wide in an instant: who by her agility removes all barrs and impediments. They saune her the daughter of Stix; but sofred by Pallas; that u, of Execution directed by counsel: or of the infernal effects of warr, and distribution of Victory by the diuine apoyntment: and therefore held in the right hand of Iupiter, as appeared by diuers of her statues. Which since, (saith Cicero) of so great a power as not to be governed without a God, they gaue to the thing it selfe the name of a Goddesse: adoring the gift for the giuer, and honored by superstitious Antiquity with temples and altars. Nilus, one of the sons of Pandion, reigned in Megara: who had on his head a purple haire, wherein consisted his owne, and his countries safety. So the strength of Sampson, a vowed Nazarite, consisted in his long haire: from whence the wearing of locks might proceede; and by abuse of his Elfe-locks, where unto so much was attributed by superstition. This story of Nilus and Scylla may allude to that of Sampson and Dalilah, who were in a manner contemporary. And perhaps from Sampsons loosing his strength with his haire, the inventors of Hieroglyphicks presented imbecillity by a woman with her haire cut short: as among the Grecians in a man it was the badge of Scruiude. In this city of Megara, our Poet describes a tower with harmonious walls: which is in part confirmed by Paulanias that country-man. The Megarians, saith he, report, how Apollo helpt Alceobius in the building thereof; and layd his harpe on a stone, which struck with a pebble, ever renders the same musick, to my no smal admiration. Others say that this tower was built like a labyrinth with many hol. lowes and windings, the cause of so strange a reuerberation. I haue seene a fount within the Egyptian Pyramis, which being struck, would ring, and retaine the sound as long as a bell; by reason of the places and its owne concavity. Scylla the daughter of Nilus, from the top of this tower accustomed to behould their daylie conflicts: and now by continuance knew the persons and names of the Cretan Captiues: but takes to much notice of Minos, and over-admires his severall graces. Lone springs from admiration, and from lone superlatine praises, how ever undeserved. She intends to oblige him unto her by betraying her Country: and in hisses her intention by the iustice of his cause, his invincible power, and the benefit they should receaue by being conquered by him. There are no vices that haue not their apologues. She reiecteth religion, piety, and feare, with this wicked assertion:

Weeto our felues are Gods: they thriue, who dare:
And Fortune is a foe to slothfull prai'r.

Thus resolved she pulls the purple haire from the head of her sleeping father; and carries it through the enemies host unto Minos: that is, revealed unto him the secrets and counsells of Nilus; with all, how to surprize the City: by whose assistance he tooke it, with the slaughter of her father, and generall overthrow of the Athenians

Athenians. So in the raigne of Orcanes, the successor of Ottoman, was Abydos betrayed to the Turke by the gouernours daughter: who bewitched with the person of Abdurachman and his valour, often sceme from the turrets of the Castle, as he approached the walls, shrew down a letter tyed to a stone, where in she manifested her affection, and promised the delivery of the Castle, if he would perswade the Generall to remove the seige, and returne himselfe in the dead of night to follow her directions. The Defendants over-joyed at the enemies departure, drank freely, and slept soundly: when Abdurachman, with a selected crew, was let in at the posterne by his attending lovers who conducted him to the gates, where he slew the guard, and set them open to the rest of the army: surprizing the Governour in his bed; whom he carried away, and fortified the place with Mahometans. But our noble Minos (for his iustice faigned to be the son of Iupiter, and after his death an infernal Iudge) although he made use of the treason, reiects and execrates the traitresse: who imposing iust lawes on the vanquished, sets saile for Creete, and leaves her behind him. With the like & greater generosity, the Romans acquainted Pyrrhus with the treason of one, who offer'd to poison him: and in corrupter times under the raigne of Tiberius, reiects Andegastrius, that proffered them to poison Arminius, the great protector of the German Liberty: who would not make use of so detested a treason. Now desperate Scylla, loosing the reward of her guilt; but retaining the sting, and more inflamed by her repulse, threw her selfe into the Sea; overtaking, and clinging to Minos his ship: but is beaten off by her father transformed into a Hobby; the her selfe now changed into a Lark, to expresse their natural antipathy: the one pursuing, and the other hating, as fearing her pursuer.

Now Nisus, touring in the liquid aire,
Doth punish Scylla for his purple haire.
Which way so-euer fearfull Scylla flies
Her cruell foe pursues her through the skies;
Which way so-euer Nisus takes his flight
Scylla with feare-swift wings avoids his fight.

Apparet liquidis sublimis in aere Nilus
Et pro purpureo peris at Scylla capto.
Quocumq; illa leuam fugiens fecit aliter
ponis,
Ecce inimicus atrox magnos fridore per aus-
ras
Insequitur Nilus: quia se fert Nilus et aurum,
Jla leuam fugiens vapin' r'ca: atque pen-
nis. Virg. Georg. I.

And may not the terror of an afflicted conscience be ment by this fable, which fatically pursues the guilty? punished in expecting punishment; and ever expecting what they haue deserved. Skulking and trembling, as the Lark that is dared by the Hobby for feare of detection, and merited vengeance.

Be this thy tower of brasse; to lodg with-in
No guilty secret, nor looke pale with sin.

--- Et murus aereus ejus,
Nil confite sibi, nulla pallescere culpa.
Hora: Epist.

Some write that Minos drag'd Scylla at the sterne of his ship, and so drowned her. Minos now landing in Creete, payes his vovves to Iupiter; and offers an hundred Oxen on his altars; the greatest of sacrifices, called a Heecatomb. He adorns his palace with the spoyles of his enemies: an ancient custome, more particular'd by Virgill.

Much armes beside on sacred pillars hung:
Captiued Chariots, Battail-axes strong
High-crested Helmes; huge barres from towne-gates borne.
Shields, lances, brazen beakes from Gallies torne.

Duliusq; praeterea sacris in positibus arma,
Capitum pendet curru, seuq; securis,
Et cetera caput, & portarum ingentia claustra,
Spiculaq; elypeiq; ereptaq; rostra carinis.

Theſe

These also they hung on the trunks of trees, (as wee their Ensignes at this day in Churches). Trophies erected in honour of the Conquerors valour and fortune: by such a glory inflaming the minds of others to illustrious actions, and gratifying the Gods for their prosperous successes. But in these Triumphs and solemnities the Romans exceeded all others; as they did in the greatnes of their achievements.

THE MINOTAURE.

Psiphæe in the absence of her husband Minos falls in love with a Bull: who inclosed by the art of Dedalus in a Cow of wood, enjoyed her infancy: and brought forth a monster, in his upper parts resembling a man, and in his neether, abeast, which of her husband and the brutish adulterer was called a Minotaure: whom Minos would not kill, in that a brother to his Children; but inclosed him in a Labyrinth invented by Dedalus: to whom he threw the ninth year Tribute of seven Athenian youths and as many Virgins, to be devoured, in satisfaction of the murder of his son Androgius. When Theseus in the eighteenth yeare allotted, with the rest, to that destiny, by the assistance of Ariadne, slew the Minotaure, and wound himselfe out of the Labyrinth. Nero, as Suetonius records, made this fable of Psiphæa a history, presenting that more then bestial and unnatural act in the publique Amphitheater: imitated by that other monster Domitian: wherof his flatterer Martiall.

The Cretan Bull Psiphæe backs in view
Of all; and what was fabulous, is true.
No more let Old Time boast: what fame records,
Cæsar, thy Amphitheater affords.

Although lesse prodigiously yet with no lesse cruelty, impos'd her the part of Scævola, on an other: who performed it with equall resolution: thus extolled by the former Poet:

Now Cæsars Amphitheater displays
The only glorious act of Brutus dayes.
See how he grasps the flames! in paine delights!
While his triumphant arme the fire affrights.
His owne spectator, loues the funerall
Of his right hand; and sacrific'd all.
But that with-held, more eagerly aspires
To thrust the left amidst the fainting fires.
This done, let not his former deeds be scand:
Suffice it vs t'haue knowne that noble hand:

Galba would boast that he was descended by the fathers side from Iupiter; and by the mothers from this wicked Psiphæe, the daughter of the Sun; setting up her statue among the rest of his Ancestors; rather glorying in a high, then a virtuous Originall: when the more moderate Vespasian would frequently professe the meannesse of his Family; holding it perhaps more noble to be the son of his owne merits. Although like prodigious lusts are forbidden by the Lawes of Moses, as by ours, which argue a possibility of the prohibited offence: yet rather belicue we with others that this Taurus was Minos Secretary, or a Captaine of his Army; who, with the privacy of Dedalus, in his house dishonoured Psiphæe: the child begotten in that adultery being called by the names of both his fathers, the one in repute, and the other in suspicion: and in that Taurus signifies a Bull, he was slain from the

the naue downward to haue carried that shape; whom Minos would not put to death for the reason aforesaid; but caused Dedalus that excellent Architect to build the Labyrinth, (no other then a prison under the earth, contrived with many intricate windings, to prevent the escape of such as were imprisoned) whereto he inclosed him. Into this he also threw the Athenian Tribute: who never more seen (either remaining there ever, or secretly, as some write, conveyed from thence, & employed in husbandry) were said to haue beene deuoured by the Minotaure. But Theseus, with others, being now to be committed to prison, Ariadne, falling in love with his person, by the aduice of Dedalus, conveyed a sword into his hand, and a clew of thread: who with the one is sayd to haue slaine the Minotaure, or rather the keepers of the prison; and with the other to haue conducted himselfe and his country men out of that intricate Labyrinth: who forthwith fled with Ariadne to Sea, in the selfe same ship, which had brought him thither. The Cretan Labyrinth was made in imitation of the Ægyptian; yet hardly comprising the hundred part. Pliny writes that no tract thereof remained in his time: yet at this day the inhabitants undertake to shew it vnto strangers. For betwene the ruines of Gortina and Grotius, at the foot of Ida, are many Meanders, hewne out of the rock, vnder ground: in so much as not to be entred without a Conductor. I haue heard a Marchant say, who had seen it, that it was so intricate and vast, that a Guide who for twenty yeares together had shewne it to others, there lost himselfe and was neuer more heard off. By a Labyrinth the Antient decipred the perplexed condition of man, combred and intangled with so many mischiefs: through which impossible to passe without the conduct of wisdom, and exercise of vnfainting fortitude. But now to the morall, thus rendred by some: Psiphæe the daughter of Sol and Peris, is the Soule of man; enriched with the greater reason and knowledg, by how much the body is more sublimated by the virtue and efficacy of the Sun; Peris being that humidity where of it is ingendred. This Soule espoused to Minos (Iustice and Integrity) where carried a way with sensual delights, is said to forsake her lawfull husband, and to commit with a Bull: for so brutish and violent are the affections when they revolt from the obedience of Virtue; producing Minotaures and monsters, by defaming Nature through a wicked habit, and so become prodigions. Nor possible to get out of that intricate Labyrinth of Vice, without the counsell and wisdom of Dedalus, imparted by Ariadne, or sincere affection. Lucian reports, how Psiphæe, informed of the celestial Bull by Dedalus, and much affecting the art of Astronomy, was therefore fained to fall in love with that beast, and so know him by his procurement. The Romans bore a Minotaure in their ensignes, to declare that the counsels and stratagems of a General should be muffled in the vnspeakable darknesse of secrecy, such as not to be traced or discovered by the Enemy: nay often to be concealed from their neere friends, according to that saying of Metellus. If I thought that my shirt knew my purpose, I would teare it from my body.

Now Theseus arriving at Dia, forgetfull of the many merits of Ariadne, steals a way by night, and forsakes his sleeping Preserver: whom Bacchus recomforts, and takes to his wife: who, the more to honour her, converts her Crowne into a Celestial Constellation. Loue not seildom makes friends of enemies, as here appears in the person of Ariadne, who saueeth Theseus, when the Athenians were the murderers of her brother, and foes to her country. But no benefits can oblige the vngratefull, or those mindes which are alienated: who render euill for good, and seeke their destruction from whom they received their safety. Yet Bacchus, or the diuine power is ready to relieue the innocently miserable; by whose assistance they

THESEUS AND THE
MINOTAURE.

ARIADNE:

L l

overcome

Iunctum Psiphæen Dilectæ, credite, toro
V'adimus excepti f'ibulæ præc' f'idem:
Nec f'e minuit, Cæsar, longæq; variat'as:
Quiquid fama conuulsa arat'is ibi
Spectat.

Qui nunc Cæsare lulus spectator aræ:
Temporibus Brutus gloria summa fuit
Adspici, ut renuat flammæ, p'noq; f'uat
tur
Fortis, & attento regnat in igne munit!
Iofe f'us spectatio: a lef' & motile dextre
Fumus amat: totis p'f'it ille f'acis.
Quid ali' vapores volenti p'cus, parabat
Senior in laxos ire f'inf'ra f'ocos.
Scire piger post tale deus quid lacerat anles
Quam vidi, satisq; hanc mihi nof'e ma-
num.
Martiall. l. 8. Ep. 30.

overcom their calamities, and receive an ample reward for their virtues. For those benefits which we do unto others, are done, as it were, unto God; who ioynes vs for the same unto himselfe, and crownes vs with true beatitude; that flourishing Garland of immortal flowers

Which Boreas frosts shall not defcate;
Nor scorched be by Sirius heat.

Ariadne therefore is not vnaptly said to haue bene married vnto Bacchus (called Lyæus, a freer from cares; as Eleleus of compassion) and so haue her crowne conuerted into starrs. This, for the excellent workmanship, was said to haue bene made by Vulcan; and that the refugency thereof gaue a light to Theseus through the errors of the Labyrinth. The Constellation consisteth of eyght starrs, whereof there is one of the second magnitude.

Now Dedalus, weary of his long exile, makes himselfe and his son artificiall wings, to escape the restrains of Minos: (the first, according to Thucidides, who collected anavie, and held those seas in subiection) when Icarus, neither following the advice nor example of his father, by sailing to neere the Sun, made that sea famous by his fall, and the neighboring Island by his sepulture. This fable applauds the golden Meane, and flight of vertue betwene the extreames. Icarus falls in aspiring. It more commendable then thot, who creepe on the earth like contemptible wormes. Such the other extreme: whereas this hath something of magnanimity, and mounts like the bird of Ioue to his kindred Heaven. So that of two vices, the one is the brauer, and the other the safer. But he who flies in the middle course, aboue the lownesse of contempt, and vnder the malice of Envy, shall nether clog his winges with the dull vapors of the Earth, nor melt their wax by the Suns vicinity.

Wing'd Dedalus through empty aire
To Latium made his safe repaire,
While he the middle course did keepe:
Nor gaue a name vnto the deepe.

While Eagles Icarus out-flies,
Whose thoughts his fathers pitch despise,
And mounts, & Phæbus to thy flame;
To vnknewne seas he gaue a name.

Great hightes great downefalls ballance still.
Be great and glorious they that will:
Let none for potent me adore.
May my small Bark coast by the shore
Vnfor'd to sea by lofty windes:
Calme bayes prou'd Fortune never mindes:
But ships on high-wrought Seas assailes,
Whose top-falles swell with cloudy gales.

But for men to fly is impossible, although I am not ignorant that the like is reported of Simon Magus, which others, by the breaking of their necks, haue as miserably, as foolishly, attempted. Nero exhibited this spectacle to the Romans in their Amphitheater: the poore youth fell not far from his throne, whose blood, to vnbraid his cruell pastime, besprinkled his garments. But the fable hath an allusion to the

Quæ mag. frigebat Boreas
Nec Sirius v'rat æquius.

DEDALUS AND
ICARUS.

Atedium coeli dum sulcat iter,
Tenuit Latium Dedalus oras,
Nulliq; dedit nomina ponto
Sed cum volucres vincere vixim
Icarus audes, patriisq; parat
Despicit alas, phœbog volat
Prociuum ipsi, dedit ignota
Nomina ponto.
Male perituræ magna ruinæ,
Felix alias, magnusq; volat:
Me nulla vocis turba potens,
Stringat tenui littora puppi,
Nec magna meos aures phœbe.
In
Induct medium cindere pon-
tum.
Transit tanta fortuna finis,
Adriæq; rates quæ in alto,
Quærum feruor luppura nubes.
Sen Hærcul-Oec.

the history. For Dedalus being by Minos shut up in the prison of the labyrinth, in that of counsell with Ariadne about the deliery of Theseus, got out by a wile, and put to stein two small vessels; the one guided by himselfe, and the other by his son Icarus: when by the helpe of their sailes, invented by Dedalus, they out-stript their pursuers. And because they were displayed like wings, and carried them with so strange acclerity, they were fained to fly. But Icarus, by bearing too great a saile, over-set his Barke, and perished in that sea, which as yet is so called. Lucian will haue Dedalus an excellent Astrologian; who instructed his sonne Icarus in that art: when hee, not content with a competent knowledge, but searching too high into those beauly mysteries, and so swerving from the truth, was said to haue fallen from aloft into a sea of errors.

The Partridge reioyceth at the miseries of Dedalus, now while he interred his son. Who was once a youth, and so called, the sonne of his sister, committed to his care and instruction. He envying the boyes excellent inventions of the Saw and the Compasses; threw him from the top of Minerva's tower in Athens: supported by the Goddess, and by her converted into a bird of that name and nature. There is no envy so great and deadly, as is betwene men of the same profession. And perhaps it is only among such: who will violate all obligations to remove the rivals of their praises, and those who may in time obscure them. But Pallas, or admirable Art, sustaines, and gives them life in their happy indevours. But to returne to the history. Dedalus for the death of Perdix was banished Athens by the Arcopagites; from whence he fled into Crete vnto Minos, who entertained him with extraordinary respect and bounty. For excellent artificers are every where acceptable: so that banishment to such is rather a preferment, and not in policy to be inflicted. Men of other condition doe hardly gaine estimation abroad: but the admiration of an excellent workman, propagates, and is increased among forerunners: it being a generall inclination to value a stranger in any profession, before those of our owne country. Such a rare artificer was Dedalus, who beautified the Earth with Temples and other admirable edifices: in so much as all delicate structures were called, as they are at this day, Dedalian. So cunning a statuary, that Aristotle writes how his statues would goe by themselves: and Plato, that they would runne away, vnlesse they were bound like fugitiue servants. Which report proceeded from this: that whereas all statues were formerly made in one posture with their feete connexed together, hee carved his to the lively representation of all variety of gestures. No marvaile therefore, though Minos were loth to part with such a treasure, who pursued him into Sicilia: When Cocalus the King, taking armes in his defence, slew Minos in battaile. Others record how he entertained him at Camarina: when discoursing in a bath about the surrender of Dedalus, he detained him therein so long, till hee was stifled. Virgil writes that Dedalus first arrived at the Italian Cumæ, mistaken for the Ionian, as appears by the course of his flight: those seas being called Icarian, and an Island in them Icaria.

Theseus meanwhile arriving at Athens, is magnified by his Cittizens for their deliery from that lamentable Tribute, who consecrated his ship to Apollo, and sent it yearly to Delos (where vpon it was called Delia) to carry certaine annuall sacrifices. Vntil the returne of the same, it was not lawfull to put any to death: the occasion that Socrates was so long detained in prison, before they executed his condemnation: who kept it in repaire, supplying the old timber with new, even to the dayes of Demetrius Phalereus. Glory is the shadow of vertue, and accompanys even those who would reiect her: which now had so heightened his actions, that Meleagert invites him, with the rest of the Grecian worthies, to the hunting of the Calidoni-

PERDIX.

THE CALIDONIAN
BORE.

Calidonian Bore, which wasted their country: sent by Diana as a punishment for her neglected sacrifice. For there is no evil befalls unto man, but either proceeds from his omission of diuine duties, or actual impiety. And although they often seeme to proceede from natural causes, in that concealed from our understandings; yet are they ever inflicted by the Supreme appointment. Strabo wil haue this Calidonian Bore to be borne of Phæa surnamed the Crononian Sow, of whom we haue formerly spoken. A sonne not degenerating from such a mother: both cruel robbers, ravenous, wastful, beastly of life, and no lesse in behaviour. Wherefore euery way agreeing with Swine, who delight in uncleannesse, and detest the contrary.

Deniq. amaram fugal sui, & timet
omne
Vnguentum: nam tigris sub acce vene-
nam est.
Quid nos interdū loquū rectore videret.
At contra nobis coram ieteris cum sit
Sparticus, tadem subuoluer res munda vi-
detur.
Infatigabili toti ut voluere ibidem.
Lucr. lib. 6.

The nasty swine sweet-Margerum flies, and hates
All fragrant oynments: for what recreates
Our fences, vnto theirs is pestilent:
What we thinke filthy, what offends our sent,
To them is cleare and pleasant: who desire
Insatiably to wallow in the mire.

And no marvel although so many Græcian princes, as here are mentioned, tooke armes against this salvage and inhumane theife; when the Senate and People of Rome led all their forces (and no more then sufficient) against the Fencer Sparticus; who lay in the concaves of Veluvius, and depopulated Campania with his robberies. Atalanta, a Virago of excellent beauty, first wounded this theife. Nor is there any history almost, that makes not mention of warlike women, who haue conducted armes successfullly, and fought in their owne persons. Not onely allowed off, but commaundered in Platos Republique: whose opinions since not a little poetically expressed, are best apperelled in numbers.

Atalanta.

But heare we him whom men doe call diuine.
I dare affirme that martiall Discipline
As well to women as to men pertaines.
And now where Saramatian shore restraines
The Pontick floods, we know a people dwell;
Where women in bold deedes of armes excell:
Who mannage steeles, subdue the stubborn Bow;
And severall vse of every weapon know.
Some, like Diana, painted quivers beare:
Minerva-like, some arm'd with shield and speare:
As if defended from th'impoverisht skies;
Or stroue to imitate those Deities.
Such are to women men; to men a mirror:
And well besit the field, were't but for terror.
So should our dames, the one-halfe of our might,
For honour, freedome, and their children fight.
Their weapons therefore let them exercise,
And dance in armor: learne how to surpriſe;
To order batailles, to assaile, retire,
Remoue, or fortify, if neede require.
So either they the citie may defend,
While on the foe we all our forces bend:
Or, if vnequall multitudes oppress,

Put

Putarmor on; and succour our distresse.
A maine it is vnto the publike state,
That women should become degenerate
By loth and servill breeding: of lesse spirit
Then feeble birds, who for their yong ones fight
With ravenous beaſts: but to the altars fly,
Halfe-dead with feare; and intimate thereby,
That none, by wide Earth nourisht, are fo baile,
And poore in spirit, as our humane race,

But returne we to the fable. Ioyfull Melcager first espied the wound which the virgin gaue. A louers eyes are alwayes intente on the beloved: laying hold vpon every occasion to extoll and divulge their praises. Who now killing the Bore, presents her with the spoyle; and attributes to her merits what was dew to his owne. Pausanias writes that a tusk of this Bore, being halfe an ell in length, was brought out of Greece by Augustus Cæsar, and hung up for a wonder in the Temple of Bacchus, which stood in his gardens: there placed perhaps as the spoyle of an enemy, since the Bore is so great a destroyer of Vineyards. Now Plexippus and Toxus Melcagers vncles by the mother, envying that a woman should carry the honour, tooke the gift from Atalanta, and the right from their Nephew: who slew them both in his rage for the disgrace they had don her: an iniury, to a loue implacable and mortal. The like befel to the surviving Horatio: who, after his victory over the three Curatij, returning in triumph, and meeting with his sister, who frankly vpraided him for the losse of her loue (one of the slaine bretheren) impatient to haue his glory and the publike acclamations blemished by her vnreasonable grieſe and revilings; slabb'd her to the heart (for as loue in her, so ambition in him, forgot all the bonds of Nature) and from a triumph was presently drawn to a trial for his life, as a murderer: although he sped better then our unfortunate Melcager. For Althæa was then a sacrificing to the Gods for the victory of her son, when newes was brought her of the slaughter of her brothers: in whose person our Poet hath vnimitably described the miserable conflict betwene the affections of a sister and a mother: but the former prevails, and her son must suffer by her vengeance. This may seeme strange, and contrary to opinion: yet we reade in Herodotus, that Darius, hauing left it to the choice of the wife of Intaphernes, whether her son or her brother should be deliuered out of prison; she elected the freedom of her brother.

Althæa now throws the fatal brand into the fire: wherewith the life of Melcager consumes, and extinguisheth. This it should seeme she effected by witch-craft: the br and perhaps being carued with his image. Plato speaks of the waxen images that were made by Magicians; which our later ages haue more amply discovered; wherewith they wrought on the lines of the presented. One I will relate from Buchanan, in that it so parallels this of Melcager. Duff, the threescore and eighteenth King of Scotland, laboured with anew and unheard-of disease: no cause apparent, all remedies bootlesse; his body languishing in a perpetuall sweat, and his strength apparently decaying. Insomuch as suspected to haue beene bewitched: which was increased by a rumor that certaine witches of Forrest in Murry practised his destruction; arising from a word which a girle let fall, that the King should dye shortly. Who, being examined by Donald, Capitaine of the Castle, & tortures shewne her, confessed the truth; and how her mother was one of the assembly. When certaine souldiers being sent in search, surpris'd them arising the waxen
Image

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Image of the King before a soft fire : to the end, that as the wax melted by degrees, so should the King dissolve into sweat by little and little, and his life consume with the consumption of the other ; as here is described in the death of Meleager. The image broken, and the witches executed, it is reported that the King recovered his health in a moment. Pilo hastned by such diuellsish means the untimely death of Germanicus. There were found, saith Tacitus, pull'd out of the ground, and from hollow walls, the reliques of humane bodies, charmes and enchantments; the name of Germanicus ingrauen on sheets of lead ; ashes halfe burnt, and tempered with putrifi'd blood; with which forceries it is beleued that soules are dedicated to the Powers Internall. But Homer will haue the death of Meleager to proceed from magicall imprecations.

*Huicis occubabat, iam cruciatum omni-
mum digressi,
Propter impietatis matris inatus que diu
ni : amocens supplicabat, propter fratris
cadem
Mulum autem & terram multa nutritem
mauita pulsat,
Invocans Plutoni & gravem Proserpina,
I genus occidens, rigabatur autem lachry-
mis suis,
V, suo darent mortis, melanc autem per ac-
tem usque Erynnis
Exaudiat Erebos, implacibilem animum
habens, illud, lib. 9.*

MELEAGERS SISTERS

ECHINADES

*Libet & alma Cerēs, vestro si manere tel-
lus
Chosium pingui glandem mutavit orilla
Poculaj, inventa Acheloi miscuit viti.*

*Now rivers were honoured for Gods, not only in that so diversly beneficiall to mortals; but in regard of their perpetuall motion and succession of waters, without any visible supply or original. These Islands, the Echinades (so called of their abound-
ing with Vrchins) ly at the mouth of this river, which flows from Pindus, and divides Aetolia from Acamania: named formerly Thoas; and after Achelous, of*

an

He, by his frantick mother curst, retires;
And inly burnes with discontented fires.
She vengeance for her laughterd brothers threats:
With impious hands the foodfull Earth she beats;
Invoking Pluto and Iad Proserpine
(Fixt on her knees, her eyes drown'd in there brine),
To take her sonnes loth'd life. Which ô, too well
Implacable Erynnis heard from Hell.

Nidorus also reports, how he saw a wisch who could kill with cursing: and no doubts but the duel is ready, if permitted, to accomplish any thing that may tend to the destruction of man. The curses and imprecations of Parents are often ratified by the divine Iustice: to be trembled at, when causelesse; but upon preceding demerits ever ominous and fatal. So Meleager dyes by the impiety of his mother: by her desperate hands on her selfe revenged. Her daughters distracted with greife for the losse of their brother, were all converted (saing Gorgē and Dianira) in a kind of fowle which are called Meleagrides: taken by some for Ciny Cocks, or Turkeys: by the description of others resembling a Hauke, black of colour, and feeding only on seedes, which at certaine seasons of the yeare, from Africa fly into Bœotia, and in multitudes frequent the place where Meleager was intombd; screaming, and tearing one another. Fained for this to haue beene his transformed Sisters, and yearly to lament at his sepulcher.

Thefeus, with his freind Perithous and Lelex, returning from the death of the Calidonian Bore, are entertained and feasted by the river Achelous: who tells of his converting of siue Nymphs into as many Islands, for forgetting him at their sacrifices: declaring how the neglect of divine duties are seldom unpunished. And anciently men by the Answers of the Oracles, were often commaunded to sacrifice to Achelous: as desfiguring the purity and vertue of water, from whence all things were supposed to haue had their originall, he being taken of old for the water in general: as appears by this of Virgills, in imitation of Orpheus.

Bacchus and Ceres; If the Earth hath borne,
By you, in steele of ackornes, strengthening Corne
And mingled Achelaan cups with wine.

an Aetolian King therein drowned. They are said to haue beene by him converted into Islands; because those parcells of land were worne and borne from the continent by the violence of his waters: as the Nymphs were fained to neglect their sacrifice, when through a mighty drouth they could not pay their accustomed tribute to that River.

He tells with different passion of another Island, a little more remote, into which Perimele, whom he had divirginated (and therefore throwne into the river by her father) was, by his petition unto Neptune, converted. From which wee may gather, that no shame is so greate, or ingenders a deadlier hatred in parents, then to haue their blood contaminated by the lust of their issue. Who so offend at this day in Italy are commonly made away by their brothers or neereft of kindred: whereof the Dutcheffe of Melfi affords a memorable example. Now why Perimele is said to haue beene made an Island by Neptune, proceeds from a naturall reason: such newly appearing, either by recesso of the Sea; or by violent windes imprisoned in the ground underneath; which struggling to burk forth, lift up the resisting Earth about the superficies of the water, as not long agoe the New Mountaine rose out of the sea at the bottome of the Bay of Puteolum. And there are two Islands of the A-zores, amidst the great westerne Ocean, in sight and not many leagues distant, called Flores and Corvcs; whereof it is credibly reported, that the one was discovered by the Spaniard many yeares before the other: which approues the former assertion.

Prophane Perithous derides Achelous; and denies that the Gods haue any such power, as to take away our old, and give vs new figures: who is reprehended by re-
ligious Lelex;

Heavens power, immense, and endlesse none can shun;
(Said he) and what the Gods would doe, is done.

Confirming this by the story of Philemon and Baucis: the patternes of chaste and constant coniugall affections: as of content in poverty; who make it easy by bearing it chearfully. A condition as full of innocency, as security: & no meane blessing, if wee could but thinke so.

A turfe, more soft then coverlets
Of Scarlet, peacefull sleepe begets.
The guilded rooffe Repose affrights:
And Purple caught wakefull Nights.
O could we of the mighty know,
What bosome Feares high fortunes throw
On those they flatter! *Æolus* raues
Not so vpon the *Brutian* waues.
The Poore possesse securer Soules:
Although they drinke in Beechen boles,
Yet tremble not their hands with feare.
Although vnought, and course their cheare,
Their eyes are on no terrors fixt.
Blood is in golden Goblets mixt.
A wifeto a meane husband wed,
Though not the bounty of the Red-
rich-sea in carquents she weres,

PERIMELE.

PHILEMON AND BAUCIS.

*cepis Tyris molitor ossa,
Siles improvidus ducere somnas.
Aurea rumpunt tella quietem,
Vigilij, traxit purpora motes.
O si potant peliora dæmon,
Quanton Inuis sollicita vigi
Fortuna metui. Brucia Cero
Pulsante fletum mistur vnda
et
Pellora pauper securi gerit,
Tenev cotula pocula sagæ,
Sed non trepida tenet ipsa manu.
Corpi faciles villosq; cibos,
Sed non frigidus velis casti,
Aurea miscet pocula languis,
Quibus modico cupia marito
Non displicet cleta mortis
Gestat pelagi dona rubenti,*

Nor

*Nec gemmiferas detrahit au-
181
Lapide Eoa tellus in undas;
Nec Sideris molis arena
Reptatibilibi lamaribus;
Nec Moenia distinguit eoru
Que Podetes subdus Euris
Lecit. Ratis fer arboribus.
Qualibet herbe tinere colas,
Quas indolis nocere manu:
Sed non dubitos foret illa to-
190
Siquitur diva lampide Erimys
Suum populi celare diem
Nec flu talis pauper habetur
Nisi felices occidisse videt.
Sen. Herc. Oct.*

Nor orient pearle ore-charge her eares;
Nor robes, as far from coft as pride,
Be twice in *Tyrian* purple dide;
Nor by *Maonian* needle wrought,
With filke from farthest *Seres* brought,
Subiacket to the Suns vp-riſe,
But every heare her wollen dies,
Courſe-woven, of a home ſpun thred;
Yet warme ſhe no adulterate bed.
Their foules *Erynnis* torch affrightes
Whoſe births are crown'd with ſumptuous Rites.
The poore themſelves vnhappy call,
Vntill they ſee the happy fall.

Thoſe cannot want much, who deſire but a little: nor they ever haue enough, whoſe deſires are vnbounded. Neither are meanes wanting to the poore to be hoſpitable, when they afford what they haue, and entertaine with alacrity: as *Iupiter* and *Mercury*, diſguiſed in humane formes, are here at the humble Cottage of *Philemon* and *Baucis*, by others every where excluded whoſe homely and hearty enter-
tainment uſt moſt conceſſedly expreſſed by our wittieſt of Authors. They diſcovered their Gueſts to be Gods by the vines repleniſhing of it ſelfe in the cup, as often as emptied, and fall to adoration. So vpon the miraculous cure of the Cripple, the *Lyſtrians* cryed out that the Gods were come downe amongſt them in the likenes of men: calling *Barnabas*, *Iupiter*, and *Paule*, *Mercury*, in regard of his eloquution: who might haue robbed thoſe Gods of their honours, and by the furtherance of their owne Priests, if they would haue conſented. But thus our fable was deuized to deterre from inhumanity, and perſwade to hoſpitality: when the diſguiſed Gods not ſeldome conuerſe with men, and in recompence of their charity and deuotion, ſnatch them from a generall deſtruction. Which may be alluded (if rather not taken from thence,) to the hiſtory of *Lot*. *Lot* receiued two Angels, and *Philemon* two Gods (by the reſt of the citizens vnciuilly increaſed) in the ſhapes of men, and feaſted them in their houſes. The Angels revealed themſelves to the one, and the Gods to the other, together with their intentions of deſtroying thoſe places for the impiety of the inhabitants. The Angels conducted old *Lot* and his wife out of *Sodom*; ſo theſe Gods old *Philemon* and *Baucis*, that they might not periſh with the reſt of their citizens: The ſite of *Sodom*, the towne being burnt with fier from heauen, was turned into a lake; and ſo was this *Phrigian* City: the names of Gods and Angels confounded by the Poets, held the miniſters to that ſupreme Power, their father and director. But the fiction proceedeth: declaring how their poore cottage was only preſerued, and changed by the remunerating Gods into a glorious Temple. As the body is the Temple to a virtuous ſoule; ſo is that houſe to the body, where religion and piety is exerciſed. The Gods bid them aſke what they would: who, after a ſhort conſultation, deſire that they might haue the cuſtody, and during their lines live as priests in that Temple: which is, not to change their contented Condition; but to ſpend their old age at home, as in the temple of the Gods, in prayer, and deuotion. As this part of their petition was full of zeale, ſo was the following of mutuall affection: That ſince they had lined euery lovingly together, they might together dye, nor either ſurvive to grieve for the other. A happy liſe a death to be en-
uied. Nor could the Gods deny a requeſt ſo full of diuine & humane piety: who now in the extremity of age, conuert the both at one inſtant into flouriſhing trees before
the

the ſtayres of the Temple, that the memory of the good might haue a ſacred reſpect, and be neuer forgotten: whereon the religious hang garlands; that is, celebrate their praifes; reuerencing their memories, who had ſo reuerenced the immortals.

This ſtory told, *Achelous* ſecond the ſame with the transformations of *Proteus*. *Diodorus* writes, how the Egyptians (the line of *Menis* ſailing in the fifth deſcent) elected *Ceres*, called *Proteus* by the Grecians, for their king, hard vpon the time of the *Troian* wars. A man who was ſaid to excell in knowledge; and to haue changed himſelfe into ſundry ſhapes; now ſeeming a beaſt, now a tree, now fire, or what eſſe he pleaſed; as regiſtered in the records of the Egyptian Priests: attaining to that ſkill by his continuall conuerſation with *Aſtrologians* and *Magicians*; of whoſe ſtrange, and not inferior perſormancies, the ſacred Scriptures doe teſtify. In memorial of whom the ſucceeding kings wore the ſhapes of *Lyons*, *Bulls*, and *Dragons*, on their heads, as markes of regality: ſometimes tree, fire, and fragrant ointments; either for ornament, wonder, or Superſtition: from whence the Grecians deriued their fiction. But *Proteus* rather was a wiſe and politike prince; who could temper his paſſions, and ſhape his actions according to the variety of times and occaſions; in the adminiſtration of gouernment: now vſing clemency, and againe ſeverity; ſaid therefore to conuert into water, into fire, ſometimes a fruitfull tree, then a terrible beaſt; of huſ rewarding virtue and puniſhing offences: now proceeding by force like a *Lyon*, and now like a *Fox* with ſubtilty and ſtratagems. For thoſe of high undertakings are to haue a verſatile witt, that can accommodate themſelves to all times and diſpoſitions. Such *Alciades* in *Sparta*, homely in his diet, auſtere and laborious; in *Loria* voluptuous and diſſolute; in *Thrace*, drinking hard, or on horſeback; and in *Perſia*, ſumptuous and magnificent. *Alciat* applies this fable to the vncertainty of Antiquity:

Old *Proteus*, player-like *Pallanian*,
That now appeareſt a beaſt, and now a man;
Say, wherefore do'ſt thou vary thy diſguize?
Nor euer ſeemſt the ſame to mortall eyes?
Antiquities true character I ſhow!
Whereof all dreame at will, but nothing know.

Proteus ſpecies, cui forma eſt biſidua, *Proteus*
Qui modo membra viti ſeris, modo membra
ſeri:
Dic age, qua ſpecies vultu te uertis in omnia,
Nulla ſit vtrius certa figura tibi?
Signa vetuſtatis primarij es proſeres ſeculi:
De quo quilibet ſomnijs ſomnia arbitrio.
Alciatus.

Proteus phyſically is taken for the *Fiſt Matter*, conuerting into all diuerſity of formes; which againe reſolue into their owne originall: and ſaid to bee the ſonne of *Neptune*, becauſe the operation and diſpenſation of Matter is exerciſed chiefly in liquid bodies. So is he taken for aire, (and therefore ſaid to reſt in a Cane, which is vnder the caeleſtiall Concave) which ariſeth from extenuated water: by whoſe ſecret operation both plants and liuing creatures are produced from the ſelfe ſame Matter, and the matter it ſelfe conuerted into Elements; which the Ancient expreſſed by *Proteus* his multiplicity of changes.

Achelous proceedeth with the ſtory of *Metra*, the daughter of *Eriſichthon*. A man who contemned the Gods, nor ever ſacrificed on their Altars: who now had cut downe the ſacred Grove of *Ceres*: For Groves were ever conſecrated by the Ancient to ſome Deitie or other. Becauſe ſuch ſhady and delightfull places affected the minde, and reduced it to ſequeſtered conſiderations; compoſing the thoughts, and inſpiring a ſecret propenſity to deuotion, begetting an apprehenſion of ſome latent and inuiſible Power. In every good man, ſaith *Seneca*, there inhabits a God; but what God is vncertaine. If thou light on a thick Grove, adorned with ancient trees of vnuſuall height, which deſprie thee of the light of heauen with their in-
terwoven

ERISICHTHON.

terwoven branches: the stately talenesse of the woods, the secrecie of the place and admiration of that darke and continued shade, present to thy beliefte the presence of some Deity. But what, if well applied, might nourish devotion, was converted by abuse to Idolatry: wicked Spirits most haunting such places, as conducted to divine contemplation, that they might pervert it to their service. The Iewes were oft guilty of this Superstition; who made those Groves the festiual bowers of their Idols: exclaimed against by the Prophets; & hewen downe by their best Princes. Yet continued in such estimation among the heathens: that to offer them any violence was reputed a sacriledge so fearefull, as would instantly draw downe the divine vengeance: as here exemplified in Erichthon; who not onely violated the Grove of Ceres, but laid the axe to the root of that stately Oke which was in particular consecrated vnto her; and, as appeareth, gaue Oracles like that of Dodona: being garnished with tables, hung up by such as there had payed their vowes: either for their recovery of health, or deliuey from dangers; wherein the manner of both were painted. An ancient custome among the Pagans, and now in vse; as is to be seene, and not seldome in statue, through-out all Italy: especially in the Churches of those Saints who are chiefly celebrated for miracles; where one hath hardly roome to hang or stand by another. This Oke is described to be fiftene cubits in circuit, and of an answerable altitude. Perhaps a Poeticall hyperbole; yet over-tops both by an Historian and a Philosopher. For Bembus writes in his Venetian History that trees were found under the Antartick Circle, which twenty men could not fathom: & Cardan, that there is a tree in the Indies called Ceiba (by the Spaniards Gorda) which riseth in three disjunct stems from the earth, every one twenty feet in compasse, and distant below as far from each other; insomuch as a cart well laden might drine betweene either: but when they unite in the bole, which is about fiftene feet from the ground, the tree is no lesse then fise and forty feet in circumference, and from the bottome of the united trunke to the thrusting out of the branches, foure-score; hauing a top of an vncredible extension: which so huge a magnitude, saith he, proceeds from the fecunditie of the soile, the vigor of the Sun, and nature of the tree; for the wood thereof is light, partaking little of earth, and abounding with moisture. But this of ours is violated by the sacrilegious Erichthon; blood gushing from the gashes as it were from a wound: when the included Dryad, now dying, prophesies of his destruction. For those Nymphs were supposed to haue the tuition of trees; to bee borne, and to dye, with them. Where of Apollonius, speaking of the unfortunate Parabijs:

DRYADES.

Stalag, sui pennis dedit ille parentis
Cadret ut iohu quercus in montibus olim,
Fertur Hamadry: in Nympha (procijs
gervatim,
Sic: illa quid supplex iunc voce rogavit,
Ne trancum quercus: incidere ipse cauet
Quod fructus, ambarumq; re: in arbore vi-
ta.
Vidit hic fructus, fretus inuicibilis armis
Prostrat Quercum: iunc quoniam sua
Nympha
Pigeridius, suis fecit.

They are called Dryades, and Hamadryades, because they begin to liue with Oks, and perish together. If these be mere fictions, then were they invented by superstitious antiquity, to beget a reverend feare of the Gods, by informing that they were every where, and in every creature. But if beliened by the divulgers, then were they Drueles that appeared, and spake out of trees, vnto mortals: as that of the Do-

donian

donian Oke, which will admit of no contradiction. This, tottering with innumerable blowes, now crusheth the vnder trees in his downfall. So great men fall not alone, but with their ruine ruinate their dependants. Scianus his followers, after his fall, were questioned in such multitudes, that it deter'd the Historians to record them.

The Dryades mourning for the losse of the Tree, and death of their Sister, jointly complaine vnto Ceres: who resolues to destroy Erichthon by famine; of all deaths the most miserable. And in that she her self might not approach that Hag (for what hath plenty to doe with hunger?) Shee sends vnto her one of the Oreades, so called, in that borne and conuersing on Mountaines, whereof they are the Presidents, and attendants on the Virgin Huntresse.

Oreades.

As when Diana, preft to revels, crownes
Eurota's banks, or Cynthia lofty Downes;
Troopes of Oreades about her thrung.

Quis in Eurota ripa aut periaga Cynthia
Exeret Diana choros: quam mille secuta
Hinc & inde glomerantur Oreades,
Ænli...

These were said to be the first that diverted men from the eating of flesh, giving an example by feeding on Chestnuts & Akornes. When one of them, named Melissa finding by chance a comb full of hony, gaue a taste thereof to the rest of the Nymphs: who delighting in the sweetnesse, and reioicing in the inuention, called the Bees themselves Melissa's in her honour. Wherefore certaine Priests in the names of these Nymphs were anciently admitted to the solemnities of Ceres: in that they, as Ceres, gaue vnto man a better kinde of sustenance. From hence proceeded their affinitie. The Nymph deliueys her message to Famine, whom she found in the farthest extent of Scythia, accompanied with Palenesse and Trembling: the effects of hunger and cold, as the latter is the cause of the barrennesse of that Country, so far removed from the Sun, the fountaine of heat, & fruitfull productions. Yet this meager Fury for the punishment of man, not seldome visits the most fertill Climates: as she did our Island in the raigne of Edward the Second; when horses, yea men and children, were stolne for food: and what more horrible, those theenes committed to prison, were torne in peeces, and eaten halfe alive, by those who had bene longer in duance. But no life can be added to this figure of Famine here painted by our Poet: who now breathes her venome into the bowels of sleeping Erichthon; who dreames of eating, and chawes the ayre with his labouring iawes. Awaked with hunger, by feeding he increaseth his appetite, and consumes his whole patrimony on his belly. Wood of Hollingborne in Kent would haue star'd him sooner had hee bene of his family: who being a landed man, and a true labourer, could hardly compasse better food then the liners of Eullocks. He hath deuoured at one meale as much as was provided for twenty men. I haue heard those say that knew him, how he eat a whole hog at a sitting: and at another time thirty dozen of pigeons. Now beggerly Erichthon, hauing consumed all but his hunger, was forced to sell his daughter for food: who often deceauing her severall Masters by the changing of her shape, returned againe; and so for a while prolonged the life of her miserable father. But that not sufficient, he deuours his owne flesh, and feeds his body by deminishing it. Erichthon is said to haue bene a prodigall Glutton; and by his vast expences to haue reduced himselfe vnto beggery; insomuch as hee was glad to prostitute his daughter for his sustenance: who had horses, oxen, & sheepe, and the like provisions, given her by her Lovers: whereupon it was reported scoffingly, that Metra was changed into those severall creatures. For in those dayes, hauing little vse of silver or gold, they made cattle their money (called Pecunia of Pecus) which they gaue in

Metra:

At m 2

downy

dowry, exchanged for other commodities. Whereof Homer on the death of Iphidomas.

*Sic in quidem ille lapsus, dormivit areum
summa,
Miser, vocula desponsata vocore, givibus aux-
ilia mi,
Iuvener, minus nullam voluptatem vidi: mul-
ta a, dederat,
Primum certum boves dedit, deinde quoq;
mille promissi
Capras simul & oves, quo ei multa pace-
bantur. II. l. 11.*

*Tum vero Glaucus Saturnides mentem extul-
sit Iupiter.
Qui cum Tydide Diomedea mima permutavit,
Aurea aeneis, 100. bobus valentia, 9 bobus
valentibus. II. l. 6.*

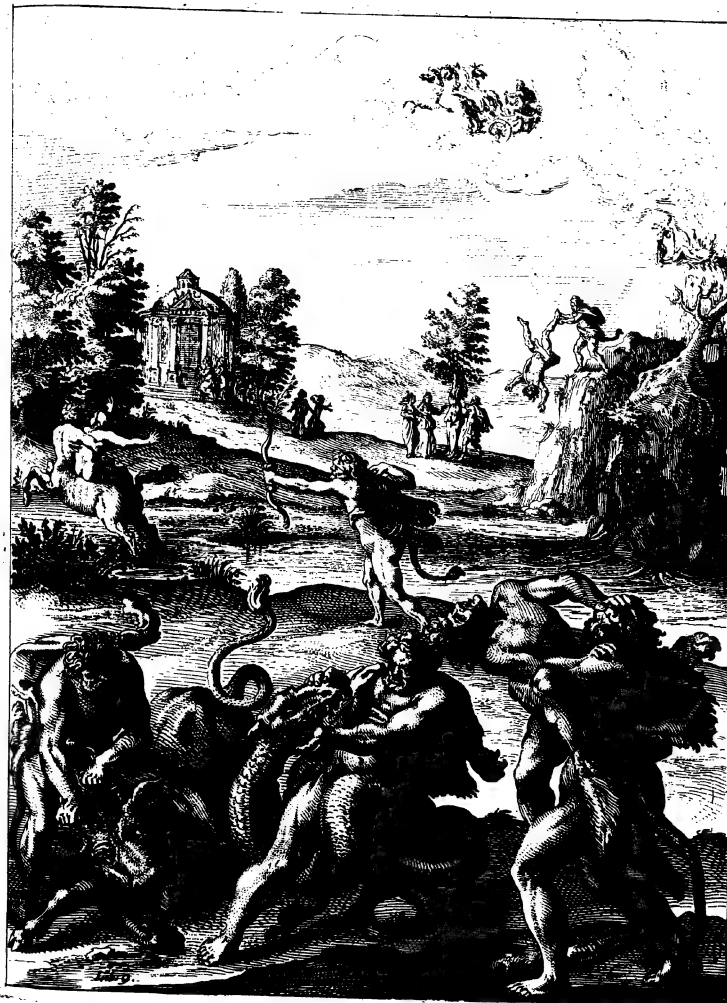
There fell, and slept a brazen sleepe, in aid
Of Troy; farre from his Spouse, as yet a maid,
Nor reapt the pleasure of his loue, that howre
Bereft of all: yet much had giuen in dowre,
A hundred Beeves; sheepe, Gotes, a thousand more
Had promis'd her; his fields inrich't with store.

And againe,

Ioue, Glaucus mind, inlarg'd: who Diomed gaue,
For armes of brasse, his armes of burnisht gold:
Thofe for nine Steeres, these for a hundred fold.

We read that Iudah sent such a reward to his mistaken daughter in law Thamar. This punishment of Erichthon may perhaps have beene a Wolfe in his breast: as unsatiable as vncurable, if not taken in time, eating into the body untill it gnaw on the heart. There be also those who have a dog-like appetite, ever hungry, and never thriuing: of which discase Eusebius reports that Herod, the cruell murderer of the Innocents, pined, and perished. But the fable affordeth this morall: that none who despise the Gods, or neglect their service, can long avoid domestick calamities: Misery being alwaies the companion of Impiety: and that an impudent man must of necessity fall into many disasters. As irreligiom and foolish Erichthon, who having consumed his estate in gormandizing, was constrained to feed his hunger by base and infamous courses; which faile in the end, and suffer him to famish.

OVIDS



OVID'S METAMORPHOSIS.

The Ninth Booke.

THE ARGUMENT.

A *Serpent Achelous: now a Bull:
His scuerd Horne with plenty ever full.
Lichas a Rock. Alcides sunke in flame,
Ascends a God. The Labour-helping Dame
A Weefel. Lotis, flying lust, becomes
A tree: the like sad Dryope intombs.
Old Iolaus waxeth young agen.
Callirrhoes Infants suddenly grow Men.
Byblis a weeping Fountaine. Iphis, now
A Boy, to his pates his maiden Vow.*

H *Ec,* ^a who his high descent from *Neptune* drawes,
Of his so sad a sigh demands the cause,
And maimed brow. When thus ^b the God proceeds:
His dangling curls impal'd with quivering reeds.

A heauie taske you impose: his owne disgrace
Who would reuiue? Yet was it not so base
To be subdude, as noble to contend:
And such a Victor doth my foyle defend.
Haue you not heard of faire-cheekt *Deianire*?
The envi'd hope of many: the desire
Of all that knew her. Wee, with others, went
To *Oeneus* Court, to purchase his consent.
^c *Parthaons* son, make me thy sonne in law,
I, and ^d *Alcides* said: the rest with-draw.
He, with his father *Ioue*, his Labours fame,
And ^e *Step-dames* vanquish't tasks, inforc't his clame.

'Twere shame, said I, that deathlesse Gods, to men
Who dye, should stoope. (A God he was not then).
These euer-liuing waters I command,
That wind in endlesse currents through thy land.
Thy Son no stranger is, if I be He:
But of thy country and a friend to thee.
And be't no preiudice, that *Iuno*'s hare,
Nor punishing employments presse my fate.
If from *Alcmena* you your being drew:
Ioue's your false father, or the crime is true.
You seeke a Father in a mothers shame,
Or be not *Ioue*'s, or take a bastards name.

Mm 3

Name

^a *Neptunus* the son of *Jupiter*
the son of *Neptunus*.

^b *Therius Achelous*.

ACHELOUS AND
HERCULES.

^c *Oeneus*
the son of *Neptunus*.

^d *Iuno*.

He, all this while, with eyes that sparkle fire,
Vpon me frownd: and weakly rules his ire.
Then onely said, My hand my tongue exceeds:
Winne thou with words, to I subdue with deeds.
With that, fell on. To speake so big, and shrink,
I shame: and let my ^a waue-greene Mantle sink;
My armes oppose, my hands for feare preft;
And euery fitted part for fight addrest.
He throwes ^b dust on me with his hollow hand:
And I againe besprinkle him with sand.
Now catches at my neck, now at my thighes;
Or proffer makes: and euery lim applies.
But me my waight defends, in vaine he struiues.
Much like as when a roling billow driues
Against a rock: the rock repels his pride;
By his owne poisure firmly fortifi'd.
Both for a while with-drew: againe we meete,
And strongly keepe our stands: feete ioyne to feete.
With that I rusht vpon him with my brest.
My fingers, his; my brow his fore-head preft.
So haue I seene two Bulls with horrid might
Together close, the motiue of their fight.
The fairest Cow in all those feilds: the Heard
With feare expecting which should bee prefer'd.
Thrice *Hercules* did all his force incline
(As oft in vaine) to free his brest from mine.
The fourth assay my strong imbrace vnbound:
And from my grasping armes his body wound.
Then turning me about (truth guides my tongue)
Vpon my back with all his burden hung.
If I haue faith (this ly can find no way
To praise) on me, me thought a mountaine lay.
Scarce could I clasp my armes, all frocht with sweate.
Scarce from his gripes could I my body get
Still pressing on, he giues nor time to breathe
Nor gather strength: my powers my trust deceaue.
At last, his yoking armes my neck command:
When, puld vpon my knees, I bit the sand.
My native slight my weaker force supply'd:
I from him like a lengthfull Serpent glide.
Now in contracted folds I forward sprung:
Horridly hissing with my forked tongue.
He laughs; and flouts my cunning in this sort:
To strangle Serpents ^c was my cradles sport.
Though other dragons to thy conquest bow:
To dire ^d *Lernean Hydra* what art thou?
Her wounds were fruitfull: from each seuer'd head,
Each of her hundred necks two fiercer bred:
More strong by twining heires. These thus renu'd
And multiply'd by death, I twice subdu'd.

^a A colour attributed to Ri-
vers, in regard of the greene
banks and over-shadowing
trees, reflected by the water.
^b To take the better hold.

^c Two sent by *Iano* to de-
stroy him in his cradle.
^d See the Comment.

What hope hast thou, a forged Snake, to scape?
That fight it with others armes, and begst thy shape.
This said, my neck his grasping fingers clincht;
And scru'd my throate as if with pincers wrincht:
While from his gripes I stroue my iawes to pull.
Twice ouer-come, how, like a furious Bull,
Once more his terrible assaults oppole.
His armes about my swelling chest he throwes,
And following, hales any home (my head turn'd round)
Fixt on the earth; and threw me on the ground.
My brow (that not sufficing) disadornes:
By breaking one of my ingaged hornes.
The ^a *Naiades* with fruits and flowres this fill:
^b Wherein abundant plenty riots still.
Here *Achelous* ends. One louely-faire,
Girt like *Diana's* Nymph, with flowing haire,
Came in; and brought the wealthy Horne, repleat
With Autumnes store, and fruit seru'd after meat.
Day sprung; and mountaine shone with early beames.
His Guets depart: not stay till peacefull streames
Glyde gently downe, and keepe their bounded race.
Sad *Achelous* now his rustick face
And maymed head within the current throwds.
This blemish much his former beaute clouds:
All else compleat. The dammage of his browes
He shades with flaggie wreathes, and fallow boughes,
But *Deianira*, *Nessus*, was thy wrack:
A deadly arrow piercing through thy back.
^c *Ioues* son, with his new wife, to *Thebes* his course
Directing, came: ^d *Euennos* rapid course.
The big-swolne Streames increast with winters raine,
And whirling round, their passage now restraine.
For her he feares: feare for himselfe abhor'd.
When strong-lim'd *Nessus* came, who knew the Ford,
And said, I safely will transport thy Bride:
Meane-while swim thou vnto the other side.
To him ^d *Alcides* his pale wife betakes:
Who, fearing both the flood, and *Nessus*, quakes.
Charg'd with his quiver, and his Lyons skin
(His club and bow before thir owne ouer) in
The Heros leapes, and said, How euer vast,
These waues, since vnderaken, shall be past.
And confident, nor seeks the smoothest wayes:
Nor by declining entertaines delays.
Now ouer, stooping for his bow, he heard
His wiues shrill shrieks; and *Nessus* saw, prepar'd
To violate his trust. Thou ravisher,
What hope said he, can thy vaine speed confer?
Holla, ^e thou halfe a beast, with-hold thy sight:
I with thee heare, nor intercept my right:

^a Water Nymphs,
^b *Copia Cornu*.

^c *Nessus*.

^d *Hercules*.

^d *Hercules*, so called of his
Strength.

^e A Centaure.

What

if

^a *Ixion*, fained to be turned in Hell on a restless wheele, for attempting *Juno*; who deceased him with a cloud in her likeness; on whom *he* begot the Centaures.

^b With which *Hercules* arrows were infected.

^c *Hercules*.

^d *Demira*.

HERCULES.

^e A City of *Euboea*, which he sackt with the slaughter of *Eurista* & his sonnes; for denying him his daughter *Jole*, whom he bore away with him.

^f So called of a Promontory in *Euboea*, where he had his altar.

^g *Hercules*, begotten by *Ius* in the shape of *Amphitruo* & *Demira* husband.

^h *Hydra* whose mother was *Echidna*.

ⁱ A mountaine of *Thessaly*, famous by the death, the funeral pyle, and Sepulcher of *Hercules*. But how could hee, who even now sacrificed in *Euboea* be suddenly transported to the Continent? *Dionysius* writes, that after the poyson began to worke, he, dismissing his army, came to *Trachin*. His torment increasing, he sent *Iolaus* to *Delphos* to consult with *Apollon* about his recovery; and in the meane time attended the mountaine where he caused himselfe to be burnt alive.

If no respect of me can fix thy trust:
Yet, let thy Fathers wheele restrain thy lust.
Nor shalt thou scape revenge; how ever fleet,
Wounds shall ore'take thy speed, though not my feete.
The last, his deeds confirme; for as he fled,
An arrow struck his back: the barbed head
Past through his breast. Tug'd out, a crimson flood
Spouts both waies; mixt with ^b *Hydras* poy's nous blood.
This *Nessus* took; and softly said: yet I,
^c *Alcides*, will not vnrrevenged dy.
And gaue ^d his Rape a robe, and *Tunus* hate increast:
This will (said he) the heat of loue restore.
Long after (all the ample world possest
With his great acts, and *Tunus* hate increast)
From raz'd ^e *Oechalia* halting his remoue,
To sacrifice vnto ^f *Cenaan Ioue*:
Fames babblings *Deianira's* cares surprife
(Who falsehood adds to truth, and growes by lies)
How *Iole*, & *Amphitryoniades*
With loue inthraul'd. Stung with this strong disease
The troubled lower credits what she feares.
At first she nourisheth her griefe with teares:
Which weeping eyes diffuse. Then said, But why
Weepe we? the Strumpet in these teares will ioy.
Since she will come, some change attempt I must;
Before my bed be stained with her lust.
Shall I complaine? be mute? shift houses? stay?
Returne to *Calydon*, and giue her way:
Or call to mind that I am sister to
Great *Meleager*, and some mischief doe:
What iniur'd woman, what the spleenefull woe
Of ieaiousie; by harlots death, can shew?
Her thoughts, long toylt with change, now fixed stood
To send the garment dipt in *Nessus* blood;
To quicken fainting loue. The Present she
To *Lycas* gaue (as ignorant as he)
And her owne sorrow. Who with good intent
And kind respects, the robe her husband sent.
Which now the vn suspecting Heroe wore:
Wrapt in the poyson of ^h *Echidna's* gore.
Who praying, new-borne flames with incense fed:
And bowles of wine on marble altars shed.
The spreading mischief works: with heat dissolu'd,
The manly limmes of *Hercules* involu'd.
Who, whilst he could, with vsuall fortitude
His grones suppress. All patience now subdu'd
With such extremes, the alar downe he flings:
And shady ⁱ *Oeta* with his clamor rings.
Forth-with, to teare the torture off, he striues.
The riven robe, his skin that lines it, riuers;

Or

Or to his limmes vnseparably cleaues;
Or his huge bones and sinewes naked leaues.
As fire-red Steele in water drencht; so toyles
His hissing blood, and with hot poyson boyles.
No meane! the greedy flames his entrails eat;
And all his body flowes with purple sweat:
His scorched sinewes crack, his marrow fries.
Then, to the starres his hands advancing, cries.
Feast, *Juno*, on our harmes. O, from on high
Beholdt his plague! thy cruell stomach cloy.
If foes may pittie purchase (such are we);
This life, with torments vext; long sought by thee;
And borne to toyle, receiue. For death would proue
To me a blessing: and a Step-dames loue
May such a blessing giue. * Haue I this gain'd;
For flame *Bufris*; who *Ioues* temple stain'd
With strangers blood? That from the earth earth-bred
Anteus held? Whom *Geryons* triple head
Nor thine, ^o *Cerberus*, could once dismay:
These hands, these made the *Cretan* Bull obay
Your labours, *Elis*; smooth *Stymphalian* floods,
Confesse with praises; and *Paribemian* woods.
You got the golden belt of *Thermodon*:
And apples from the sleepelesse Dragon won.
Nor cloud-borne *Centaures*, nor th' *Arcadian* Bore,
Could me resist: nor *Hydra* with her store
Of frightfull heads; which by their losse increast.
I, when I saw the *Thracian* Horses feast
With humane flesh, their mangers ouer-threw:
And with his steeds, their wicked Master slew.
These hands the *Nemean* Lyon chokt: these queld
Huge *Cacus*, and these shoulders heauen vp-held:
Ioues cruell wife grew weary to impose:
I neuer to performe. But ^o, these woes,
This new found plague, no vertue can repell;
Nor armes, nor weapons! Hungry flames of hell
Shoote through my veins; and on my liuer prey.
^b *Euryphron* yet triumphs; and some will say
That there be Gods! Here his complaints he ends;
And high-raisd steps ore' e' lofty *Oeta* bends,
Hurried with anguish: like a Bull, that beares
A wounding iavelin; whom the wonder feares.
Oft should you see him quake, oft grone, oft striding
To teare his garments; solid trees vp-riuing,
Inraged with the mountaines, and then reares
His scorched armes vnto his fathers spheares.
Hid in a hollow rock, he *Lycas* spies:
Whentorture had possest his faculties
With all her furies. *Lycas* didst thou giue
This horrid gift, said he? Think't thou to liue

^a Of these his funeral ex-piours see the comment.

^b Who had vniuallly imposed his so many labours.

LYCAS:

N n

I dy-

I dying by thy treason? While he quakes,
 Lookes gastly pale, vnheard excuses makes;
 While yet he spake, while to his knees he clung;
 Caught by the heeles, about his head thrice fswong,
 Him into deepe *Eubæan* furies threw;
 (As engines stones) who hardned as he flew.
 As falling shoures congeal'd with freezing winds
 Conuert to snow; as snow together binds,
 And rousing round in solid haile descends:
 So while the aire his forced body rends,
 Bloodlesse with terror, all his moisture gone;
 That Age reports him chang'd to rugged stone:
 And still within *Eubæas* gulphy deepes:
 A finale rocke lies, which mans proportion keeps:
 Whereon the mariners forbore to fall,
 As if 't had fence. And this they *Lycas* call.

a Some say hee threw him
 from the *(Ææan)* Promonto-
 ry, before he came vnto *Oe-*
ta.

b *Hercules*.

c For without the arrowes
 of *Hercules* *Troy* could not be
 taken: brought thither be-
 fore when *Hercules* lackt that
 city in the daies of *Leome-*
don.

d *Pholoeites*.

e *Jupiter* the son of *Saturne*.

f The God of fire, hee taken
 for fire in selfe.

g *Vulcan*, or *fire*.

But thou, b *Ioues* God-like son (a *Pyle* with store
 Of trees aduanc't, which lofty *Oeta* bore)
 Thy Bow and ample *Quiuer* c (wherein ly
 Those arrowes, that againe must visit *Troy*)
 Bequeath't to d *Pæans* Heire: who catching fire
 Puts to the *Pyle*. While greedy flames aspire;
 Thou on the top thy Lyons spoyle didst spread:
 And layst thereon (thy club beneath thy head)
 With such a looke; as if a crowned Guest
 Amidst full goblets, at a mirthfull feast.
 Now all imbracing flames a crackling made:
 And their Contemners patient limmes invade.
 The Gods much thought for Earths Defender tooke:
 When thus d *Saturninus*, with a cheerefull looke:
 This grieve, you Gods, is our delight: with all
 Our soule we ioy, that such a people call
 Vs King and Father; who so gratefull are,
 And of our progeny expresse such care:
 For though his noble acts deserue as much;
 You vs oblige. But least vaine terrors touch
 Your loyall hearts, let not these flames displease:
 Who conquered all, shall also conquer these.
 f *Vulcan* shall but his mothers part subdue:
 For that's immortall which from vs he drew;
 And can nor taste of death, nor stoop to fire:
 Which, freed from earth, shall to our ioyes aspire.
 This all your Deities I thinke will please.
 If any grudge such grace to *Hercules*,
 Nor would his honour; let them enuy still:
 They shall confirme our act against their will.
 The Gods ascent. And *Iuno*'s selfe accord's;
 At least in show: yet *Jupiters* last words
 Vnsmooth her forehead with obseru'd distaste.
 What flame could vanquish; g *Melicer* doth waste.

And

And *Hercules*, not knowne by face, remains;
 Who nothing of his mothers forme retains:
 Now only *Ioue*-like. As a snake his yeares
 Casts with his skin, and sprightly young appeares
 With glittering scales: so, the a *Tiryntian*,
 Hauiug put off the habit of fraile man,
 Shines in his better part, and seemes more great:
 With awe-insufing maiesty repleat.
 Rapt in a charriot by almighty *Ioue*,
 Through hollow clouds, vnto the starres aboue.
 b Priest *Atlas* feelles his waight. *Eurythem* ire
 Ends not in death: his hatred to the Sire
 Pursues his race. *Alcmena*, worne with care;
 Had c *Iole* to whom the might declare
 Her old-wiues plaints, her Sons hard labours (knowne
 Through broad-spread Earth) his fortunes, and her owne.
 Her d *Hyllas*, by *Alcides* testament,
 Tooke to his bed, with loues vnforc't consent;
 And filld her womb with generous feede: when thus
Alcmena: Be the Gods propitious,
 And quick in working, when thy time drawes neare
 To call e *Ilithyia*, whom sad mothers feare:
 To me made difficult by *Imos* spite.
 For ten accomplishe signes did now excite e
 My trauell to *Alcides* birth; whose waight
 My belly stretch: which bare so great a freight,
 That you might sweare it was begot by *Ioue*:
 When withintollerable paines I stroue.
 Now also, speaking; horror chills my heart:
 And griefes remembred adds to grieve a part.
 Seauen nights, seauen dayes, thus rackt; with anguish tir'd,
 My hands vpheld, with out-cries; I desir'd
 f *Lucina*'s aid, my burden to vnty.
 She came indeede, but pre-corrupted by
Ioues wife, to execute her deadly hate.
 Hearing my grones, the fate before the gate
 On yonder Altar: her right knee vpholds
 Her crosse left ham; whose fingers knit in fold's
 Delai'd deliuey: and with mutter'd spels
 Of secret powre, the pressing birth repels.
 I strue: and rauiug, task vngratefull *Ioue*:
 Desire to die, and breath complaints might moue
 Relentlesse flins. The g *Cadmean* Dames were there;
 Who pray for me, and comfort my despair.
 Red-hair'd *Galanthis*, one of meane descent;
 In all employments stoutly diligent,
 Beloued for her ductie; doth misdo ubt
 Malitious *Iuno*. Passing in and out,
 She saw the Goddesse on the altar sit;
 Her armes about her knees her fingers knit.

a *Hercules*, of *Tirymbia*, a ci-
 ty of *Peloponnesus*, where he
 was fostered.

b Supposed to support the
 Heauens.

ALC MENA.
 c The daughter of *Eurhis*,
 brought by *Hercules* from *Eu-*
boea.

d *Hercules* son by *Deianira*.

e A name of *Lucina*, in that
 assistant at the Labours of
 women.

f The Goddesse of child-
 birth so called in that thee
 brings them to light.

g Theban of which city *Ca-*
mus was the founder.
 GALANTHIS.

N n 2

What

a *Lucina.*

What ere you be, reioyce with vs, the sayd,
Ioyfull *Alcmena* hath her belly layd.

* The Goddesse, ruling child-birth, starting, rose:
And parting her linckt fingers, cas'd my Throwes.

They say *Galanthis* laught at this deceit:
Whom straight the flouted Goddesse, in a fret,
Drags by the haire; nor suffers her to rise:
Forth-with her armes convert to leggs and thighes:

Agility and colour still abide:
Her shape transform'd. In that her mouth supply'd
Help to that child-birth, at her mouth she beares.
Nor now our still-frequented houses feares.

This said, she sighes for her old seruants sake:
To whom^b her daughter, likewise sighing, spake.

You, Mother, sorrow for no kindreds fate.

DRYOPES.

But what if I the wondrous change relate
Of my poore Sister? Teares, and sorrow lease

My troubled speech. Of all^c th' *Oechalides*
For forme few might with *Dryope* compare;

The onely child her dying mother bare:
I borne by a second wife. Her virgin flowre

Being gatherd by^d that ouer-mastring powre,
Who in *Delos*, and in *Delphos* doth reside;

Andramon weds her: happy in his Bride,
A Lake there is, which sheluing borders bound,

Much like a shore, with fragrant myrtles crownd.
Hither came simple *Dryope* (what more

Afflicts me) to those Nymphs she garlands bore.
Her armes her child, a pleasing burden, hold;

Who suckt her breasts: not yet a twelue-month old:
Hard by the lake a flowry Lotus grew,

(Expecting berries) of a crimson hew.
Thence pulling flowres, she gaue them to her son

To play with all; so was I like t' haue done:
For I was there. I saw the blood descend

From dropping twigs: the boughs with horror bend.
And heard, too late, how that a Nymph, who fled

From lustfull^e *Prisapus*, to quit her dread,
Assum'd this shape: the name of *Lotus* kept.

My Sister, this not knowing backward stept;
And would depart, as soone as she had prayd:

But rootes her feete, for all her strugling, stayd.
Who only moues about. The bark increast:

Ascending from the bottome to her breast.
This scene, the thought t' haue torne her haire: but teares

Leaues from their twigs: her head Greene branches beares.
The child *Amphifus* (for his grand-father

Eurytus, did that name on him confer)
Now finds his mothers breasts both stiffe and dry:

I, a spectator of thy tragedy,

Deare

Deare sister, had in me no powre of aid.

Yet, as I could, thy growing trunk I stayd,
Clung to thy spreading boughs; and wisht that I

Intomb'd with thee, might in thy Lotus ly.

Behold, *Andramon* comes, with him, her Sire;
(Both wretched!) and for *Dryope* inquire:

When I for *Dryope* the Lotus shew'd.

They kisses on the yet warme wood bestow'd:

And, groueling on the ground, her roots inbrace.

Now all of thee, deare Sister, but thy face

Th'incroaching habit of a tree receiues.

With teares she bathes her new created leaues.

Who, while she might, while yet away remain'd

For speaking passion, in this sort complain'd.

If Credit to the wretched may be giuen;

I sweare by all the Powres inbow'd in Heauen,

I neuer this deseru'd. Without a sin

I suffer: innocent my life hath bin.

Or if I lie, may my Greene branches fade:

And, feld with axes, on the fire be layd.

This Infant from his dying mother beare

To some kind Nurse: and often let him here

Be fed with milke; oft in my shaddow play.

Let him salute my tree; and sadly say.

(When he can speake) This Lotus doth containe

My dearest mother. Let him yet refrain

All laces; nor euer dare to touch a flowre:

But thinke that euery tree inshrines a Powre.

Deare Husband, Sister, Father, all farewell.

If in your gentle hearts compassion dwell,

Suffer no axe to wound my tender boughes;

Nor on my leaues let hungry catraile brouce.

And since I cannot vnto you decline,

Ascend to me; and ioyn your lips to mine.

My little son, while I can kisse, advance.

But fate cuts off my failing vtterance.

For now the softer rine my neck ascends:

And round about my leauy top extends.

* Remove your hands: without the helpe of those;

The wrapping bark my dying eyes will clofe.

So left to speake, and be. Yet humane heart

In her chang'd body long retain'd a fear.

While *Isle* this story told, her eyes,

Fill'd with her teares, the kind *Alcmena* dries;

And weeps her selfe. Behold, a better change

Withioy defers their sorrow: nor less strange.

For^b *Isolauis*, twice a youth, came in:

The doubtfull downe now budding on his chin.

Faire^c *Hebe*, at her Husbands sure, on thee

This gift bestow'd. About to sweare that she

N 3

Would

a An ancient custome for
the nearest in blood or affe-
ction to close the eyes of the
dying.

ISOLAVS.

b The son of *Isphicus*, who
was *Alcmena* sonne by *Am-
phitru*.

c The Goddesse of youth,
spoused in Heauen vnto
Hebe.

^a The propheticall Goodesse
of Æquity.

^b CALLIRHOES

CHILDREN.

^c See the Comment.

^d Slaine by lightning.

^e Erectos and Polyuictus.

^f Amphicranus.

^g Alcmena.

^h Euriphe, who had betrayed
her husband to those warrers,
wherein he fore-knew hee
should perish, for Hermines
carquenet: a iuell belonging
to the house of Cadmus.

ⁱ Alpheisbea the daughter of
Phegeus, whom he won with
the Carquenet, fatal to all
that wore it.

^k Alcmena and Temenus the
sonnes of Phegeus; who slew
Alcmena for repudiating
their sister Alpheisbea, and
marrying with Callirhoe the
daughter of Achelous.

^l Alcmena having slaine his
mother for betraying his fa-
ther.

^m Tritonius. See the Comment
on the 13 booke.

ⁿ The son of Iupiter and Ele-
cia, by whom Ceres had Plu-
tus.

^o Of whom in the second
booke.

^p Who long after begat Æne-
as on Venus.

^p The three sons of Iupiter,
who for their iustice were tai-
ned to judge the soules in an-
other world.

^q The sonne of Daione by Ae-
pollo.

Would neuer giue the like; wife ^a Themis said,
Forbeare; ^b Warre raues in Thebes by discord swayd:

And ^c Capaneus but by Ioue alone

Can be subdu'd. ^d The brothers then shall grone
With mutuall wounds. The sacred ^e Prophet, lost

In swallowing earth, aliue shall see his Ghost.

His ^f Sons red hands ^g his mothers life extract

T'appeale his Sire: a iust yet wicked fact.

Rapt from his home and senses, with th' affright

Of staring furies, and his mothers Sprite,

Vntill ^h his wife the fatall gold demands:

Her husband murder'd by ⁱ Phegides hands.

Then Achelous Callirrhoa

Shall Ioue importune, that her infants may

Be turn'd to men: and due revenge requir

(^k As he, for his) of those who slew ther fire;

Her prayers shall win consent from Ioue: who then

Will bid thee make Callirhoe's children men.

This, Themis with propheticke rapture sung.

Among the Gods a grudging murmur sprung,

Why the this gift should not to others giue.

Aurora for ^l her husbands age doth grieve;

Ceres complains of ^m Iasus hoary haire;

Vulcan would ⁿ Erichthonius youth repaire;

And cares of time to come in Venus raigne,

That her ^o Anchises might wax young againe.

All sue for some: seditious fauor stroue

In hight of tumult; thus suppress by Ioue.

What mutter you? Or where is your respect?

Thinke you, you can the powre of Fate subiect?

Old Iolans was by fate renew'd:

By fate Callirhoe's babes shall be indew'd

With youth: not by ambition, nor by waire.

Euen we, that you may better brooke it, are

Prescrib'd by Fate. Which could we change, not thus

Should time suppress our God-like ^p Æacus:

Eternall youth should ^q Rhadamanthus crowne:

Nor should our ^r Minos loofe his old renowne;

Despised now through age: who heretofore,

With such a braue command his scepter bore.

These words of Ioues the yielding Gods asswage;

Sith Rhadamanth' and Æacus, with age

Decline: and Minos, whose youths actiue flame

Made mighty nations tremble at his name.

But now in mind and body impotent,

^q Deionides Miletus fear'd ascent

T' his throne suspects; adorn'd with youth, and stile

Of Phabus son: nor durst his feares exile.

But thou, Miletus, of thy owne accord

Forsook't thy natiue home: and now aboard,

Through

Through deepe Ægean seas to Asia came:
Erecting there ^a a city of thy name.

He, as the Nymph Cyanee (excellent

For beauty) daughter to Meander, went

Along his winding banks, compest her there:

Who Byblis at one birth with Caunus bare.

Byblis example lawlesse loue reprocues:

Byblis ^b Apollineian Caunus loues,

Nor as sister should a brother doe:

Nor at the first her owne affections knew.

Nor thought it sinne so eagerly to kisse:

Nor by imbracing to haue done amisse.

Whom shadow of false piety beguiles;

Loue by degrees corrupts. Her dresse, and smiles,

She frames t' attract; to seeme too faire desires:

And enuies whom so euer he admires.

Yet knowes not her disease: no wishes rise

In sighes as yet; and yet within the furies.

Now calls him Lord; the due of blood disclaim'd:

Who would be Byblis, and not sister nam'd.

Nor waking durst the harbor in her brest

A wanton hope: but in dissoluing rest

Her lower oft enioyes; her senses keepe

A festiuall; yet blushes in her sleepe.

Sleepe fled; long mure; her dreame againe renues

By repetition: which she thus pursues.

Woe's me! what bode these fantasies of night!

If true, how wretched! why should such delight?

His heavenly forme by enuy is approu'd:

Who might, if not a brother, be below'd;

And merits my affections (ô too well)

If I were not his sister: there's my hell!

While waking, I indeavour no such ill,

May these bewitching dreames inchant me still!

No Spie could blab that imitated ioy.

O Venus, and with thee, ^c thou winged Boy!

What pleasure, what content, had I that night!

How lay I all dissolued in delight!

With how much ioy remembred! short those ioyes;

And hastie Night our happinesse enuies.

Would I could change this wretched name of mine!

Or he the interest in his blood resigne!

How well, ô Caunus, might our father be

A father in law, or to thy selfe, or me!

O would to Ioue we all in common held,

Except our birth! though mine his birth exceld!

Who then (ô fairest!) wilt thou make a mother?

How ill harsh Nature linkt vs to each other!

Still must thou be my brother: what I hate,

Lonely haue. What then prognosticate

These

^a Miletus.

BYBLIS.

^b The son of Miletus, who
was the son of Apollo.

^c Cupid.

These flattering visions? What in these extremes,
 Can dreames auail? or is there waight in dreames?
 The Gods forbid! Yet Gods their Sisters wed.
Saturne and *Ops* had both one womb and bed.
 So *Tethys* with *Oceanus*; so *Ioue*
 Combines with *Iuno* in eternall loue.
 Gods haue peculiar lawes: how dare I draw
 From them examples, bound t'another law?
 Die, die forbidden flames; or let me die.
 Then may my brother kisse me when I ly
 On fable herse. Besides, the ioynt consent
 This craues of two. Say it should me content:
 He may abhorre it. Yet *Aeolides*
 Embraced his. Whence spring such proofes as these!
 O whether rapt! you wicked flames, remoue:
 A brother, as befits a sister, loue.
 Yet should he first affect, perhaps I then
 His loue might cherish, and affect again.
 Then shall I, who would not his sure reiect,
 Sue first: What, canst thou speak thy thoughts detect?
 I can: Loue prompts. If shame my speech suppress;
 Yet letters may my hidden flames confesse.
 This pleas'd her; and a little faustid^e
 Her doubtful mind. When rais'd on her let slide,
 And leaning on her elbow; Hap what may,
 We will (said she) our frantick loue display.
 O, whether slide I! O what flames excite
 These thoughts: then fits her trembling hands to write:
 One holds the wax, the ^b style the other guides.
 Begins, doubts, writes, and at the tables chides;
 Notes, razes, changes oft, dislikes, approues,
 Throws all aside, resumes what she remoues,
 Her will she knows not; no composure brookes:
 Soft shame and impudence striue in her looks.
 She had writ Sister: that, as most vnfit,
 Defacing, tooke the tables, and thus writ.
 Health to her only Loue that Louer sends;
 Whose health alone vpon your loue depends.
 To tell you who I am; alas, I shame.
 If you would know my sute, without a name
 O let me plead, nor be for *Byblis* knowne,
 Vntill my hopes be to assurance growne.
 Pale colour, leanness, ruthfull looks, wet eyes,
 Long sighes which from concealed passion rise,
 Frequent imbracements, and (if you so much
 Obserued) kisses of too hot a touch
 To sute a sisters coldness: these exprest
 The deepe distemper of my wounded brest.
 And yet, although my soule the wound sustain'd,
 Although in me a fiery fury raignd;

a *Macarius* the sonne of *Aeolus*, who lay with his Sister *Canna*.

b The yron pin, where with (as is now) they anciently write on tables covered with wax: from whence, what is elegantly indited is called a good style.

Heaueus

Heaueus witnesseth, that I might at length be well,
 I try'd the utmost, struing to repell
 The violent darts of *Cupid*: and farre more
 Then you would thinke a woman could, I bore.
 Against my will, I now become your slaue:
 And with afflicted language pitty craue.
 You may preferue, you onely can vndoe:
 Choose which you will. Nor flies a foe to you;
 But who, too neere ally'd, would neerer ioyne:
 And in a stricter league of loue combine.
 Let old men know what's lawfull, good, or ill:
 And to their frosty rules subject their will.
 Rast *Venus* fits our yeares. Yet knowe not we
 Intangling lawes: let vs thinke all things free,
 And imitate the Gods. Paternall awe,
 Respect of fame, nor feare can vs with-draw:
 Alone all diffidence lay aside.
 Our easie stealths a brothers name will hide.
 We may in privat talk; converse, and kisse,
 Who ever be. What wants to crowne our blisse?
 O pitty me, who haue my loue confest;
 Nor would, had not my utmost ardor prest:
 Least thy remorselesse cruelty be read
 Vpon my monument, when I am dead.
 The wax this fild with her successelesse wit,
 She verses in the utmost margent writ.
 Then seales her shame: her parched tongue deny'd
 To wet her gemme, which weeping eyes supply'd.
 She, blushing, calls a seruant of knowne trust
 And flattering him a while; My friend, thou must
 See these with care, and secrete, conuaid
 To my (there paus'd, and after) brother, said.
 In their deliuey the tables fell:
 She, at that Omen, starts, yet bids farewell.
 The wary messenger attends his time:
 And giues to *Cannus* her infolded crime.
 Amaz'd ^a *Maandrius* high in choller grew:
 And on the ground the halfe-read tables threw.
 About to strike; Thou wicked instrument
 Of horrid lust, said he, by flight prevent
 My swords revenge: but that our infamy
 Thy death would publish; villain, thou shouldst dy:
 He, frighted, flies; and to his mistress beares
 The wrath of *Cannus*. *Byblis* quaking heares
 Her sad repulse: a death-resembling cold
 Befell her heart, and vitall heat controld.
 Yet, with her foule, her frantick loue returns:
 Who, with scarce mouing lips, thus softly mournes.
 And worthily. Why, O too rash! haue I
 Disclos'd this wound? affections secrete.

a *Cannus*, the son of *Cyprius*, daughter to *Maander*.

O o

Who

Who would so soon to headdy lines commit?
 First, with ambiguous words it had bene fit
 Th'au'e felt his thoughts; and train'd him to puriue.
 I should haue noted how the weather grew;
 And chosen a safe Sea: but now my failes
 Swell desperately with v unexpected gales.
 Now borne on crushing rocks, the floods or'e-beare
 My sinking bark; nor can I back-ward steere.
 Could not that Omen check the cherisht scope
 Of my desires; when, with our blasted hope,
 The rables fell: should I not haue assign'd
 Another day; or wholly chang'd my mind?
 O no, the day. This, Heaven fore-shew'd by sad
 And sure presages; had nor I bene mad.
 My selfe, before my letters, should haue su'd;
 And liuely loue exprest: he should haue view'd
 My moouing teares; a Lovers pleading eyes:
 More could I haue spoke then letters can comprise.
 About his neck my armes I might haue wound;
 And, had he cast me off, appeare to found;
 Clung to his feet, and groteling, life implore.
 This passion might haue acted, and much more:
 Whereof, though each particular had fail'd;
 Yet altogether ioy'n'd might haue prevail'd.
 Perhaps the blame-deleruing messenger
 In choice of time, or circumstance, did erre:
 Nor rooke him, when his mind was pleas'd and free.
 This wrackt my hopes. For of no Tygresse he,
 Nor Lyonesse, was borne: his gentle brest
 Rough flint, hard Steele, nor adamant inuest.
 He must be won: no fowre repulse shall make
 My sute surcease, till life my brest forsake.
 The best, if what is done were to begin,
 Is not t'attempr: next, what w'attempr, to win.
 For never would he, though I should ore-sway
 My strong desires, forget this lewd assay.
 Desisting, would condemne my loue for light;
 Or that I tri'd to intrap him by this sight:
 Or may conceaue that brutish lust did moue
 These extasies; and not the God of loue.
 Nor can I but haue had a wicked mind;
 My will polluted; which my hand hath sign'd.
 No giving back can make me innocent:
 Nought can I adde to sinne, Much to content.

This said, one thought another doth controule:
 So great a discord wracks her wavering soule!
 Dislikes; yet acts: who never satisfi'd;
 (Accurst) attempreth, to be oft deni'd.

This scene, he flies his country for her crime:
 And builds a City in a forraine cline.

^a In *Caria*; called *Cannini*: vnder
 healthfull in the Summer &
 Autumne.

When

When wofull *Byblis*, raving through despaire,
 Her gannets, from her brused bosome tare;
 Striking her armes through fury, and proclames
 In high distraction, her incestuous flames.
 Hopelesse, her hated mansion she echues:
 And frantically, her brothers flight pursues.
 And as ^a *Ismarian Bacchantals* (great ^b son
 Of *Semele*) struck with thy ^c *Thyrus*, run
 In thy ^d *Triennalls*: so ^e *Eubasian Dames*
 Saw howling *Byblis* hurrying o're their plaines.
 From these she wanders through the *Carian* bounds,
 The warlike *Lelages*, and *Lycian* grounds:
Cragus, *Lymira*'s streames; the siluer waues
 Off *Xanthus* past; and where ^g *Chimera* raues
 On craggy rocks; with Lyons face and mane,
 A Gotes rough body, and a Serpents traine.
 The woods were past: when thou, ^h *Byblis*, faint
 With long pursuit, and passions strong constraint,
 Sunk't downe; thy rusted haire on earth displaid:
 Thy face vpon the withered leaues low-layd.
 The kind *Lelegian* Nymphs oft in their armes
 Attempt to raise her: and with powrefull charmes
 Of counsell, strue to cure her loue-sicke mind.
 Which at her deafned heart no entrance find.
 Shee, grasping the greene rushes, silent lyes:
 And bathes them in the rivers of her eyes.
 The ⁱ *Naiades* thrust vnder these a spring:
 Their bountie could not giue a greater thing.
 As pitch distilleth from the barks black wound,
 As stiffe ^k Bitumen issues from the ground;
 As floods, which frosts in icie fetters bind,
 Thaw with th' approaching Sun, and Southerne wind;
 Euen so ^k *Phaebeian Byblis*, spent in teares,
 Becomes a liuing fountaine, which yet beares
 Her name: and vnder a black Holme that growes
 In those rank vallies, plentifully flowes.

The fame of this so wonderfull a fate
 Had ^l fill'd *Creeis* hundred Cities; if of late.
 The change of *Iphis*, generally knowne,
 Had not produc't a wonder of their owne.
 For *Phaeus*, neere to *Gnosus*, fostered
 One, *Lygdus*, of vn-noted parents bred:
 How'ever, free. Nor did his wealth exceed
 His parentage: yet both in word and deed
 Sincerely iust, and of a blamelesse life.
 Who thus bespake his now downe-lying wife
 Two things I wish: that you your belly lay
 With little paine; and that it proue a boy.
 A daughter is too chargeable, and we
 Too poore to match her. ^m If a girl it be,

O o 2

^a *Thracian* women (so called
 of *Thracia*, a mountaine in
 that country) which celebrat
 his rituals,

^b *Bacchus*.

^c A Iaulin covered with Ivy,
 here taken for his fury.

^d *Bacchus* feasts; in that to-
 lemmized every third yeare.

^e Of *Eubasia*, a Province in
Caria.

^f A River of *Lydia*; and not
 that by *Troy*.

^g See the Comment.

^h The water Nymphs,

ⁱ A clammy and combulli-
 ble minereall.

^k Of her Grandfather *Phaeus*

^l Her father lately of *Creeis*,
 I n n s.

^m It was vsuall among the
Grecians to expose, or make
 those children away, which
 they would not, or were not
 able to foster.

I charge, what I abhorre (O Pietie
 Forgiue me!) that, as soone as borne, it die.
 This hauing vtter'd, the Commanded wept
 And the Commander, teares no measure kept.
 Yet *Teletusa* still with fruitlesse praire,
 Desires he would not in the Gods despaire.
 But he too constant. Now her time was come,
 And the ripe burden stretcht her heauie womb:
 When *Inachis*, with all her sacred band;
 In dead of night, or food, or seem'd to stand
 Besides her bed. Her browes a crowne adorne,
 With eares of shining corne, and *Cynthia* hornes.
 Barking *Anubis*, and *Bubastis* bright,
 Black *Apis* spotted variouly with white,
 He whose mouth-sealing finger silence taught,
Tymbrells, *Osiris* never enough fought,
 And *forreine* serpents, whose dire touch constrain
 A deadly slumber, consummate her traine.
 Then (as if scene awake) the Goddesse said:
 My *Teletusa*, be not thus dismayd;
 Receiue these cares, thy husband disobay:
 And when *Lucina* shall thy belly lay,
 Foster what ere it be. A Deiry
 Auxiliary to Distresse am I;
 Ready to helpe, and easily implor'd:
 Nor shall it grieue thee that thou hast ador'd
 Vngratefull *Isis*. This admonish'd,
 Shee leaues the roome. When, rising in her bed,
 Her hands to heauen glad *Teletusa* threw:
 And humbly prays her vision may proue true.
 Increasing throwes at length a girle disclos'd.
 Both by the father and the world suppos'd
 To be a boy; so closely hid: and knowne
 But to the mother, and the nurse alone.
 He paises his vowes, and of his Fathers name
 It *Iphis* calls; which much reioyc't the dame,
 To each sex common; nor deceaues thereby:
 Who still with pious fraud conceales her lie.
 A boy in show; whose looks should you assigne
 To boy or girle, loue would in either shine.
 At thirteene yeares her Father her affide
 To yellow-trest *Iambe*: she the pride
 Of *Phaistian* virgins for vnequall faire:
Telestes daughter, and his onely heire,
 Like young, like beautifull, together bred,
 Inform'd alike, alike accomplished:
 Like darts at once their simple bosoms strike;
 Alike their wounds; their hopes, O far vnlike!
 The day they expect. *Iambe* thought time ran
 Too slow, and takes her *Iphis* for a man.

a Is the daughter of *Inachus*,
 since desired by the *Egypti-
 ans*, and called *Isis*.

b Taken also for the Moone,
 as the Moone for *Ceres*.
c *Mercury*, worshipped by the
Egyptians in the forme of a
 dog.

d *Diana*, so named of *Baba-*
stis, a city in *Egypt*, where
 she had her Temple.

e An Oxe, adored by the *E-
 gyptians*.

f *Isis*, *Proserpine*, the God of *Si-*
 lence.

g *Sistrum*: a loud instrument
 peculiar to the *Egyptians*.

h The husband of *Isis*, i.e. the
 Comment.

i *Apis*, which the *Egyptians*
 worshipped.

k The Goddesse of Child-
 birth.

l *Isis*.

Poorer *Iphis* lous, despaires; despaire eiects
 Farre fiercer flames: a maid, a maid affects.

What will become of me (she weeping said)
 Whom new, vnknowne, prodigious lous invade!
 If pittifull, the Gods should haue destroy'd:
 Or else haue giuen what might haue beene inioy'd.
 No Cow a Cow, no Mare a Mare pursues:
 But Harts their gentle Hindes, and Rammes their Ewes.
 So Birds together paire. Of all that moue,
 No Female suffers for a Female loue.
 O would I had no being! Yet, that all
 Abhor'd by Nature should in *Creet* befall;
 A *Sol's* lust-incens'd daughter lou'd a Bull:
 They male and female. Mine, O farre more full
 Of vnconouth fury! for she pleas'd her blood;
 And stood his errour in a Cow of wood:
 Shee, for her craft, had an adulterer.

Should all the world their daring wits confer:
 Should *Dadalus* his waxen wings renewe,
 And hither fly: what could his cunning doe!
 Can art convert a virgin to a boy?

Or fit *Iambe* for a maidens ioy?
 No, fixe thy minde, compose thy vast desires:
 O quench thefe ill aduis'd and foolish fires!
 Think of thy sex, or euen thy selfe abuse:
 What may be, seeke; and loue as femals vse.
 Hope wings desire; hope *Cupids* flight sustaines:
 In thee thy Sexe this deads. No watch restraines
 Our deare imbrace, nor husbands jealousies,
 Nor rigorous Sires; nor she her selfe denies:
 Yet not to be inioy'd. Nor canst thou bee
 Happy in her; though men and Gods agree!

Now also all to my desires accord:
 What they can giue, the easie Gods afford;
 What me, my father, hers, her selfe, would please,
 Displeaseth Nature; stronger then all these.
 Shee, shee forbids. That day begins to shine;
 Long wisht! wherein *Iambe* must be mine:
 And yet not mine. Of mortalls most accurst!
 I statue at feasts, and in the riuier thirst.

c *Iuno*, O *Hymen*, wherefore are you come?
 We both are Brides: but where is the Bride-groom?

Here ended. Nor lesse burnes the other Maid;
 Who, *Hymen*, for thy swift apparance pray'd.
 Yet *Teletusa* fears what she affects;
 Protracting time: oft want of health obiects;
 Ill-boading dreames, and auguries oft faines:
 But now no colour for excuse remains.
 Their nuptiall rites, put off with such delay;
 Were to be solemniz'd the following day.

a *Desiphoe*.

b As well as others, by see-
 ming what thou art not.

c Invok'd at Nuptials.

Poorer

O O 3

When

Were to be solemniz'd the following day.
When the vnbinds, hers, and her daughters haire;
And holding by the Altar form'd this praire:
Isis, who a *Paratonium*, *b* *Pharos* Ile,
Smooth *c* *Mareotis*, and seven-channel'd *d* *Nile*,
Chear't with thy presence: thy poore suppliants heare:
O helpe in these extreames, and cure our feare!

These Goddesse, thee of old, these ensignes, I
Haue seene, and know: thy lamps, attendancie,
And sounding *e* *Timbrells*: and haue thee obayd.
To me, impunitie, life, to this maid,
Thy sauing counsell gaue: to both renew
Thy timely pittie. Teares her words pursue.
The Goddesse shakes her Altar, when the gate
Shooke on the hinges: hornes that imitate
The waxing Moones, through all the Temple hung
A sacred splendor: noyse full *Timbrells* rung.
The Mother, glad of this successfull signe,
Though not secure, returns from *Isis* shrine.
Whom *Iphis* followes with a larger pace
Then vsuall; nor had so white a face.

Her strength augments; her look more bold appears;
Her shortning curls scarce hang beneath her eares;
By farre more full of courage, rapt with ioy:
For thou, of late a Wench, art now a Boy.

Gifts to the Temple beare, and *f* *Tō* sing!
Sing Ioy! Their gifts they to the Temple bring;
And adde a title, in one verse display'd:
What *Iphis* vow'd a Wench, a Boy he pay'd.

The Morning Night disguises with welcome flame:
When *Iuno*, *Venus*, and free *Hymen* came
To grace their marriage; who, with gifts diuine,
Iphis the Boy, to his *Iani* the ioyne.

a A city in *Egypt*, consecrated to *Isis*.
b Adioyning now to *Alexandria*.
c A Lake not far distant.
d The only river of *Egypt*.

e *Sistra*.

f An acclamation in triumph.

g Deities propitious to marriage.

VPON

VPON THE NINTH BOOKE OF OVIDS METAMORPHOSIS.

A Chelous, esteeming it no disgrace to be ouer-come by such an adversary, relates his contention with Hercules for the Love of Deianira. Such a complement Hanniball in Livy bestowes upon Scipio: My comfort is, that by thee I am enforced to sue for a peace. Achelous in strength inferior, flies to his flights, and converts himselfe into a Serpent: subdued by Hercules with a scuffle, as the exercise and conquest of his infancy. For Iuno is said to haue sent two serpents to destroy him in his cradle, who strangled them both before he was so old as to know them: the Grecians naming him Hercules of the glory he had achieved by Iuno; By which they would haue us to know, that those who are marked for great actions, and are covetous of a virtuous prayse, should betimes, and as it were from their cradles, accustomethemselves to dangers, and exercise their fortitude in subduing of pleasures; which infeeble the mind, and destroy it with serpentine imbracements. Nor is pleasure and lust vnaptly expressed by serpents; not onely for their naturall subtilty and inveterate hatred to man; but also for their inbred lasciuiousnes: the femal viper (our Adder) according to Pliny, out of a fantastick delight, biting of the head of the Male in the time of their coiture. And we read in Plutarch that sometimes Serpents haue beene in loue with women, manifesting all the signes of awanton affection. As one with a maid of *Ætolia*, which nightly crept into her bed, gliding to and fro, and winding about every part of her body; retiring alwayes about the dawning of the Day. Thus obserued, the maid was forthwith removed by her Guardians. The serpent missing her for diuers dayes together, at length found her out: who now not loving and gentle as accustomed, but horrid and full of danger, leapt upon her, pinnioning her armes with his foldes, and lashing her thighs with the remainder of his length: yet with such an anger seemed to be mixt with indulgency, as rather intending to chastise, then to hurt her. A Serpent was said to haue beene found about *Olympia's* bed, that night wherein she conceaued with Alexander; which gaue a colour to the claime of his descent from *Iupiter*. The like the Romans diuulged of *Scipio Africanus*, both reports no doubt but proceeding in part from the Serpents amorous inclination. The *Scythians* painted *Araxa*, a woman infamous for her lust, with the taile of a serpent. But Achelous, welnigh suffocated by Hercules in that counterfeitt shape, now puts on the forme of a furious Bull: but speedes no better then formerly, having one of his hornes broken off by the Conqueror, which the *Naiades* replenish with fruits and flowers, ever after called the Horne of Plenty. These *Nymphes* take their names from fluency, supposed of old to be the Deities of springs and originals of Rivers: being indeed that moisture of the Earth which so much confers to fertility and propagation: thus deliuered by Orpheus.

Naiades.

Lyas Nurfes, whom the Earth imbowers,
Fertill and frolick in your fruits and flowers;
Who cattell feed, and men sustaine with feasts:
Ceres and *Bacchus* nourish by your breasts.

Naiades *Bacchi*, quibus est occulta demum,
Fruit ferre & letum proteruum florum efficit:
Pastoris & pendens & apertum secretibus hylæ,
Cum *Ceres* & *Baccho* in uicinis portibus a'mant.

And therefore aptly here sained to bring in the Horne of Abundance to Achelous his table. Diuers of the Roman Emperours stamped this on their Coynes: some expressing

prefing thereby (as appeared by their Inscriptions) Liberty; others Felicity, Concord, Peace, and Plenty, or what so euer was delightfull or profitable to man. Now the strife betweene the Etolians and Acarnanians (whose Countreys are watered by that Riuer) concerning their bounders (arbitrated for want of empires by the sword, wherein the stronger prevailed) was the ground of this fiction of Hercules his subduing of Achelous: Deianira the daughter of Oeneus (for it should seeme the Etolians had the better) the reward of his victory. Achelous is said to convert himselfe into a Serpent; because of the wrigling and many flexure of his Current: as into a Bull, for the bellowing of waters, and their violent Course, when raised by raine. But Hercules is said to ouer-come his fury and to breake off one of his hornes: in that, to gratify his father in law, he restrained therewith bancks, extenuating his force by digging of sundry trenches, & draining those grounds which his overflows had surrounded; whereby they became extraordinary fruitfull, which here is deciphered by the borne of Plenty. This fable hath also a relation to the condition of warre: Hercules, the stronger, and invading partly, proceeding with maine strength and expedition: Achelous, the weaker, and invaded, by delay and policy, who changeth the forme and order of his fights according to occasion; now like a subtil Serpent, avoiding, or with stratagem circumventing his enemies; now like a furious Bull upon advantage assailing. When beaten in battaile, he is enforced to retire vnto his holder of strength, and leave the riches of his Country (the borne of Plenty) to the spoyle of the Conqueror.

NESSUS.

Hercules returning with Deianira to Thib'es from Caledon, haue their passage impeached by the swelling of Eucnus: to whom the Halfe-horse Nessus, is acquainted with the ford, doth tender his service, and undertakes to transport his wife, while he himselfe swim over: who now being landed on the other side, the perfidious Centaure attempts to ravish her; but is prevented, and his speede overtaken, by a mortall wound receaued from his arrow. This Nessus was one of those who fled from the Battaille betweene the Centaures and the Lapethites (which is in the twelfth booke related by Nessor) where in Hercules was a principal actor: who now contrary to humane policy, giues credit to a reconciled enemy; wherein an Italian would neuer haue offended, who rather hate whom they haue injured, as ever suspecting them. But credulity proceeds from a mans owne integrity: a vice more honest then safe; the overthrow and death of the Great Duke of Burgundy, who committed a maine part of his army to an Earle whom he had formerly stricken, therespits and seruices of such, being no other then a maske to disguise their treacheries. Nessus, though dying, meditates on revenge, and giues Deianira a garment dipt in his blood, infected by the poisoned arrow, as a receipt to reuine in the wearer decayed affection. A pretence to tempt a womans acceptance, who are either too affectionate, or too apt to be iealous. Not considering with all that it was the gift of an enemy, which euer tender, as this did, vnto Mischeife. But more circumspect was that Troian, if he could haue bene beleined

The Greekes, though bringing gifts, I feare.

TIMES DANAOS & dona (ser-
ret.
Virg. Æn. 12.

HERCULES.

For Hercules, hauing now fill'd the world with the fame of his actions, was about to sacrifice vnto Cenean Iupiter: when newes was brought to Deianira of his loue to Iole (of whom we shall speake hereafter) who easily beleines what he feares, and greedily swallowes that mortall poyson, which infects her soule with all varieties of dissembler: now full of indignation, and purpose of reuenge; which she thus expresseth in his tragedy,

O

O sorrow, which no vengeance can suffice!
Some vnknowne horrid punishment devise;
What hate can doe, let Iuno learne of me:
She is too patient.

..... o multa dolor
Contemne parua: quere inspicibilis ira,
I-cogita, infanda: lunam dece
Quid odia uolueris: inuolui iacta,
Sen. Her. Olet.

But againe retracts that cruel intention, out of the alernate raigne of affection, which then is most great when most in danger of loosing: confirmed sometimes in the truth of the wrong, and presently hoping the contrary. All diseases of the Mind but Doubt haue their remedies. Nor are the actions of the Body lesse inconstant: content which no one place, or settled posture; sorrow wandring throw the visage in like variety of aspects and complections. Deianira at length resolves to reuenge her husband with the garment which Nessus had giuen her. But according to Seneca he gaue her his infected blood in one of his houes, with this instruction

Dimne with approaching death, the gore that drield
From his black wound he tooke, and gaue me, fild
In his tuffe hoofe, thence violently rent:
And said; This will loues fickle flight prevent.
Thus Mycale Theffian Matrons told:
Whole powerfull art the struggling Moore contrould.
Whith this, if thy inconstant husband roue,
And giue an other daughter vnto Ioue,
Annoint his robe. That it the virtue may
Retaine, conceale it from the sight of Day.

..... All: iam e-
Talem suauis vulnera excoipit,
Tandem, quod vultu infero capite
Quam forte (sua) fides: et excoipit manum.
Tum verba moriens addit illis inquit, et
Dixit amorem pille de si malo
Hoc dicit Mycale Theffian: dicitur nunc
Vnam inter omnes lura quam sequatur mus-
gam.
Alis relictis, illas vestes dabis
Atque impis, ipse talis, spelles, non
Iuvia talibus talis: & carius tuis
Alam coram dedit alioquin tuum.
Hoc multa lura afficit: hoc tendit, agant
Tantum remate: Sic potens vires lora
Sanguis tenebit, Sen. Her. Olet.

The poison likewise which was giuen to Alexander was so strong as nothing but the hoofe of an Asse could containe it. Diodorus reports that he had her take of the seede which he had shed to mixe it with oyle, and the blood which dropt from the arrow, infected with the blood of Hidra: and to vse it as aforesaid, when he had occasion to practice the experiment: which now she doth, and sends it by Lycas. But on by Hercules, he broyls with heate, which subdues his fortitude with intolerable torments: who in his anguish disputes: with the Gods, for so rewarding his virtues (an impatience vnto which the best of morall men haue bene subiect as Germanicus and Titus charged the Gods with their vntimely and vnderferued deaths,) then briefly relates his particular merits.

Bufiris, a king of Egypt, who built Bufiris and Nomos in a barren and inhospitable part of his Country, was said to haue killed his guests, because the passengers by the Heards-men there about were robd and asafinated. Or, according to Diodorus, that they sacrificed onely red oxen and red-hair'd men to the soule of Osyris; for that Tiphon his brother, who slew him, had his haire of that colour. Inasmuch that Egypt hauncing few redd-heads, and other countreys many, it was reported that he sacrificed strangers at the tomb of Osyris: the cruelty rather proceeding from that inhumane custome. It was he a wicked Tyrant; of whom that Country was deliuered by Hercules. He is held to be that king of Egypt who so grievously oppressed the Israelites: and the author of that inhumane Edict of drowning their male-children; whence arose the tradition of his sacrificing strangers: his daughter supposed to be the same who fostered Moises. Reinecius proves that he was a king of a new Famely, who vsurped that crowne: as intimated by this text in Exodus: There arose a new king, who knew not Ioseph.

Antæus was a Gyant of Lybia; the supposed son of the Earth; who compelled forerunners

Antæus.

forreiners to wraſtle, & ſtrangled them with his vnmatchable ſtrength. Him Hercules incountred: who as oft as throwne to the ground, roſe vp againe with redoubled vigour. This perceaued, he held him aloft ſo long, till he had craſhed the breath out of his body. Hercules, here taken for the heat of the Sun, over-throwes Antæus, which ſignifies the contrary, with his too much ſerour: when by the touch of the Earth, being naturally cold, his ſtrength is reſtored: approving that Axiome in Phyſick, how contraries are to be cured by Contraries; Yet neither too much to exceed, leaſt the one be made more violent by the oppoſition of the other: which holds as well in a Politick Body. But the morall is more fruitfull: Hercules being the ſymbol of the Soule, and Antæus of the Body, Prudence the eſſence of the one, and ſenſual Pleaſure of the other, betwene whom there is a perpetuall conflict. For the Appetite alwayes rebels againſt Reaſon: nor can Reaſon preuaile, unleſſe it ſo riſe the body, and hold it aloft from the contagion of earthly things; that it recover no more force from the ſame, till the deſires and affections thereof, which are the ſouls of the Earth, be altogether ſuffocated. Antæus is alſo ſaid to be the ſonne of the Earth, in that the Tingitani whoſe king he was, did boaſt themſelves to be originally Africans. By which City, ſaith Mela, there is a little hill in the forme of a man, lying with his face vp-ward, which they report to be his ſepulchre: and that when at any time diminifhed, how it neuer ceaſeth raining vntill it be againe repaired.

Geryon.

Geryon was a Prince of Spaine, as great in power as in riches, who refuſed to haue had three heads: ſo to haue beene not poſſible. For ſome Hiſtorians haue written of the like: and one abated, this Iland in the memory almoſt of the living hath exhibited an vncontrouertible example; which I will inſert for the rareneſſe. This Monſter was below the waſt an ordinary man; but had aboue to bodies of exact proportion, and enery limbe of vigour and uſe. King Iames the forth tooke an eſpeciall care of his education and inſtruction: but cheſtly in muſick, where in he became moſt excellent, as in diuers languages. In theſe two bodies were two different wills: ſometimes they would bitterly contend in argument, ſometimes ſail together by the cares, and often conſult about their common utility. But what more memorable, both vnder the nail were ſenſible of one hurt, but neither aboue felt the anguiſh of the other: which was in their death more apparent. For the one body dying many dayes before the other, the ſurviner pined away with the ſtench thereof. This Monſter lived eyght and twenty yeares, and dyed when Ioue was regent in Scotland. Which I haue writ, ſaith Buchanan, with the greater confidence, in that yet many liue of honeſt reputation, who haue ſeene it. But the triple figure of Geryon was ſained of three brethren, who gouerned the three Ilands, Maiorca, Minorca, and Vicia with ſuch unanimity, as if they had all but one will: whereupon Geryon the eldeſt was ſaid to haue three heads to one body: by their concord, mutual counſell, and aſſiſtance, becoming both wealthy and formidable. With the like vniou the Scribonian brethren gouerned the Upper and the Lower Germany: vntill Nero growing zealous of their greatnes, they were both accuſed: when by opening their owne veines they dyed together. So the other were a bait to the avarice, and a ſpur to the valour of Hercules: who diſpoſſeſt them by force of armes, and bore away their ſubſtance. Palephates will haue this fiction to grow from his dwelling in Tricarenia (a city on the Euxian Sea) which ſignifies three-headed. Others allude it to the three ſoules in man, the vegetatiue, the ſenſitive, and rational: as concord to the number of three, and ſtrength to the triangular figure.

Cerberus.

Of Cerberus we haue ſpoken more then in one place: to which we will add this hiſtoricall relation, together with the allegory. Aieus (from whom came the name

of Aides, for the receptacle of the dead) the king of Moloffus, called himſelfe Plato, his wife Ceres, his daughter Proſerпина (or rather his wife whom he had ſolne) and his Ban-dog Cerberus of his ſeuer and churliſh conditions. Theſeus and Perithous, attempting to ſcale away his daughter, were both taken priſoners: Thiclus retained in chaines; but Perithous morried by his Maſtiffe Cerberus. Hercules deliuered Theſeus ſoone after by force: and brought the Ban-dogg away with him. Here vpon grew the fable of Hercules deſcent into Hell, and of his dragging the Hel-bound thence: Moloffus ordinarily called Hell, in that it lyeth weſt of Attica and Bæotia, whereof we haue formerly rendred the reaſon. Now Cerberus was after ſolne by the procurement of a noble man of Myccena, and ſhut vp with diuers bitches in the caue of mount Ténarus; where of Hercules hauing intelligence ſetcht him from thence: vpon this it was ſained that he drag'd him from Hell through that Caue, the ſuppoſed infernall paſſage. From hence we may collect, that the reaſon and virtue of the Mind, which is Hercules ſubdues all vice and baſe earthly affections (Cerberus being taken for the Earth) but eſpecially Gluttony (his name importing a deuourer of fleſh) which is ſaid to haue three heads of his triple deſires, conſiſting in the ſuperfluity of quantity, of the expence of time, and pleaſing of the Palat. All which are ſuppreſſed by virtue, who more redeemes from Hell what ſoener is captiuized by the minds infirmities.

The Cretan Bull repreſenteth the Cretan Generall Taurus, Paſiphaes ſweet. The Cretan Bull. hat. A cruel enemy to the Athenians: whom Hercules vanquiſhed (not with out the conuincence of Minos who mortally hated him) and brought into Peloponeſus: which alſo allegorically declares the conqueſt ouer brutiſh affections.

Augeus was king of Elis, who had a ſtable ſo full of dung, that it became proverbiall. This Hercules cleaſed vpon a compaſt betwene them by turning Alpheus thorow it: or rather by meanes of diuerting that River, made a barren part of his Country fertile. But Augeus refuſed to giue him his rewarde, as done with ſo little difficulty: for ſoones more conſider the labor of the body, then that of the braine. Where at incenſed, he demolifhed his city, and draue him out of his kingdom. This filthy ſtable repreſenteth the Court of Augeus, contaminated with luxury, and all ſorts of uncleaneſſe: which by the expulſion of the vicious king and his Paſſiſtes, was ſaid to haue beene purged by Hercules.

Augeus his ſtable:

The Symphalides were birds ſo called of a lake in Arcadia, which they chiefly frequented: chaſed away by Hercules, partly with his arrowes, and partly with the ſound of a brazen Cimbball which was giuen him by Pallas: A greedy and filthy ſoule which fed vpon mans fleſh: killing men with their ſeathers which they ſhot from their bodies as they flew; or poiſoning them with the ſtench of their ordure. Alluding to the avarice and filthy conuerſe of Harlots: who deuoure the ſubſtance, pollute the ſame, and infect the bodies of their deſperate lovers. Such therefore are to be chaſed away with the arrowes, or indignation, of Virtue. But eſpecially by Minerva's Cimbball, diuine inſtructions, and precepts of Philoſophy which penetrate the eare like the ſound of a Trumpet. Nor are they vnaptly ſaid to be man-eaters; who ſuck their blood like leeches, and deuoure them like the rauenous Lammir. But hiſtorically the Symphalides are taken for theues who forraged that Country, as appeares by theſe verſes of Claudian.

The Symphalides

I, Symphalus, heard of thy fowle, that threw
Thick ſhowres of darts; and ſlaughtered as they flew.

*Audem meminerit tunc Symphale
volucres
Spicula vulſiſſo quodam ſpaciſſe volatu.
Claud.*

Parthenus is a mountaine of Arcadia, which tooke that name from the virgin The Parthenian Huntreſſe Hart.

Huntresse, where Hercules with indefatigable labour pursued and caught the Hart, which had feet of brasse and hornes of Gold: signifying not only his subiecting of Feare, expressed in the nature of that creature, an enemy to all noble in daemons; but that unweariad and constant course of vertue, by which immortal fame can be only obtained; more durable then brasse, then gold more resurgent.

The Amazons.

About the river of Thermedon, which runnes through Cappadocia into the Euxine Sea, the Amazons were said to inhabit. A race of warlike women, who suffered no men to liue among them, but such as they imployed in their drudgeries: managing courageous horses; expert themselves, and instructing their daughters in military exercises. For during two months in the spring they accompanied with their neighbours; and when they were deliuered, sent back the male issue to their fathers: fearing the right breast of the females (from whence they tooke their denomination) that it might not hinder their shooting, nor the throwing of their iaculins. These became so famous and formidable, that in the end it drew on the courage of Hercules, together with the desire of Hippolita's rich Belt, to assaile them: who slew Antiope their Queene, and tooke Hippolita prisoner, whom hee gave to Theseus, his companion in that warre. In this battaile hee so weakened their forces, that they became a prey to their neighbours; who after a while extinguished in those parts both their name and nation. Penthesilea with the remainder, flying her country, assisted Priamus in the warres of Troy.

*Ducio Amazonidum lunatis agmina pelis
Penthesilea furem, mediis in milibus ardis
Aurea submeclens exserta cingula mammae,
Bellatrix; audetq. vixit concurrere virgo.
Virg. Æn. li.*

*With Amazonian troops, and moone-like shields
Penthesilea scoures the trampled fields;
Her feared breast bound with a golden Band:
Bold maid, that durst with men in armes contend.*

Who there was slaine by Achilles. Pliny reports that she was the first that inuented the Battailaxe. Plato affirms that there was a nation of Amazons in his time in Sarmatia Asiatia at the foot of Caucasus: from whence it should seeme that their Queene Thalestria came into Hircania vnto Alexander, that she might haue a daughter by him; who participating of both their spirits, might conquer the whole vniuers. But Strabo doubts by the vncertainty of authors, and vnlikeli- nesse thereof, that there ever were any such women: and Palephates writes that the Amazons were a people courageous and hardy, who wore linnen shalbes on their heads, and gownes to their heeles (as now the Turkes doe) suffering no haire to grow on their faces: and therefore in contumely called women by their enemies. Goropius, a late author, conceales them to be the wines and sonnes of the Sarmatians; who invaded Asia, together with their husbands, and after planted in Cim- bria which he endeavours to proue by certaine Dutch etymologies. Francis Lopez and Virichus Schimdel finde them in the River Orrellana in America; called thereof the River of Amazons: and Edward Lopez affirms that there are of these in Monomotapa in Africa, nineteene Degrees Southward of the line; the strongest guard of that Emperour, as the East Indian Portugalls acknowledge.

Hesperian Apples.

The Golden Apples of the Hesperides, with the Dragon that kept them, we haue interpreted at large in the story of Perseus. An aduenture reserved for Hercules: who killing the Shepherd Ladon, called a Dragon for his immanity, brought away the Golden Apples; which was Atlas sheepe with the yellow fleeces; the name equi- vocall to either: sheepe being so honoured by the ancient for enriching their owners, that riches in money or cattle was of them so named. But allegorically, Hercules, or Vertue, cannot reape the fruit of his indevours, those golden Apples, vntill he haue killed

killed

killed the Dragon, Malice and Envy, which continually watch to frustrate his re- ward.

Of Hercules fight with the Centaures you shall read in the Mythologic upon the twelfth booke, where that battle is particularly described.

The Erymanthian Bore, which maged all Arcadia, was slaine by Hercules: meant by some notable and cruell theefe, either of that name, or bearing that best for his device, which infested that country, and was subdued by him: but morally denoting the vertue of the minde, which subiects all terrors and difficulties.

Hydra, was said to be a venomous Serpent, which did much spoyle in the Argiue territories; lurking in the lake of Lerna: and to haue had many heads, whereof one being cut off, sware of in the roome more terrible then the former: which Hercules assailed and destroyed, by suddenly cauterizing her headlesse necks. This fable hath relation to that place, which by the eruptions of waters annoyed the neighbouring cities, when one being stoppt many rose in the roome: this Hercules perceiving, burnt it with fire, and so choaked the passages. For Hydra signifies water: & that this might be done, these verses might inferre.

*Corruption boyles away with heat;
And forth superfluous vapours sweate.*

*Exasperat vitium, atq. coquit
In vitæ humor.*

Or rather the Sun, (presented by Hercules, according to Macrobius) with his ex- traordinary fervor dried up those noysome and infectious waters. Another writes that Lerna was a petty King, who built a strong fort on the confines of his king- dome, and called it Hydra; placing therein a garrison of fifty souldiers. This Her- cules besieged. As often as any one was slaine on the battlements, two slept in his place, not inferior in fortitude: nor would yeeld vntill the fort it selfe was con- sumed with fire. And there be who write that this serpent with many heads were as many brothers united in inviolable concord: when one cut off in battaile, others seem- ed as it were to rise in his place with fresh and more strong preparations. Like the Band among the Grecians, which, in that continually reinforced, was called im- mortall. Plato deliucrs Hydra for a Sophister whose confutation begat more wran- gling. Therefore to cut off a head from Hydra, is to take away one inconveniency that more may succeed: like sutes in law, which begin where they end, and conti- nually multiply. But Hydra in truth is a kinde of water-snake; which will turne on the assailant, and repulse him with his stinking exhalations: whose mortall & ter- rible poyson is noted by the infected arrow dipt in her gall, and raving death of the Heroe.

Diomedes, that bloody king of Thrace, fed his horses with mans flesh; whom Hercules fed with the flesh of the Tyrant. A punishment agreeable to the law both of God and man, that offenders should suffer what themselves inflicted. But Pale- phates, a confuser of such like stories, reports how Diomedes was one who had wa- shed his estate by keeping of Horses: a prodigality derived from the Greeks to the Romans:

Diomedes Horses.

*He dares presume to expect a Regiment,
Who all his substance hath in mangers spent:
And, what his Ancestors had left, forsakes;
While he Flaminius with swift charriot rakes.*

*Cum sit esse putet curam sperare coloris,
Qui laeta ducunt præsepibus, & canes omnes
Maurum censu, dum percolat assiduo
Flaminiam.*
Iuv. Sat. 1.

For which cause Diomedes friends call d his horses man-eaters. But other Au- thors,

Pp 3

thors affirme that Diomedes horses were his lascivious daughters, who wasted the substance and strength of their lovers: horses being the ancient Hieroglyphick of lust; as such desires in the sacred Scriptures are compared to their neighings. For there is no creature so prone unto Venus as a Mare; and therefore fained to conceive with the Wind:

Salices ante domos furor est infensus equanti
Et mentem Venus ipsa docuit, quo tempore
Glaucus
Pomadaet melius in ora absumpserat quod iuge.
Illi dicit Amor trans Gergara, trans Ionia
montem
Alcaniam superant montes, et flumina tra-
nunt.
Cyclopumq; accidit ubi soluta sita medullis,
Vix in quatuor uoce calor redit assiluisse
Oia omnes uerba in Lephyris flauis uariis alitis,
Acceptantq; leues omnes, et sepe (ac illis
Cuius uento cyrcid e mirabile dictu)
Sua per et sopulas, et depressas coruiles
Missagunt, non Bore tuus, pty, solis ad ortus,
In Boream, Cauumq; aut uide nigerrimus
Auster
Nactur, et pluvia contritit frigida calum.
Hinc demum Hypocrenes uersu, de nomine
ducunt
P. Ares, lenum distillat inguine uirum:
Hic uenit, quod sepe mali lege mouetur,
At cauamq; herbas, non innoxia uis, ubi
Virg. Georg. 13.

The Nemean Lion

Others apply this fable to his riotous followers, maintained by his excessive tributes & exactions; feeding, as it were, on the bowels of his miserable subjects. But Diomedes horses, together with their master, were slain by Hercules: cruelty, avarice, and uncleanness, chastized, or confounded by the Zeale of virtue.

A Lyon of huge proportion, whose skin no Steele could penetrate, frequenting the Nemean woods and fields of Mycenæ, was encountered and strangled by Hercules; who ever after wore his hide for defence and terror. This may be no fable, since the like was performed by Sampson (supposed by some the same man) and after by little David. Yet hereby is understood the fortitude of the minde, against which no bodily strength can preuaile, being ever adorned with the spoyle of the vanquished. But Heraclides conceanes that the same was devised in regard of the selfe-cure of his owne furious melancholy, producing a temporary distraction, which gave an argument to the tragick Poets. And surely these his conquests over beasts and monsters were chiefly invented to expresse the excellency of Virtue in subduing inordinate affections: as Intemperance by the Bore, rash Temerity by the Lyon, by the Bull Anger, Panick Feare by the Hart, Vncleanesse of life by Augeus his stable, by the Stymphalides Auarice, by Hydra Ignorance, by the Centaures lust, &c. And therefore many of them placed by Virgil, as vices, before the gates of Hell.

Centaurus in fribus subulans, Syriacq; infer-
mit,
Strenuus geminus Briareus ac bellus Lernæ
Horrendum fridens, flammiq; armata Cibi-
dara,
Gorgones, Harpagi, et forma tricipiti
uolans. En lib. 6.

There Centaures, there the hissing Hydra stands,
Seylla, Briarius with his hundred hands,
Fire-arm'd Chimera's, Harpies full of rafe,
Snaky hair'd Gorgons, Geryons triple shape.

Hercules is mystically taken for the Sonne, to whom the Lyon is sacred, in that his

main

mayner resembles the raves of the other, the one called Iuba, and the other Iuba.

Cacus, a mighty Giant, the son of Vulcan, depopulated that part of Italy which lies about Mount Auentine with his robberies: said to vomit fire, in that he burnt the corn on the ground, and enviously destroyed, what he could not reap. He, while Hercules slept, stole away the fairest of his Oxen, and drew them into his Cave by their tangles, that no impression might be scene of any feet going thither. A subtilty derived from the shee Beare, who ever backward retires to her den, that shee might not be acced by the Hunter. But these discovered by their bellowings, Hercules forced his Cave, and brained Cacus, breathing clouds of smoke, with his Club. Now Cacus is by interpretation Evil, which lurks in Canes, in that never source: when Hercules, or Virtue, vindicates his owne, by the destruction of the other; although with hypocrite and fraudulent mist he endeavour to conceale himselfe.

Hercules sustineth heauen, his last labour, on his shoulders: of which thus Iuno in his tragedy.

He shewes, by bearing Heauen, how he may gaine
Heauen by his force. What shoulders did sustaine
The world, nor shrunk beneath so great a freight;
Prest with the Poles, the starres; what more, might waight.

For the fable goes how Atlas, who sat on a mighty mountain, and supported Heauen on his backe, desired Hercules, having heard of his surpassing strength, to ease him for a while in bearing of his burthen; who readily undertooke it. As Atlas was said to haue supported Heauen in regard of the heigh of that mountain which carries his name, and of his excellency in Astronomy: so Hercules, skilfull in that art, hauing travelled to the vitermost bounds of the Earth to increase his knowledge by conferring with Atlas, is said to haue assisted him, by informing him in many secrets which before he knew not. Nor wants the fable a morall, declaring how those who patiently vndergoe the burthens which are imposed by Heauen, shall at length with Hercules inioy even Heauen it selfe, the reward of their sufferance. And here is an end of the Heroicall actions of Hercules: whereof those mentio-
main these ensuing verses haue onely the repute of his labours.

First he the grim Cleonian Lyon slew:
Next Hydra did with sword and fire subdew:
The Erimanthian Bore, with jaclin strooke:
The Brasse-hou'd Stagge with golden antlers tooke:
The chae'd Stymphalides his arrows felt:
From th' Amazonian won her precious belt:
Then cleans'd Angeus stalls with ordure full:
And vanquished the furious Cretan Bull:
Sterne Diomed's ravenous horses threw:
Three-headed Geryon in Iberia flew:
The Hesperian Dragon-guarded Apples won:
And skowling Cerberus shewed to the Sun.

Although there were many Herculeses, as the Egyptian, the Lybian, and the Thracian; yet the acts of them all were attributed by the Poets to this our Theban, the sonne of Iupiter and Alcmena.

He continues his complaint against the malice of Iuno: not without some doubt
that

Cacus.

Heauen supported
by Hercules.

Refferendum est ad subripit,
Did est foveat, subripit munda que,
Vix flectit uoce, non in operis, et
Mundus est in ista thesauris,
Iuno in Cretica deinde, et
Eum, pty, non, Sen. Hec. Fur.

Prima Cleonæ foveat erantia leoni:
Proxima Lernæ foveat face canalic:
Hydrum:
Atque Erimanthum ubi testis perca sit Aps:
Æripas quoque tota uera cornua Cerbi:
Stymphalides papyli uacat dylotumque
quies:
Thebesi ex quo foveat Amargen hætes:
Seylla in singulis foveat impetia choris,
Oclata exuili non numerata adora Taur:
In Diomedes uictoria nona quadrige:
Geryon extindit dylotum d. Iberia pat:
m. m:
Vnde cum mala Hesperidum d. Hælati:
triphum:
Cerberus extremi summa est meta laboris,
Virg. infig.

that the Gods regarded not the actions of men, when the wicked prospered, and the good were oppressed with miseries and torments: cruell and uniuersall Euristheus living in prosperity, the instrument and imposor of all his calamities. But his tragick end approved the contrary. This Euristheus was the sonne of Sthenelus king of Mycene, who by Iuno's instigation imposed these labours on Hercules with purpose to destroy him; being commanded to obey him in all things by Iupiter: the Oracle at Delphos fore-telling, how he, having finished those enterprizes, should obtaine a Deity. So are the virtuous not seldom advanced by the malice of their enemies, and so craggy and thorny is that steepe ascent which leads vnto Glory.

L. V. C. A. S.

Discovered Lichas, who brought the impoisoned garment halfe dead with feare now clings to the knees of Hercules: the custome of such as implored pittie, as appears in all histories; and therefore the knee was called the seat of Mercy. But Lichas renders a naturall reason, in regard of the affinity betwene the knees and the eyes, since they were contiguous in the womb of the mother: inasmuch as the knees relent, and the eyes (the silent petitioners) shed teares when they reioyce, as renewing in the memory their former neighbourhood, and affecting the mind with a mutuall sufferance. But infuriated Hercules, not giving time to the plea of his innocency, swings him about his head the by heeles, & throws him into the Eubæan seas: there turn'd into a rock which carries his name, and signifies Impulsion. Expressing thereby the effects of feare, which congeales the blood, and stupifies the senses, as if altogether stony. Nor was this throwe of his incomparable: for it is reported by Mayolus, an Italian Bishop, how he saw a man at Aſtin in the presence of the Marquesse of Pescara take up a pillar of marble, three feet in length, and one in diameter, oft tossing it aloft in the ayre, and catching it againe before it fell to the ground, with as much facility as if it had bene a tennis ball. But this fable with all presents the usuall infortunity of such, who minister to the exorbitancies of Princes, though vnacquainted with their secret intentions. This Rock lies againſt the Cæcean Promontory; and gaue, in that it resembles a man, an argument to the fiction.

Now Hercules ascending the funerall Pyle, gins Philoctetes his bow and fixt all arrowes to fix it on fire: who lying on his Lyons skinne, and making his Clutche his pillow, entertaineth death with as much alacrity, as if so composed at a festsuall. For paine and sorrow, together with all the iniuries of malice or fortune, are swallowed up by the immensity of Virtue: and lost, like showres that fall into the Ocean. Some say that his disease was a settled melancholy, breaking forth all over his body in burning vlcers: which hapned in the thirtieth yeare of his age, but according to others in the two and fiftie. There are who write that he being an excellent Astro-nomer, burnt himselfe hard before a great eclipse of the Sunne, to confirme the opinion of his divinity. As the Sicilian Empedocles with the like ambition threw himselfe into Etna. But the earthly parts of our Hercules being consumed with fire, his celestiall in a more glorious figure, hauing put off the robe of Mortality, is carried vnto Heauen in a triumphall charriot, and deified by Iupiter. The soules of all men, saith Cicero, are immortall; but those of the good and valiant, diuine: and for that cause diuine honours were giuen vnto such by the Ancient. But neuer before their funeralles, when censure is neither infected with Flattery nor Envy. Yet could not Alexander stay so long; who would in his lifetime be styled the sonne of Iupiter, a preface of his vntimely death: as was that vane of Cerealis Amicus to him whom he flattered; which was, that a temple should be erected to diuine Nero. But more modest was Ageſilaus, who thus scofft at the Thasians that would haue decreed him diuine honours: If your city haue the

art

art of making of Gods, let vs see what Gods you can make of your selues: and then perhaps I will be a God of your making. Yet Hercules better desired a Deity then all the rest of the Heroes: who conquered nothing for himselfe; who ranged all ouer the world, not to oppress it, but to free it from oppressors; and by killing of Tyrants and Monsters preferred it in tranquillity.

High vertue neuer sinks to Hell.
Be valiant mortalls, and liue well.
Nor shall seuerer Fates hale you through
The floods of Lethe: but when you
Shall haue accomplisht your last day;
Glory to heauen shall make your way.

Nuncqum Snglis fertur edam-
tucia Virtus. Fides fortis;
Nec letibus seque per amicos
Vos sara trahunt: sed cum finem
Exiget horas consumpta dies,
Iux ad superos gloria paratæ.
sen Hecr. Oe.

As they held that the soules of such Worthies ascended into Heauen, and that their bodies refused to Earth: so they supposed that their naked and incorporeall resemblances descended to the infernall habitations: whereof Homers Vlisses when in Hell.

Then saw the kioll of great Hercules;
He feasting with the deathlesse Deities;
White anled Hebes spouse; the Thunderers
And Iuno's seede, who golden sandals weares.

Post bene vixit vni Hercules: om-
Jdolus: ipse vero apud immortales deos
Obstat in convivio; & habet pulch-
talis Hæbem,
Filiæm Iouis magnanimi, & Iunonis dantis
sandalis.
Ocell. l. ii.

Deianira hearing of the death of Hercules, procured by her error, slew her selfe at Trachin: and had her sepulcher at the foot of the mountaine Oetus; which was to be seene in the daies of Pausanias. Hercules was said to be the sonne of Iupiter, for his noble actions and eminent virtues; and besides it was the custome to deride those worthies, whose ancestors they knew not through the obscurity of History (wherein althings among the Ethnicks, before the subversion of Thebes and warres of Troy, were involved, if not lost) from one God or other: as we imagine the earth and the sky to touch, when our sight is bounded by the Horizon. As Iupiter his father, so was Alcmena his mother, which signifies strenuity. Hercules therefore, for the fortitude of the mind, the sonne of the Diuine goodnesse & valour, purchased among mortalls an immortall fame; together with that name: a word compounded of Iuno, or the aire, and glory, in that ascribed by her instigation, being called before Alcides, which signifies strong. Hercules is, also taken for the Sun, as his twelue labours by Porphyry for the twelue signes in the Zodiacke. Hercules, saith Macrobius, is the power of the Sun, which aquates virtue in the minde of man to the similitude of the Gods, nor was Boetia the country of Alcmena, nor he at the first called Hercules; but long after was honoured with that name, meriting by his admirable fortitude to be styled the God of virtue. For what signifies Hercules but the Glory of the Aire? and what is the Glory of the aire, but the Suns illumination, which expelleth the Spirit of Darknesse? The Constellation of Hercules is by Ariadnes Crowne; where hee seems to lean; and kneele on one knee, as weary with his labours.

Euristheus prosecutes his hatred to him, upon his posterity: (or rather out of feare that in time they should seek to revenge his iniuries, and deprive him of his kingdom) who fled to Trachis, and from thence to Athens, as to the altar of the Gods for refuge. Euristheus importunes the Athenians to deliver them by his Embassadors: who contrarily furnish them with an army under the conduct of Iolaus

ALCMEŒA.

laus the kinſman of Hercules, and Hillus his ſon: who kill Euryſtheus in battell, and cruſh him under the wheels of their charriots. AlcmeŒa while AlcmeŒa had onely Iole for a companion in her ſorrow, the daughter of Euritus, and bequeathed by Hercules for a wife to his ſon Hyllus. To whom (now great with child) AlcmeŒa wiſheth better ſucceſſe, then ſhe had in her trauell with Hercules; reſtrained with miſerable torments by the enuy of Iuno. For it was answered by the Oracle, that he who firſt was borne of Hercules, or Euryſtheus, ſhould have the command of the other. Which knowne unto Iuno, ſhe haſtned the birth of Euryſtheus, who was borne in the ſcauenth month, and prorogued the others untill the Tenth. This ſome haue referred to the influence of the ſtarrs, portending Empire to the one by their fortunate Aspects and Coniunctions in his nativity: and glory by their different diſpoſitions to the other, to be attained with much labour and danger: and becauſe theſe ſecretly worke according to the quality and inclination of the Aire, the food of our Spirits, which we firſt draw in: they are therefore ſaid to be borne either ſooner or later by the fauour or maleuolency of Iuno. But Lucina, the Preſident of Child-birth (ſo called becauſe ſhe brings them to light, as Ilithia by the Grecians, in that aſſiſtant at the labours of women; being no other then the Moon, and expreſſing her operations in that kingdome preſcribed by Iuno, is here ſaid by ſitting croſſed, knitting her fingers within one another, and muttering of charmes to haue hindered AlcmeŒa's deliuey. Which in likelihood hath a reference to the practice of Witches in former ages, and perhaps not vnpractized in ours: as well as the Grecians and Frenchmen at this day, by knitting a knot on a poynt, can diſable the bride-groom from touching the Bride. In Gaſconie called Nouer l'eguillette, and practiſed alwaies at the marriage: which is of no light regard, ſince by the Cirrell law it is puniſhable. If this be naturall, it muſt be referred to the imagination of him that tyed the poynt: which is concealed to haue the leſſe affinity with witchcraft, in that not onely witches, but any other may performe it. Nor was this vnknowne vnto Virgill.

Lucina.

Neſſe tribus modis ternas Amariſſi coenae
Neſſe Amariſſi modo, q̄ Veneris diuoluculaeſſe. Virg. Elog. 8.

Three knots knit on three threads of different dy
Haſt Amarillis: ſay lowes bands I ty.

GALANTHIS.

But as theſe are delinered by the unknitting of thoſe knots; ſo here the womb of AlcmeŒa by Lucina's vnlocking her legs and fingers: ſuſpected and deceaued by Galanthis, a ſtout and wily Goſſip; whom the angry Goddeſſe turns into a Weſel, to produce her young at her mouth, as her mouth had procured the Ladys deliuey. But Ariſtotle conſutes that vulgar opinion, proceeding onely from a miſtake, in that they carry their young ones in their mouths from one place to another. I haue ſcene a Beaſt, which the Indians call a Poſſoun, that hath two flaps beneath her belly, which ſhe can ſhut and open at pleaſure: within which, when affrighted, ſhe receaues her broode, and runs away with them: where upon, by a like miſtake, it was ſuppoſed at firſt by ſome of the Engliſh that they reeuer'd her belly. Now the weſel is the hieroglyphick of a Virago, red-haired, frequenting houſes, and therefore euery may ſuing with Galanthis. A beaſt, for this ſervice to AlcmeŒa, as Aelianus reports, much honoured by the Thebans.

DROPE.

Iole relates a ſadder ſtory of her ſiſter Driope: deuirogenated by Apollo, and after married to Andromon the ſon of OEnius: who playing with her child under a Lotus tree, into which a Nymph was conuerted to avoid the luſt of purſuing Priapus, by pulling a ſprig from the ſame was her ſelfe conuerted into a Lotus. So ſaied perhaps in that Driope ſignifies an Oke, of the affinity of thoſe trees: both alike

alike ſolid, ſound, and long-laſting: as to be deſlowred by Apollo, in regard of the nature of the Lotus; which vnfolde her leaves by degrees as the Sunne exalts his beames; and as he declineth ſhuts them up againe, as onely applicable to that Deity. So by this transformed Driope with her child in the miſt of her boughs, the Egyptians expreſſed the world replenſhed throughout with the God-head. For the Lotus fructifies beſt in watry places, generation chiefly proceeding from moiſture, where vpon the Ocean is called the parent of all things; his ſhape, his fruit, and leaves obicular; the forme of the Vniuerſe, and figure of the Citrades perfection: the Infant deciphering the Diuine Power, as the onely and perpetual original of all, neuer growing old; nor ſubiect to alteration, at quiet in himſelfe, and not to be moued; he latter expreſſed by his ſitting. The Lotophagi a people of Africa, tooke their names from feeding on Lotus, and gaue it to their country: a fruit ſo wholeſome and delicate, that it was the occaſion of that fiction in Homer;

Nor did the Lotophagi ill intreat
Our men, but made them of their Lotus eat.
Who euer taſted of that pleaſant fare,
Forgot their miſſage, with their countries care:
And with the Lotophagi would remaine
To feede on Lotus; nor returne againe.

Quæ ſunt Lotophagi perabant ſecis meli
quiſpiam
Nſtra ſed ipſi per abacum Latum pſtare
Horum quicunque Loti comedſſi & dicit
um ſuſſum,
Nſi ſi renuſciare carum voluit me red.
Si illis vult cum vici Lotophagi
Lotum edendo manere, redſſi, vult vici
Odyſſ.

In ſo much as they are proverbially ſaid to haue eaten Lotus, who linger in forane countries, as forgetfull of their owne. Which Eraſmus applies vnto thoſe who once haue taſted of honeſt delights, nor can be drawne back to their former vices. So ſhould we abandon what ſoener is deare in our eſteeme, that may be a hindrance to our piety, hauing taſted once of the heavenly Lotus. Among the fortunate trees this was reckoned for one: vnder which the Veſtall Virgins buried their haire, cut of when they entred into that order.

By the Nymph conuerted formerly into this tree, to eſcape the purſuite of Priapus, that ancient opinion is vnfolded how euery tree had his Genius, which they called Nymphs or Hamadriades, and therefore fained to bleed when their branches were violated: thereby to increaſe the ſuperſtitious reuerence which they bare to their Groues; of which we haue formerly ſpoken. She is ſaid to be purſued by Priapus of the ſecundity of Orchards; wherein he had his image erected, as their protector, and the God of Propagation. Fained therefore to be the ſon of Dioniuſus and Nais: Dioniuſus taken for the Sun, and Nais for moiſture whereby althings are conceaued; his name no other then the generall ſeae of things. It is ſaid that Venus hid him for his deformity: to ſhew how many things are neceſſary in Nature, which are yet to be concealed for their vnſcemelineſſe. But his obſcene ſtatue and filthy Ceremonies can neither be ſpoken of, nor heard with modeſty. St Hierome and Iſidorus were of opinion that this Priapus was the ſame with Bel-peor, the God of the Midianites: worſhipped alſo by Maach, whoſe Idoll her ſon Aſa burnt, and removed her from all her dignity, in that the principall in thoſe beaſtly ceremonies.

Priapus:

The ſorrowes of AlcmeŒa and Iole are ſome thing abated by the approach and wonderfull change of Iolaus their kinſman: his youth now reſtored by Hebe, at the ſuite of her husband Hercules. This Hebe was held for the Goddeſſe of youth, her name importing as much; and to haue beene married vnto Hercules in Heaue, to reconcile all diſpleaſure betwene him and Iuno, ſhe being her daughter by Iupiter: ſignifying how ſtrength and youth are to concur in thoſe, who are qualified for

IOLAUS.

Hebe.

for noble achievements. This Goddess was chiefly honoured by the Phylasij (a people of Peloponnesus) in so much as whosoever fled to her Altar was delivered from punishment: at the entrance of whose temple they hung up the chains and fetters of captives. She had her statue in the forme of a beautifull young woman, crowned with flowres; and her mantle varied with orient colours. She was fained not onely to restore youth unto men, but to the Gods themselves; as if even they grew old like a garment: and said to be the daughter of Iupiter and Iuno, in that all vegetables shoot up and bud through the gentle temperature of the aire, derived from Iupiter, or the ethierall fervor. Now Iolauus was reported to haue growne young againe, for that in his old age he performed great things; suffering little or no alteration either in the vigour of his mind or strength of his body. So Moses when he was sixscore years old had his sight, and the habit of his naturall powres unimpaired. Although in him miraculous; yet in ancient times, before luxury had made a breach for diseases to enter, they acquired a lusty age through abstinence from wine and a temperate diet; the noblest part, and most assured, of his life.

CALLIRHOES
CHILDREN.

Hebe, about to sweare that he would neuer againe give unseasonable youth vnto any, is withheld by Propheticall Themis: who obscurely toucheth the wars of Thebes betweene the two sonnes of Oedipus by his mother Iocasta. For they agreeing to gouerne by turnes, Eteocles, the elder, refused at the expiration of his yeare to resigne his throne to Polynices: who fled to Adraflus for succour; marrying his daughter Argia, was by him assisted: drawing Tydeus, Hyponcedon, Parthenopæus, Capaneus, and the Prophet Amphiarus into their confederacy. Capaneus, scaling the walls of the Thebes, was struck dead with lightning, Eteocles, and Polynices slew one another in single combat; and Amphiarus, was swallowed aliue by the Earth: who fore-knowing how he should perish in that warre, had concealed himselfe, till in the end betrayed by his wife Eriphile, for the auarice of Hermiones carquoet, giuen her by Polynices. This discovered, he commended his son Alcmaeon that after his death he should kill his treacherous mother; which he performed accordingly. When agitated by the Furies, the terrors of his conscience, he fled to Phlegæus, to be purged of that guilt, and married his daughter Alphatibæa, hauing won her consent with the fatal carquoet. But finding there no cure, he repaired to Achelous by the aduice of the Oracle: whose daughter Calirhoe he likewise espoused: vpon promise of that Iuell. Returning to fetch it from Alphatibæa, he was slaine by her brothers Thementus and Axionus as they by there sister, for the death of her inconstant husband. But our Poet wil haue them slaine by Alcmæons sonnes by Calirhoe: she here petitioning Iupiter, that of Infants he would make them sodenly men, to reuenge the murder of their Father, which Hebe was now to performe at his commandment. Expressing thereby the forward courage of those noble youtthes, whose illustrious actions transcended their ages. So writes he in his Arts of Caius, the Nephew to Augustus:

He leads an Army in his tender yeares:
A boy, not like a boy in act appears.
Forebare the birth-dayes of the Gods to tell:
The Cæsar's virtues far their age excell.
Their heavenly wits, more swift then time, display
Their birth, nor brooke the losse of dull delay.

They must begin betimes, that aime at great actions. Alexander had conquered the world ten yeares before he could haue become Consul, had he become a Roman: which made

made Cæsar sigh when he saw his image at Gades in the temple of Hercules; accusing his owne sloth; who then as old as Alexander when he had subdued the Orient, could boast of no memorable achievement; although inflamed with as great an ambition.

The Gods demand of Hebe the like restauration, which she had bestowed on Iolauus for their affected mortalls: whose tumult Iupiter compeseth, as not able himselfe to reuoke the youth of decrepit Minos: who formerly was feared by all, but now both feeble in body and mind, doth feare the aspiring of youthfull Miletus, the son of Apollo. But he to cleare his suspicion (so aduised by Iupiter) forsaketh Crete, and erects Miletum in Asia: there marrying Cyane the daughter of the Meander. Yet this is not spoken by the Poet, as if Rivers could ingender men, but that those men were begotten by such, as left their names to these rivers. Cyane by Miletus as one burden had Caunus and Byblis; whose incestuous loue to her brother is our present argument. Affording neither allegory nor historicall allusion: but lively displaying the impotency of Passion, and of a wicked affection: iustifying her owne vices by the example of great ones, who corrupt the world with a fatal contagion. These were their Gods; but in truth of history Caine and his sonnes (as formerly declared) who out of necessity married their sisters, but after forbidden by the Law of Nature, as acknowledged by all Nations: although Cambyses, persuaded by his scophants that a king was liable to no law, durst infringe it. Nay among the Romans, Claudius was the first who married his Niece: followed onely by one, saith Tacitus, to flatter the Emperour. She extenuates her offence by loues irresistible compulsion: so apt are wee to palliate our beloued vices; imputing that to an ouer-ruling Power, which proceeds from our owne depraved affections. But Phedra's Nurse could haue told her

BYBLIS.

Lust, basely favouring vice, a Deity
First made of loue, and to become more free,
A forged Power to that wild Fury adds:
How Cupid, sent by Erycina, gaddes
Through all the Earth; flies vp to Heauen, there staves,
And shutes his shafts; whom every God obayes.
Thus frantick Minds, to excuse their guilt, bestow
A Power on Venus, on her Son a Bow.
Who too-much in prosperity delight,
And riot with vnbridled appetite;
Those, wicked lust, the dire associare
Of high-swolne fortune, driues t' a desperat fate.

Dum esse amorem, torpescit uisio furoris
Furor libidinis: quæq; liberior fore.
Titulum furoris inuicem falsi addidit.
Natum per omnes insensitæ terras vagum
Erycina mittit: ille per cælum volans
Proterus tenera læta molitur maris;
Regnumq; tantum minimis in superis habet.
Vnus ille deorum animos efficit sibi.
Venerisq; numen facit, arg. arca dei.
Quilibet (secunda rebus esset) non noua,
Finit, luxu, semper insensita appetit;
Hinc illa magna diu, fortuna comes
Subi Libido.
Sen. in Hip.

Praxiteles made two images of Venus; one naked, and the other covered with a vail: this latter is adored by our Biblis; which corrupts her by degrees, beguiling her at the first with the disguise of fraternall piety, seconded with too much familiarity and liking of his Person: next inflaming her with desires which she durst not thinke of; contracted in her sleep, and revealed in her blushes; then imboldens her to attempt; and lastly to contemne her fame, the height of all Impudency. But Caunus to auoid her importunity abandons his country, and builds a city in Caria which carries his name; whom frantick Biblis pursues: who now tyred with travel, and pining with despair, dissolues into a fontaine; the monument of her punishment and eternall sorrow; which had not befallne her had she practised this precept:

Q 93

of

—phœnissæ duces profectar in annis
Bellis non puero tractas agenda puar.
Parcite natales timidi numerare Dioues:
Cæsaribus virtus conuigat ante diem:
Ingenuis caeleste sua uelocitas animi
Surgit, et igne ferit male dimissa moræ.
Art. Aman. l. i.

*Opprimere, dum noua sunt, subiciit matris femina
maris:
Et tunc, incipiens ire, resstat equus.
Principibus oblat: seu medicina paratur
Dum mala per longas inuoluere moras.
Ouid. rem. amor. l. i.*

Offswift diseases choak the dangerous feede:
And when he presseth forward, check thy steede.
Resist beginnings: Physick no reliefe
Affords, when time inveterates the griefe.

But Canace and Canulia, the one a Grecian Lady, and the other a Roman, found their brothers (Mucarcus and Papyrius) more playable: when concealing, and discovered, their fathers sent a naked sword vnto either, who rightly interpreting their meanings, fell upon the poynts thereof; and were seconded by their incestuous lovers.

Our Poet in the wandring of Biblis speakes of that Carian mountaine, the receptacle of Chimæra: a monster which vomited fire, hauing the head of a Lyon, the body of a Goate, and the taile of a Serpent: which by Fulgentius his morall may something sort with the former fable. For Chimæra demonstrates the changeable condition of Love: in the beginning thereof, the fruition, and ending: assailing with the fiercenesse of a Lion, possessing with the luxury of a Goate, and concluding like a Serpent with shame & detestation. But Seruius giues it a topographicall confirmation: the Chimæra described to be such, because that mountaine flamed at the top, the upper part frequented by Lyons, the middle by Goates, and the bottome by Serpents. Bellecrephon for making it habitable was said to haue slaine the Chimæra. Acosta makes almost the like description of the Andes in Peru. Others interpret Chimæra for a cruell Pyrat of Lycia; whose ship had in her prow the figure of a Lyon, in the midst of a Goate, and on her poope of a Serpent: whom Bellecrephon tooke with a Gally of such swiftnesse (by reason of the newly invented sailes) that us was called Pegalus or the flying horse; the ground of that fable.

IPHIS. The same of this wonderfull change of Biblis would haue filed Creets hundred Citties, had not Pheistos at that time produced a wonder of their owne. For Lycus had charged his wife Telethusa, now great with child, to kill, or expose it to the mercy of the Desarts (a Custome among the Græcians to those, whom they would not, or could not for their pouerty foster) if so be it should proue a daughter. But the Goddesse Isis appeares vnto her in her sleepe, and commands the contrary: here described with hornes, in that taken for the Moone, as the Moone for Ceres (of which we haue formerly spoken) and therefore crowned with the eares of Corne, accompanied with arable of Egyptian Gods. Barking Anubis, fained to haue the head of a dogge, and so figured in his statues: whereof I brought one out of Egypt, taken out of the belly of an embalmed body. This Anubis was said to be the sonne of Olyris, who following his father in his warres, gaue a dog for his crest, and therefore worshipped in that forme. But more probably Mercury, who came into Egypt with Isis, (then Io) and informed her in sundry knowledges: Who by reason of his sagacity and quick apprehension, was both so called and carued. Bubastis is a name of Diana, adored by the Egyptians; a City and a province in Egypt so called; taken also for Isis. Apis was a black ox with a white square in his forehead, or on his right side; his hornes reuered like a Crescent, as sacred to the Moone or Isis. When he died or was drowned by the Priests (for he was suffered to live but to such a time) with much sorrow seeking, and neuer ceasing untill they had found an other in all respects like the former. This beast they adored for a God, kept secretly in a Parke at Memphis. When they led him abroad, he was vshered by his priest in great solemnity, & followed with strange deuotion by the multitude: not seldome, as reported, bellying forth prophesies. Some deride the worshipping of this Ox from the institution of Isis and Olyris, in that so vscfull in tillage. It is recorded that Olyris him-
self

self was an Ox, and Isis a Cow: because of Io's transformation in the one, and the transmigration of Olyris soule into the other. Others affirme that Isis inclosed the diuerged lims of Olyris in a cow of wood, conered ouer with an Ox-hide whereupon the vulgar held it that he was changed into an Ox, and worshipped him in that forme. But Plutarch writes how Olyris of old set vp certain marks for the people to meet at in their deuotion: carrying on one the figure of a Dogg, on an other of a Serpent, on a third of an Ox &c. That these remaining, and the reason why they were erected forgotten, they fell to worship the Signes them-selues. Now Apis signifies a face, and Serapis (the same with Apis) the head of an Ox: the very name which the Fathers vsed to expresse this Idolatry; deriued from the Egyptians to the Israelites; first set up in the wilderness, and after at Dan and Bethel by Ieroboam. Some interpret the first institution of the same to haue beene in memory of Ioseph who by his providence relieved Egypt in the seauen years of famine: confirmed by the testimonies of Suidas, Rufinus, and others. For what fitter Embleme (saith a moderne Author) to continue the remembrance of Ioseph (if it had not after proued an Idol) then an Ox, the true and lively Hieroglyphick of an industrious husband-man; by whose care and industry their lines were preferred? He who here is mentioned with his finger on his mouth was called Harpocrates, the God of Silence: intimating how sacred mysteries were not to be divulged. Especially this great one, that Olyris and Isis were mortals whose sepulcher was among their Priests: but by no means to be disclosed to the People, least it should slacken their deuotion: with all that the language of men concerning the Deity should be reuered and reuerent. Isis, assisted by Orus, Apollo hauing killed Typhon (who had slaine his brother Olyris, and scattered his lims about the country) sought the reliques of her husband through out all Egypt, with much sorrow and lamentation: who found and inclosed them in a sepulcher, surceasing from thence forth to mourne: from whence this ceremony in the search of Apis proceeded, as that custome of the Egyptian Priests, to goe forth lamenting, and returne againe singing. Now Isis and Olyris for teaching the Egyptians agriculture were after their deaths by them Deified: Olyris adored in the Sunne, and Isis in the Moone, because heat and moisture doe procure fertility. Isis is also taken for the land of Egypt, in that so extraordinarily fruitefull, and is said to mourne for the losse of Olyris: that is when the Sun is in the winter Tropick, the Earth being then disrobed and barren. Wee will conclude with that ancient Inscription on the Colonne of Isis. I am Isis, the Queene of Egypt, instructed by Mercury. The lawes which I haue made let noman dissolue. I am the wife of Olyris, the Inventresse of Tillage, and mother to Orus. In Heauen I am the resplendent Dog-starre. The city Bubasta was built to my honour. Reioyce, reioyce, O Egypt, in that thou hast nourished me. Said to be the Dog starre, in that the Egyptian Astronomers, hauing the benefit of a plaine country and perpetuall crenity, from their high Pyramides obserued when that starre first appeared before the sun-rising, not eclipsed by his greater light, then being, when twelve Degrees distant from the Sunne in starres (as this is) of the first magnitude, from thence accompring, untill discovered as before the year following. And because the vines and fruits then ripen, the bountifull Nilus begins to flow, and contagious sicknesses to cease, (which in that season in other regions is most outrageous) they attributed all those notable benefits to the influence of that starre, and therefore worshipped it vnder the name of Isis. But how comes the Aspe into the traine of the Egyptian Gods? This deadly Serpent they also worshipped, as resembling the Planet of the Sun, neuer growing old, and swiftly moving without the instruments of motion. And not only the Annuall course of the
Sun

Harpocrates.

The Aspe.

Sun in the Zodiack, obliquely winding to and from the Equator, resembles a Serpent (in which respect the course of the Moone, which is oblique to the Ecliptick is compared to a Dragon; the two points where she cuts the Ecliptick being called the Dragons head, and his taile) but even his diurnall course is not perfectly circular, but passeth as it were with Serpentine windings.

But to returne to the fable. Telecthula being brought a bed of a girle, made her husband beleive that it was a boy: who called it Iphis (a name which fited with either sex) by their parents at the age of fifteene espoused to Ianche: both ferments affecting each other, but the one as much beguiled in her hopes, as the other was desperate of iniouying. The evening before the appointed nuptials, Telecthula and her daughter repaire to the shrine of Isis: from whence Iphis by the fauour of the Goddesse returnes a boy, and marries his beloued Ianche; the marriage graced with the presence of Iuno, Venus, and anspitious Hymen. By this the Ancient declared, that men should despaire of nothing; since althings were in the power of the Gods to giue; and giue they what was iustly implored. And by the example of Liclus we may obserue, how Poverty not seldome prouokes euen the good, distrustling the diuine Providence, to use vnlawfull and vnaturall meanes to preferre themselves from the oppression of necessity; not remembering how dangerous a presumption it is, to prescribe him rules, who knows our wants far better then our felues, for the dispensation of his benefits. Nor shall wee be hardly induced to beliene that women haue beene changed into men, if we giue any credit to Authors either ancient or moderne. Pliny writes that it is recorded in the Roman Annalls, how a maid of Cassinum, in the Consulships of Licinius Crassus and Cassius Longinus, being under the tuition of her parents, became a boy; who by the command of the Augurici was transported to a desert Island: How Licinius Mutianus reports that he saw one Arcelon at Argos, formerly a married woman, and named Arcelusa; who had then a beard, and was married himselfe to another: and that himselfe had seene in Affrica a virgin turned into a man on her wedding day, called Lucius Cossicus, a cittizen of Tilsdrita. Pontanus, who lived in the last Century, makes mention of a Fishermans wife of Caieta who soderly became a man, after she had beene fourteene yeares married: of an other, called Emilia, the wife of Antonio Spenia, a cittizen of Ebulano who married and begot children: and of a third when she had had a child. That in the time of Ferdinand King of Naples, Carolecta and Francisca, the daughters of Lodovico Quarra of Salern, at fifteene yeares old exchanged their sexes. Montaigne reports that he saw by Vitry in France a man, whom the Bishop of Soysons had then in Confirmation, called German (knowne from her childhood to haue bin a woman, until the age of two and twenty, by all the inhabitants there about, and then named Mary) well stricken in yeares, and having a long beard who said that on a time by straining to over-leap an other, he soderly felt those parts to descend. And how at this day the Maidens of this Towne and Country haue a merry song, wherein they admonish one an other not to leape too much for feare of the fortune of Mary German. But it is with out example that a man at any time became a woman. From whence we may deriue this morall, that as it is preposterous in Nature, which ever aimes at perfection, when men degenerate into effeminacy; so contrariely commendable, when women aspire to manly wisdom and fortitude.

OVIDS

OVIDS

METAMORPHOSIS.

The Tenth Booke.

THE ARGUMENT.

Peare turnes a man to Flint. Lethæa's blame
Olenus beares: now stones; their shapes the same.
Vext Cybele to Pine her Atys turnes.
Sweete Cyparissus in a Cypresse mournes.
Enamoured Ioue an Eagles wings displays;
And lovely Ganymed to Heauen conuayes.
Slaine Hyacinthus sies in his new Florey,
The cruell Sacrificers by the powre
Of Venus turn'd to Bulls. The Prostitute
To Stones. Pygmalion weds the liuing fruit
Of his rare Art. Erigone doth shine
In heauen, converted to the Virgin Signe.
Myrrha, a weeping Tree. Hippomenes
And Atalanta, Lyons. Cyprides
(Inform'd by Mentha's change) her Parnamoue
Turnes to a faire, but quickly fading flowre.

Hence, to the ^a Cicones, through boundlesse skies,
In saffron mantle, ^b Hymenaeus flies:
By Orpheus call'd. But neither vsuall words
Nor chearefull looks, nor happy signes affords.
The torch his hand sustain'd, still sputtering, rais'd
A fullen smoke: nor yet, though shaken, blaz'd.
Th'euent worse then the Omen. As ^c his Bride
Troopes with the ^d Naiades by Hebrus side;
A Serpent bit her by the heele: which forc't
Life from her hold, and nuptiall ties divorc't.
Whom when the Thracian Poet had about
Enough beuail'd; that his complaints might moue
The vnder Shades, by ^e Tenarus descends
To Stygian floods; and his bold steps extends
By ayrie shapes, and fleeting Soules, ^f that boast
Of sepulture, through that vnpleasant coast
To Plutos Court. When, hauing run'd his strings,
Thus to his harpe the God-like Poet sings.

You Powres that sway the world beneath the Earth,
The last abode of all our humane birth:
If wee the truth without offence may tell;
I come not hither to discouer Hell,

R r

ORPHEUS AND
EVRIDICE.

^a A People of Thrace, by the
River Hebrus.
^b The God of Marriage.

^c Euridice,
^d Nymphs of that Riuer,

^e A Promontory of Euxines,
wherein a Cave, as they held,
descended to Hell,
^f For none could passe be-
fore, before their funerall
Rites were performed.

Nor

a Cerberus.

Nor bind that scouling ^a Curre, who barking shakes
About his triple browes ^a Medusa's snakes.
My wife this journey vrg'd: who, by the tooth
Of trod-on Viper, perisht in her youth.
I would, and strouet haue borne her losse: but Lone
Won in that strife. A God well knowne aboue:
Nor here, perhaps, vnknowne. ^b If truly Fame
Report old rapes, you also felt his flame.
By these obscure abodes, so full of dread,
By this huge ^c Chaos, and deepe Silence, spread
Through your vast Empire, by these prayers of mine;
^d Eurydice too-haſte fate vntwine.
Wee all are yours: and after a short stay,
Early, or late, wee all muſt runne one way.
Hither we throng, for our laſt home assign'd:
Th' eternall habitation of man-kind.
She, when her time by nature ſhall expire,
Again is yours: I but the vſe deſire.
If fate deny me this, my ſecond choice
Is here t' abide: in both our deaths reioyce.

^b For Pluto had raviſht Proſerpina: Whereof in the fifth booke.

^c Which ſignifies conſuſion.

^d Of theſe ſee the comment on the fourth booke.

^e Proſerpina.
^f Pluto.

^g A lake of Campania conſecrated to Pluto, and believed to be an entrance vnto Hell, becauſe the birds fell in that attempt to fly ouer it (and thereupon called *Avernus*) proceeding either from the impoſſing dampes, or aire extenuated by ſulphureous exhalations.

^h This and the following ſable, are altogether obſcure, nor elſewhere mentioned by any.

While thus he ſung, and ſtruck the quauering ſtrings,
The bloodleſſe Shadowes wept: ^d nor flattering Springs
Tempt *Tantalus*, *Taxion* Wheelſtood ſtill;
Their Vine the *Belides* no longer fill:
The Vultures feed not; *Tityus* left to grone:
And *Sisyphus* ſate liſting on his Stone.
The Furies, vanquiſht by his verſe, were ſcene
To weepe, that neuer wept before. ^e Hells *Queene*,
^f The King of Darkneſſe, yeeld t' his pow'refull plea.
Among the late-come Soules, *Euridice*
They call: ſhe came, yet halting of her wound.
Giuen *Orpheus*, with this law: Till thou the bound
Of pale *Avernus* paſſe, if back thou caſt
Thy carefull eyes, thou looſeſt what thou haſt.
A ſteepe aſcent, dark, thick with fogges, they clime
Through euerlaſting Silence. By this time
Approach the confines of illuſtrious Light.
Fearing to looſe, and longing for a ſight,
His eyes th' impatient lower backward threw:
When ſhe, back-ſliding preſently with-drew.
He catches at her, in his wits diſtraught;
And yeelding ayre for her (vnhappy!) caught.
Nor did ſhe, dying twice, her ſpoule reprove:
For what could ſhe complaine of, but his loue?
Who takes her laſt farewell: her parting breath
Scarce reacht his eares; and ſo reuolues to death.
Her double loſſe ſad *Orpheus* ſtupifi'd,
With equall terror vnto his, ^h who ſpi'd
Three-headed *Cerberus*: whomſe feare alone,
Oppreſſing a nature, turn'd into a ſtone

Or

Or like *Olenus*, who t' excuſe his wife
Accus'd himſelfe, and taxt his guiltleſſe life:
With three *Lethææ* ^a whoſe proud beauty late
Drew on thy ſelfe and him a curſed fate:
Vni'd bodies once; but for thy pride
Now Marble ſtatues on fount-fruittull *Idæ*.
He kindly (preſſing to returne) intreats
The ^b Ferry-man: who anſweres him with threats:
Vpon the banks ſeauen daies he ſate, forlorne
And comfortleſſe; all ſorts of food forborne:
Care, griefe of mind, and teares, his only cheare,
Calling the Gods of ^c *Erebus* ſeuer,
At length to ſnowie ^d *Rhodope* he haſts;
And ^e *Hæmus*, beaten with the northerne blaſts.

Now ^f *Titan* thrice had finiſhed his yeares
In waterie ^g *Piſces*. *Orpheus* ſtill forbears
The loue of women. Or through bad ſucceſſe:
Or former vowes. Yet many ne're the leſſe
Th' affected Poet ſeeke; but none inioyes.
^h Who beauty firſt admir'd in hopefull boyes.
A Hill there was; a plaine vpon that hill,
Which in a ſlowrie mantle flouriſht ſtill:
Yet wanted ſhade. Which, when the ⁱ Gods Deſcent
Sate downe, and toucht his well-tun'd inſtrument,
A ſhade receit'd. Nor trees of *Chaon*,
The Poplar, various Okes that pierce the ſky,
Soft Linden, ſmooth-rinde Beech, vnmarried Bayes,
The brittle Haſel, Aſh, whoſe ſpeares we prayſe,
Vnknottie Firre, the ^j ſolace ſhading Planes,
Rough Cheſnuts, Maple ſleat with different granes;
Streame-bordering Willow, Lotus louing Lakes,
Tuſſe Boxe whom neuer ſappie ſpring forſakes,
The ſlender Tamarisk, with trees that beare
A purple figge, nor Myrtles abſent were:
The wanton Ivie wreath'd in amorous twines,
Vines bearing grapes, and Elmes ſupporting Vines,
Straight Seruice trees, trees dropping Pitch, fruit-red
Arbutus; theſe the reſt accompanied.
With limber Palmes, of Victory the prize:
And vp-right Pine, whoſe leaues like bristles riſe;
Priz'd by ^k the Mother of the Gods: for the
^l Her luſt ſtain'd *Atys* turned into that tree.

The ^m ſpyre-like Cypreſſe in this throng appeares.
Of late a Boy: lou'd by ⁿ that God who beares
The ſiluer bow, and ſtrikes the quauering ſtrings.
Sacred to Nymphs that haunt ^o *Carthæan* Springs
A Stag there was; whoſe hornes, on high diſplayde
With ſpreading palmes, afford his head a ſhade.
His antlers thone with gold; a carquenet
His neck imbrac't, with ſparkling Diamonds ſet.

R r 2

^a For contending with the G. dæmons.

^b *Cerberus*.

^c Here taken for hell.
^d Mountains of *Trace*.

^e The Sunne.

^f The laſt ſigne of the *Zodiack*, wherein the Sun ſhines a period to the yeare, with the Winter.

^g Not rendering the Latin fully; of purple combed.
ATTRACTED TREES.
^h *Orpheus*, the ſonne of *Apollon* and *Clio*.

ⁱ Plane trees were planted for delight, in whole ſhadow they are cuſtomed to banquet and ſolace.

^k *Atys*.

^l *Cypreſſe*.

^m See the Comment.

ⁿ *CYPARISSUS*.

^o For it grows in the ſoile of *Pyramis*.

^p *Apollon*.

^q *Carthæa* is one of the three Cities of *Cæſar*, an Iſland in the *Ægean* Sea, the country of *Cypariſſus*.

A

A silver bell vpon his forehead hung
By silken strings, which every motion rung.
Round pearle, of equall size, from either eare
Hung on his cheekes: who, void of natie feare,
Frequented houses: and well pleas'd, would stand
The gentle strokings of a strangers hand.
This, *Cyparissus*, was thy only ioy,
(Of all that ^a *Caa* bred, the fairest boy)
By thee full oft, to change of pasture led:
To purling streames that part the ranker mead.
With various flowres now wouldst thou trick his hornes:
Now on his back (who no such burden scornes)
About the spacious fields in pleasure ride;
And with a purple raigne the willing guide.
Twas Summer, and high Noone: Daies burning cye
Made ^b *Cancers* crooked clawes with fervor frye.
Vpon the ground the panting Hart was laide
Coole ayre receiuing from the spreading shade.
Whom silly *Cyparissus* wounds by chance:
And seeing life perdue his tug'd-out lance,
Resolues to dye. What did not *Phabus* say,
That might a griefe, so slightly caus'd, allay?
He answers him in sighes: this last good-urne
Implores; That he might never cease to mourne.
His blood now shed in teares, a greenish hiew
His body dimmes: the locks that dangling grew
Vpon his iuory fore-head, bristling rise;
And pointing vpward, seeme to threat the skies.
When *Phabus*, sighing: I for thee will mourne:
Mourne thou for others: Herfes still adore.

Such trees attracting; and inuiron'd round
With birds and beafts, vpon the rising ground
The Poet sits: who, hauing tun'd his strings,
Though dissonant, yet musically, thus sings.
From *Ioue*, ^o *Muse*, my Mother, draw my verse,
All bow to *Ioue*: *Ioues* powre we oft rehearse.
And late ^d of Giants sung, in lostie straines,
Foild by his thunder on ^e *Phlegraan* plaines.
Now, in a lower tune, to louely boyes
Belou'd of Gods, turne we our softer layes:
And women well deseruing punishment,
On interdicted lust, with fury bent

ORPHEVS HIS
SONG.

^c *Calliope*.

^d See the Comment
^e A place in Campania so cal-
led of the flames which as-
cend from the Earth.

GANYMEDES.

^d The Eagle,

Heauens King, young *Ganymed* inflames with loue:
There was what *Ioue* would rather be then *Ioue*:
Yet daines no other shape then hers, ^f that beares
His awfull lightning in her golden feares.
Who forthwith stooping with deceitfull wings,
Trust vp ^g *Iliades* by *Ida*'s springs.
Who now, for *Ioue* (though ielous *Iuno* scoules)
Delitious Nectar fils in flowing bowles..

^g *Ganymed*, of *Iuas* his grand-
father; or elder brother, ac-
cording to *Homer*.

And ^a *Amyclides*, thee in azures skies
Had *Phabus* fixt; if cruell Destinies
Had not prevented: yet in some fort made
Eternall. For, as oft as Springs invade
Sharpe winters, and to ^b *Aries Pifces* yeelds:
So oft renew'd, thy Flowre adomes the fields.
^c My Fathers loue to thee did mans excell.
Their president the Delphians misse, who dwell
On round Earths Navill: while the God of Beames
Haunts ^d wall-lesse *Sparta*, and *Enrotas* streames.
Now, neither for his Harp, nor quieter, cares:
Himselfe debasing, beares the corded snares;
Or leades the dogs; or clambers mountaines; led
By Lordly *Loue*, and flames by custome fed.
Now ^e *Titan* bore his equall distant Light,
Betwene fore-running and ensuing Night:
When lightned of their garments, ^f either shone
With suppling oyle, in strife to throw the stone.
This swinging through the ayre first *Phabus* threw:
The obuious clouds dispersing as it flew;
On solid earth, though flying long, at length
Descends; and shewes his art-inabled strength.
Th' imprudent Boy attempts with fatall haft
To take it vp, when Earth, by boundings, cast
The stone, ^o *Hyacinthus*, at thy head.
The Boy lookt pale, so lookt the God, who bled
Euen in his bleeding. Raised from the ground;
He sought ^r asswage, and dry the bitter wound.
And would with hearbs his flying foule haue stayd:
That wound was curelesse; art affords no ayde.
As violets, or lillies louing streames,
Or Poppie, bruized in their yellow stemmes,
Wither forthwith, and hang their heauy heads;
Nor raise themselves, but bow to their first beds:
So hung his dying lookes; so ouer-swaied.
His limber neck vpon his shoulder laid,
Sweet flow'r said *Phabus*, blasted in the prime
Of thy faire youth: thy wound presents my crime.
Thou art my griefe & shame. This hand thy breath
Hath cruelt to ayre: I, author of thy death.
Yet what my fault? vnlesse I haue playd with thee;
Or lou'd thee (^o too well!) offences be.
I would, sweet Boy, that I for thee might die!
Or diewith thee! but since the fates deny
So deare a wish; thou shalt with me abide:
And euer in my memory reside.
Our Harpe, and verse thy prayes shall rebound:
And in thy Flowre my sorrow shall be found.
^s A valiant Heroe shall intime, to it
And other adde; and in the same be writ.

R r 3

HYACINTHVS.

^a *Hyacinthus*, the sonne of
Amyclas.
^b The first vernall signe in
the Zodiack; as the other the
last of the 3 winter Signes.

^c *Apollon*.

^d The *Spartans* would not
wall their city; esteeming
their valour a sufficient de-
fence.

^e The Sunne.

^f They used to annoyne
themselves in this and the
like exercises, which were
called *Gymnastike*, in that they
were performed naked.

^g *Ilias*. See the 13 booke.

And

While

While thus *Apollo* truly prophecied:
Behold! the blood which late the grasse had hid;
Was now no blood: from whence a flowre full-blowne,
Farre brighter then the *Tyrian* scarlet shone:
Which seem'd the same or did resemble right
A Lillie, changing but the red to white.
Nor so contented; (for the youth receiv'd
That grace from *Phœbus*) in the flowre he weav'd
The sad impression of his sighes: which beares
Al! Al! displaid in funerall Characters.

^a Whete he was borne.

^b A province and city of *Cyprus*, celebrated for mines of Copper.
^c Prostitutes of that City.

CE RASTÆ.

^d Signifying horned. See the comment.
^e In that a lover of Hospitality.

^f *Venus*, of *Cyprus*, where she was principally adored.

^g *Cyprus*; Of that Island bounding with Serpents.

PROPHETIDES.

PYGMALION.

^b The sonne of *Cidex*; farre more ancient then hee who was the sonne of *Idæus*, and brother to *Dido*.

Nor shame to ^a *Sparta* *Hyacinth* procures;
Whose adoration to this day induces:
For now, as then, they yearely celebrate
The *Hyacinthian* Feast in solemne State.
Perhaps if ^b *Amathus* you aske (whose earth
Abounds with metals) if she like the birth
Of her ^c *Prophetides*, she would reply:
As well as theirs, for their impiety,
In former time, with monstrous hornes defam'd:
Whereof they fitly were ^d *Cerasta* nam'd.
Before their doores the tragick Altar stood
Of ^e *Ioue* the Hospitable, stain'd with blood
Of stranger guests. Who had this shambles scene,
Would thinke that blood the blood of calves had beene.
A Guest new sacrific'd; faire ^f *Cyprides*
Offended with such cruell Rites as these,
Her townes and ^g *Ophiusa's* fields prepares
T'abandon. Yet said she what guilt of theirs
In me so great a detestation breeds.
Rather with death reward such bloody deeds;
Or exile: if from these extreames they scape,
What middle course, but to transforme their shape?
When musing to what forme, she cast her looke
Vpon the horned Heard, who from them tooke
A resolution so to arme their skulls:
And turnes their mighty limmes to monstrous Bulls.

Yet durst th'obscure *Prophetides* deny,
O *Venus*, thy all-ruling Deity.
The first that euer gaue themselves for hire
To prostitution; vrge by thy ire.
Their looks imboldned, modestie now gone,
Conuert at length to little-differing Stone.
^h *Pygmalion* seeing these to spend their times
So beast-like; frighted with the many crimes
That rule in women; chose a single life:
And long forbore the pleasure of a wife.
Meanwhile, in ivory with happy art
A Statue carv'd; so gracefull in each part,
As women neuer equall'd it: and stands
Affected to the fabrick of his hands.

It

It seem'd a virgin, full of living flame;
That would haue mou'd, if not with held by shame.
Such Art his art conceal'd: which he admires,
And from it drawes imaginary fires:
Then often fees it with his hands, to try
If 'twere a body, or cold iuory.
Nor could resolute. Who kissing, thought it kist:
Of courts, embraces, wrings it by the wrist;
The flesh impressing (his conceit was such)
And feares to hurt it with too rude a touch.
Now flatters her, now sparkling stones presents,
And orient pearle (loues witching instruments)
Soft-singing birds, each severall colour'd flowre,
First Lillies, painted balls, and ^a teares that powre
From weeping trees. Rich Robes her person deck;
Her fingers, rings; reflecting gems her neck;
Pendants her eares; a glittering zone her breast.
In all, shew'd well; but shew'd, when naked, best.
Now layes he her vpon a gorgeous bed:
With carpets of *Sidonian* purple spred.
Now calls her wife. Her head a pillow preft.
Of plummy downe, as if with sense posselt.
Now came the Day of *Venus* Festivall:
Through wealthy *Cyprus* solemniz'd by all.
White heifers, deckt with ^b golden hornes, by strokes
Of axes fall: ascending incense smokes.
He, with his gift, before the Altar stands:
You Gods, if all we craue be in your hands,
Giue me the wife I wish: one like, he said,
But durst not say, giue me my ivory Maid.
The golden *Venus*, present at her feast,
Conceives his wish; and friendly signes exprest:
The fire thrice blazing, thrice in flames aspires.
To his admired Image he retires:
Lyes downe besides her, rais'd her with his arme;
Then kist her tempting lips, and found them warme.
That lesson oft repeats; her bosome oft
With amorous touches fees, and felt it soft.
The ivory dimpled with his fingers, lacks
Accustom'd hardnesse: as ^c *Hymettian* waxe
Relents with heat, which chafing thumbs reduce
To pliant formes, by handling fram'd for vice.
Amaz'd with doubtfull ioy, and hope that reeles;
Againe the Louer, what he wishes, fees.
The veins beneath his thumbs impression beat:
A perfect Virgin full of iuice and heat.
The ^d *Cyprian* Prince with ioy exprest words,
To pleasure-giving *Venus* thanks affords.
His lips to hers he ioynes, which seeme to melt:
The blushing Virgin now his kisses felt;

^a Amber.

^b They not feldome guilt the hornes of the carrell wh: they sacrificed,

^c *Hymettus* is a mountaine of *Attica*, abounding with Bees.

^d *Pygmalion*.

And

And fearfully erecting her fairer eyes,
Together with the light, her Louer spies.
Venus the marriage blest which she had made.
And when nine ^a Crescents had at full display'd
Their ioyning hornes, repleat with borrowed flame,
She *Paphus* bore: who gaue that Ile a name.
He, *Cinyras* begot: who might be stil'd
Of men most happie, if with-out a child.

MYRRHA.

I sing of Horror! Daughters, farre, *o* farre
From hence remoue! and You, who fathers are!
Or if my winning verse your minds allure:
Let them no credit in this part procure.
Or if you will beleue the same for true:
Beleue with all the iudgements that insue.
If nature could permit so foule a Crime:
I ioy for you ^b *Ismarians*; for this Clime;
This world of ours; so distant from that earth,
That gaue to such a cursed Monster birth.
In Costus, Cinnamon; and Amomum,
Rich let ^c *Panchasia* be: let pretious Gum
Sweat from her trees; affected flowers bring forth;
So't *Myrrha* beare, No new tree of that worth.
Cupid denies t'haue vs'd his darts therein:
And vindicates his flames from such a Sinne.

^b *Thracians*; of *Ismarus*; a
Mountaine of *Thrace*.

^c A part of *Arabia* the Hap-
py, producing spices and o-
doriferous gums.

^d One of the *Furies*
^e Fire of Hell.

^d *Alecto*, with swolne snakes, and ^e *Stygian* fire
That furie rais'd. 'Tis sinne to hate thy Sire:
This Loue, a greater. Princes their abodes
Leaue in all parts; and for thee fall at odds:
Of all, *o Myrrha*, make thy choice of one;
So one of all be in that number none.

She knew't: and struing, to her selfe thus spake:
Ah whether rape! what is't I vndertake!
O Gods! O Piety! diuine Respect
Of Parents guard me! and this sinne eie'd!
If so a sinne it be. No piety

Condemnes such *Venus*; Natures common tye.
Horses their fillies back, fires Heifers beare;
Gotes kids beget on those whose kids they were:
Birds of that seede conceiue, whereof but late
Conceiu'd themselves: nor they degenerate.
Happie in this are those! But humane care
Hatn fram'd malignant lawes: and we who are
By nature free; malicious customes bind.

^f The *Trigladias*: a dwarfish
People on the east of *Aethio-
pia*; who haue their women
(as all things else) in com-
mon, without distinction of
blood or alliance.

There is ^f a Nation to their blood more kind;
Where sons their mothers, fathers daughters wed;
Affection doubled by their birth and bed.
Woe's me, that there I was not borne! the place
Makes this a crime. What thoughts are these! Hence bafe,
Hence wicked hopes. Though he all-worthy bee:
Yet, as a father, must be lou'd by thee.

Were

Were I not daughter to great *Cinyras*;
All I conceiue in my desires mig he passe.
Now, in that mine, not mine: proximity
Dis-ioynes vs; neerer, were we not so nigh.
Hence would I fly by vn-returning waies
To shun this sinne: dire Loue my iourney stayes;
To feast my hungrie eyes with his deare sight;
Talke, touch, and kisse; of more, if more I might.
O wicked Virgin, canst thou more propound!
Knowst thou what lawes and names thy last confound!
Thy fathers whore! a riuall to thy mother!
Thy owne sonnes sister! mother to thy brother!
Nor fear'st the *Furies* with their hissing haire,
Who on the faces of the guiltie stare,
With dreadfull torches! From thy foule exile
This mischief, ere it actually desile.
Nor with thy horrid lust infringe the law
Of powerfull Nature: but in time with draw.
Would I, he would not: too, too well inclin'd.
O that like furie would inflame his mind!

Thus she. But *Cinyras*, prest with the store
Of wortheie futers who his voice implore;
In his owne choice irresolute, demands
(Their names rehearsing) how her fancie stands.
Shee, thoughtfull silent, gazing on his face,
Flusht with imbosom'd flames, and wept apace.
He, taking this for maiden feare, Desist
From weeping, said: then dri'd her cheekes, and kist.
This too much pleas'd her. Once more asked, who
She best could like: repli'd, One, like to you.
Be still, said he, so pious. At that name
She hung the head, as conscious of her blame.
Twas now the mid of night: when Sleepe bestowes
On men, and on their cares, a sweet repose.
But *Myrrha* watches, rapt with raging fires;
Retracting her implacable desires.
Despaires, hopes, will not, will, now shames, againe
Desires; nor knows what course to take. As when
A mighty Oke (now almost feld) his fall
On each side threatens; and is fear'd on all:
Euen so her minde, impair'd with various wounds,
Waues to and fro; and changes still propounds.
No meane, no cure, was left for loue but death:
Death pleas'd. Resol'd to choake her hated breath,
Vp-starting, to a beame her girdle ties:
Deare *Cinyras* farewell (she softly cries)
And of my ruine vnderstand the cause.
That said, the noose about her neck the drawes.
Her wakefull Nurfes faithfull cares, they say,
A whispering heard: who in the Lobby lay.

Sf

Straigh

Straight rose, vnlockt the doores, the instrument
Of death beholding, schreech'd, ingesther rent
Her haire and bosome, and with trembling haile,
The girdle from her pallid neck disploie.
Now had she time to weep, to utter her Care
And aske the cause of such a deathly paine.
She silent, fixes on her curst bed eyes,
And grieues at death, presnted on her face.
Bearing her hoary haire, and suppy bed,
The Nurse, by her, first food, and on her breast
Her griefes disclosure, *the Nurse* *the Nurse*
And sighes. The Nurse would have the foote
Nor onely promise, *the Nurse* *the Nurse*
Tell me, my child, and enquire of my age,
My old age is not fruitlesse charmes haue we,
And powerfull medcines, if it riches
If witchcraft, magick, shall thy torment ease.
If wrath of Gods, the Gods we will appease
With sacrifice. What can beels turne
Thy fortunes by incursions vnrep'd
Thy mother, and thy father, will I see
Drew from her soule a sigh, that scorcht like flames
Nor in the Nurse did this passion moue
Off such a Crime, and yet she saw her Loue
Importunate to knowe what led the furies,
Layd in her lap, and with her hand
Sh' in folds her in her feeble armes, and said
I knowe thou lovest, what can I be afraid
Thou maist on my seducy relye
Nor shall thy father ever this defray
At that, in fure from her, she start
Then on the bed her selfe she layd
Muffling her guilty lookes, Begone, said,
And spare the blushes of a wretched maid
Still virg'd: Begone, said, of this fortune
T' inquire of that which is a line to blame
The Nurse left to weene her haire with weares
And terror trembling, looking to her care,
Now speaks her face, how it should be
(Vnlesse she made her selfe to be)
Her purpos'd, *the Nurse* *the Nurse*
As thus, her head she layd on her breast,
With weares, *the Nurse* *the Nurse*
As on her bed, she layd her head,
And thus, *the Nurse* *the Nurse*
There endeth the Nurse, *the Nurse* *the Nurse*
Now too, *the Nurse* *the Nurse*
Her hoare haire, *the Nurse* *the Nurse*
What not? that ingesther rent, *the Nurse* *the Nurse*

v The milke which she suckt
from her breast.

The

The Virgin could not such a truth deny:
But stands resolu'd, or to possesse, or die.
Luce, said she, and possesse (there stop, as loath
To say, thy Sire) and bound it with an oath.
Now Matrons celebrate the yearly Feast
Of *Ceres*, whom long linnen stoles inuest:
And offer garlands of their first ripe come;
Forbidden *Venus* for nine nights forborne,
And touch of man. In spottlesse ornaments,
With these, the Queene her secret Rites frequents:
Lying alone, the leaudly diligent
Doth *Cinyras*, o're-charg'd with wine, present
With proffer of true loue, though falsely maskt:
And prais'd her beauty. Of what age being askt?
Of equall age with *Myrrha*, she replies.
When bid to bring her home in haste she highes,
Reioyce, said she, I bring thee victory.
Th' vnhappy Virgin felt but little ioy:
Such ill successe her troubled Soule diu'd:
And yet the ioy'd such discord rackt her minde:

Now Silence ouer all the world did raigne:
And flow'd *Botes* had declin'd his Waime.
(To finne adrest) from heauen bright *Cynthia* flies;
Starrs shroud their heads in clouds: Night lost her eyes:

Erigone, *Icarus*, first remoue:
The plac'd in Heauen for her paternall loue:
Thrice tumbled she, the funerall Owle thrice rent
The ayre with ominous shriekes: yet on she went:
By pitchy Night, of modesty bereft.

Her Nurfes right hand holding with her left;
And groping with the other hand, explores
Her blind access. Now came she to the doores
Of that dire chamber; now the way to finne
She boldly opens, and now enters in.

Yet blood and courage her at once forsooke;
Her knees, vnknitting, one another strooke:
The neerelesse to her crime remoues desire:
Who now repents, and would vnknowne retire.

Protraeing, by the hand the Nurse her lad;
And, hauing rendred her vnto his bed,
Here *Cynras*, said, she receiue thy owne.

And ioynes their curld bosomes. He vnknowne,
His bowels to his bed assumes, and chere
With comfortable words, her mayden feares:

By chance he call'd her daughters, (being old)
And the him father, that their names might hold:
Now his incestuous bed his daughter leanes

With wicked seed her curld wombe conuokes:
Who beares about the burden of her shame:
Next night, and next, and next, repeats the same.

a Her Nurfe,

b A constellation following
the Waime, or those seven
starrs, which wheele about
the Northern Pole.
c The Moone, of *Cynthia* a
metaphor of *Diana*.
d Conuerted into the figure
of *Erigone* her father inuol'd
in *Arcturus*, See the Comment

Sf

When

When *Cinyras*, who longs to see his Lover,
So oft imbrac't; did with a light discover
His sinne, and daughter. Some say not a word
Could utter: he vntil then his shining sword.
Shce swiftly flies: whose night black shelter shields
From threatned death, and saues through spacious fields.
Palme-clad *Arabia*, and *Arabia*;
Now hauing wandred by near *Mounts*, a full
Rest to her wearie limbs *Saba* gale.
Charg'd with her wound, not knowing what to craue,
Betwene the hate of life, and feare of death,
Those thoughts *she* was with her fainting breath.

You Powers! If *Penelope* please your care,
I haue deseru'd, nor refuse to beare,
Your iust inflictions: yet teare I prophane
Or those who bidde *me* to death remaine,
O banish me from either *Medicines*,
Thar, chang'd by you, I may not live nor die!
Confession some beatefull place found.

Those wishes *had* the Gods. But then the ground
Couer'd her legs, and owne hand, preading root
Burst from her toes, and she was fixed foot
Sustain'd the large full bough, downe hung to wood,
To pick her *willow* to the top of the wood,
Her armes great branches grow, her fingers to tree
To little twigs, her *willow* conuoy to tree
Now her big wound the *willow* face is made,
Her boosome folds, and now her necke opprest
When shee, delay'd brooking, *she* was drunk
And vales her visage in the *willow* hand
Though sense, with *willow*, *willow*, *willow*, *willow*,
Sheds bitter teares, which *willow* from her face
Teares of high honour, *willow*, *willow*, *willow*,
As yet preferre, and still shall beare the same.

This ill-got infant, *willow*, *willow*, *willow*,
Within the tree; in *willow*, *willow*, *willow*,
The strict imbracing *willow*, *willow*, *willow*,
With torment *willow*, *willow*, *willow*, *willow*,
Nor could she call, *willow*, *willow*, *willow*,
And yet the tree like *willow*, *willow*, *willow*,
Bowes downe with *willow*, *willow*, *willow*, *willow*,
Lectur'd by her *willow*, *willow*, *willow*, *willow*,
Her hand impos'd, *willow*, *willow*, *willow*, *willow*,
The *willow*, *willow*, *willow*, *willow*, *willow*,
A passage, *willow*, *willow*, *willow*, *willow*,
And in his *willow*, *willow*, *willow*, *willow*,
Nor Envy could *willow*, *willow*, *willow*, *willow*,
Then *willow*, *willow*, *willow*, *willow*, *willow*,
But, leaue their *willow*, *willow*, *willow*, *willow*,
A quiver giue, or *willow*, *willow*, *willow*, *willow*.

and W

Time

Time glides away with *willow*, *willow*, *willow*,
And mocks our hopes, and wings *willow*, *willow*,
He, whom his sister bore, his grandfathers son;
Late tree-inclos'd, who lately life begun,
But now a most sweet infant, now as rare,
A boy, now man, now *willow*, *willow*, *willow*,
And now on *Venus*, for his mothers fires
Revenge inflicts; who *willow*, *willow*, *willow*,
For kilt by quiver-bearing *willow*, *willow*,
By fortune raz'd her tender breast, with smart
Incens'd, she thrust him from her *willow*, *willow*,
The wounds deere full depth, yet stop the wound;
Not now *Cythera* could the *willow*, *willow*,
Nor *Paphos*, grasp'd with *willow*, *willow*,
High *Gnidos*, *Amathus*, *willow*, *willow*,
Nor heauen frequents, her heauen *Adonis* was.
Him *willow*, *willow*, *willow*, *willow*, *willow*,
In gratefull shades, and *willow*, *willow*, *willow*,
Now like *Diana*, the *willow*, *willow*, *willow*,
And trips o're hills and rocks, through brakes and briers:
Hollowes the hounds, pursuing beasts of chase,
Bucks, high-bow'd Harts, and Hares, who fly apace:
But rapefull Wolves, rough Beares, fell Bores of chace,
And Lyons, whom the blood of *willow*, *willow*,
And thee *Adonis*, *willow*, *willow*, *willow*,
From such encounters, *willow*, *willow*, *willow*,
Who fly, laid she, be hold in following thofe:
Valour vnfeign'd, *willow*, *willow*, *willow*,
Sweet Boy? *willow*, *willow*, *willow*, *willow*,
Nor cruell beasts by *willow*, *willow*, *willow*,
For feare such glory *willow*, *willow*, *willow*,
Thy youth *willow*, *willow*, *willow*, *willow*,
Nor bristled *willow*, *willow*, *willow*, *willow*,
Pitty ne'r pierc't *willow*, *willow*, *willow*,
Bores, in their crooked *willow*, *willow*, *willow*,
And Lyons with *willow*, *willow*, *willow*,
I hate them. Asked why? We will relate
Old crimes, said *willow*, *willow*, *willow*, *willow*,
But now vn-viual *willow*, *willow*, *willow*,
And loe, you *willow*, *willow*, *willow*, *willow*,
The graffe affords a *willow*, *willow*, *willow*,
When, lying downe, the graffe and him the *willow*,
Her head now in *willow*, *willow*, *willow*,
Thus (words with *willow*, *willow*, *willow*,
Perhaps you *willow*, *willow*, *willow*, *willow*,
The Prize in running *willow*, *willow*, *willow*,
'Tis true, She, *willow*, *willow*, *willow*, *willow*,
Whether he *willow*, *willow*, *willow*, *willow*,
Enquiring of a husband, this reply
Apoll gave. Thence of husband *willow*.

VENUS AND
ADONIS.

a An Island in the *Egean* Sea
whereof *Venus* was called *Cy-*
thera,
b *Cypris*, or rather a city in
that Island renowned for her
Temple,
c An Island neere *Rhodus*,
where she had her Temple
and celebrated Statue,
d A city of *Cyprus*.

HIPPOmenes AND
ATALANTA.

a *Arabia Petrea*; beyond
which lies *Arabia Felix*, con-
taining the countries of *Par-*
thia and *Saba*.

b The Goddess of Child-
birth.

St 3

8

*In Atlanta the daughter of
Salmoneus.*

Make haste *Hippomenes*, delay decline, from staid old age
Collect thy powers: this victory is thine. Why d'st thou stand?
'Tis doubtfull whether thou or *Atalanta* shall be crown'd
More ioy'd the Heroes of *Argos* than the people shall.
How often lag'd she when he might have gone, I tell not now,
And gazing on him, sigh'd & tore his limbs with love's fire.
Short breath from panting lips, he took & coming slow,
The Gole, far off, when *Hippomenes* had him throw,
One apple of the Queen: *Atalanta* stood at sight,
And greedy of the shining fruit, she staid, about him round,
To catch the rowling gold, as he Youth pass'd by,
And all the field resounded from his voice, as he did fly.
This hindrance she perceiv'd, with reing'd haile, she did him strike,
Again *Hippomenes* behind her, and he did her strike,
The second fruit, she was, and then he found her
Declin'd her steps, & he took out stripes once more: *Atalanta*
The Race now neere an end, she did him strike,
Great Goddess, give successe to what you cause, *Hippomenes*
And threw the shining gold, which he blew in his hand,
With all his vigour, to the ground, *Atalanta* saw,
When I compell'd her, doubtfull what to do,
To take it up, and added might to her, as *Hippomenes* saw,
With-held, both by the shining gold, & by the hand,
And with the burden of the poisonous fruit, she did him strike,
But least my words the Race in length extend;
She was out-run, & he was crown'd, *Atalanta* saw,
Deferr'd her, both by the shining gold, & by the hand,
Think you *Atalanta* for his loss, did not extend her hand,
Henceforth gaue. *Procrustes* with sudden rage,
At this contempt, and least the future age, will be surpris'd,
By such examples should, *Atalanta* saw,
Against them both I, *Atalanta* saw,
The Fane, erected by *Atalanta* saw,
Vnto the Mother of the Gods, he did him strike,
Had past, obscur'd by dark and short night,
When their long journey, they did rest, *Atalanta* saw,
Hippomenes, incens'd by my, *Atalanta* saw,
Here lusteth with pale, *Atalanta* saw,
A gloomie grove, much like *Atalanta* saw,
Stood near this, *Atalanta* saw,
A natural cover, by *Atalanta* saw,
Within this Cell, *Atalanta* saw,
The wooden images, of ancient, *Atalanta* saw,
This entering, he pollutes, *Atalanta* saw,
The Stones, with their, *Atalanta* saw,
With to, *Atalanta* saw,
But that, *Atalanta* saw,
When yellow, *Atalanta* saw,
Their armies, *Atalanta* saw,
Their breasts, of, *Atalanta* saw,

*§ The companion of Iphigenia
who was of Boeotia, the coun-
try of Hippomenes.
& Cybele.*

§ To the Menio of the dale

• 352

Whisk

Whiske vp the dust, their lookes are full of dread;
For speech, they tore: the woods become their bed.
These Lyons, feard by others, *Cybel* checks
With curbing bits, and yokes their stubborn necks:
These, & my Deare, and all such kinds of beasts
As will not turne their backs, but bend their breasts
T' encounter with the rash Assailant, Shun:
Least by thy courage We be both vndone.
This said, thence flew Shee, rais'd by yoked Swans:
But Valour such admonishments with-stands.
By chance the dogs, pursuing long before
His sented footings, had dislodg'd a Bore.
Whom, rushing from his covert, the bold Youth
Obliquely wounds. The Bore with crooked tooth
Writhes out the javelin, with his blood imbrude.
Who now his safetie-seeking Foe pursude,
Sheathing his tushes in his groyne: and threw
To earth the dying Boy. The Swans that drew
Idalis's waightlesse charriot through the ayre,
Yet reacht not *Cyprus*: when the heavenly Faire
Thence heard his dying grones, and wheeling round,
Her siluer birds direct to that sad sound.
But when she saw him weltring in his Gore,
Downe jumping from the skies, at once she tore
Her haire and bosome: then her breast invades
With bitter blowes, and Destinie vpbraids.
Not all, said she, is subject to your wast:
Our sorrowes monument shall euer last.
Sweet Boy! thy deaths sad image, every yeare
Shall in our solemniz'd Complaints appeare.
But bethy blood a Flowre. Had *Proserpine*
The power to change a *Nymph* to Mint? is mine
Inferior? or will any envy me
For such a change? This having vter'd, the
Pow'r'd Nectar on it, of a fragrant smell.
Sprinkled there-with, the blood began to swell:
Like shining bubbles, which from drops ascend.
And e'ran houre was fully at an end.
From thence a Flowre, alike in colour, rose.
Such as those trees produce, whose fruits inclose
Within the limber rine their purple graines.
And yet their beauty but a while remains:
For those light-hanging leaues, infirmely plac't,
The winds, that blow on all things, quickly blast.

*a Venus; of Idaliu, a wood
in Cyprus, which was conse-
crated to her.*

§ See the Comment.

§ Nymphs; Plants Concupine.

*§ Called Anemone,
Pomegranet Tree.*

T t /

VPON

The Newbery Library - Chicago

CERASTÆ.

Hyacinthus was an honour to Sparta, whose festivals they celebrated yearly. But no lesse a shame were the Propoetides, then the Cerastæ to Cyprus; transformed by Venus into Bulls for their inhospitality and humane sacrifices. Few Nations there are, that were not contaminated with this barbarous superstition: yet found it alwaies some opposers. Diphilus King of Cyprus made this Idoll of Iupiter, contented with an oxe in stead of a man, and Hercules taught the Italians to drowne a man made of straw, in stead of the living. But when civility and knowledge had informed them better, they were generally abrogated. Tiberius crucifying the Affrican Priests, even in those groves where they had butchered so many; and Adrian suppressed this abhorred custome of our Cypriots in Salamina. But although abolished among civill nations, yet the Divell whose malice is still the same, hath introduced these bloody Ceremonies among the salvage Americans, not differing from those in the druell sacrifices to Saturne, described by Diodorus; to shew that both had one teacher. Cerastæ signifies horned; and these Cypriots were fained to have bene changed into Bulls, in regard of their brutish immunity: or rather taking their name from that Island, called formerly Cerastis, of her many Promontories so called of their similitude; as in Phillis to Demophon:

A bay there is, like to a bow when bent,
Rough hornes aduancing on the shores extent.

Et Gra. adductos modice fal-
catum in arcum:
Vtina propterea cornu mole tri-
gemum. Ovid Epist. 2.

PROPOETIDES.

Yet would the obscene Propoetides deny the Deity of Venus: by whose reuenge inflamed with lust and avarice, they prostituted themselves vnto every stranger. The fable deuised from the ancient custome of the Cypriots: who at certaine times of the yeare brought their daughters to the Sea coast to purchase their dowries with the losse of their virginities; and willingly offered their forfeited Chastities to Venus. A law which was left them by their lasciuious Goddesse: the first that taught them to play the mercenary Courtizans: being her selfe the conuenienc to Cyneras king of Cyprus who built her a temple, and instituted sundry new Ceremonies to this his Cyprian Venus, amongst the rest, that those who would be initiated, should secretly convey a halfe penny into the hand of her statue, in name of a reward. Well therefore (saith Firmicus) did the loue Cyneras obscure the rules of a trumpet, in commanding her Priests to giue her a hire, as vnto a prostitute. The Armenians had the like Custome in selling the honour of their daughters: and the Babilonians, being poore so purchased their sustenance. There is nothing so impudent as a woman, when once she begins to contemne her fame, & is hardened by Customary euill. And therefore the Propoetides abandoning their shamefastnes, are aptly fained to haue their blood congeal'd in their faces; and little to differ from the stones whereinto they were conuerred: where of Alexander.

Who haue no feare, nor blush at their offence,
Are hardened with a stony impudence.

Impudence, according to Xenophon, being the conductresse to all dishonesty. Plato compares our life to a journey; Reason the director of the charriot, the two horses, one white and the other black, one sublime, and our base affections: The diuine Providence determining vs from vice and provoke vs to Vertue hath giuen vs an inbred modesty, and magnanimity, that our charriotier might curb vs, as it were with the bridle of shame, from what is dishonest, though neuer so pleasing, and incite vs to that which is honest, though neuer so no difficult, with the spur of magnanimity.

Pygmalion

PYGMALION.

Pygmalion (not that King of Tyrus who was Didos brother, but the sonne of Cilax the Cypriot) deterred by the beastly life of the Propoetides, and the many vices which reigned in women, resolute to liue a single life: who carving the image of a Virgin in Ivory surpassing the perfection of Nature, fell in loue with his owne workmanship. Nor is it extraordinary for excellent artians to admire their owne skill, which addes to industry, as industry to perfection. And perhaps the life which was giuen it by the Goddesse, was no other then the grace and beauty of the figure, which Apelles, in his pictures, called the Venus, which made it liue in the estimation of those times, and admiration of Posterity: as his sonne by her might be taken for the honour acquired by his admirable art: the Grecian and the Roman statues, after so many hundred of yeares, affording as long a life to the fame of the Artificer. But taken historically, this statue may be some Virgin on whom Pygmalion was enamoured, who long as obdurate as the matter whereof she was made, was mollified at length by his obsequiousnesse: the Ivory expressing the beauty of her body; and her blazes the modesty of her mind.

His lips to hers he ioynes; which seeme to melt;
The blushing Virgin now his kisses felt:
And fearefully erecting her faire eyes,
Together with the light her lower piecis.

Nothing is a resort of the blood to the face, which, in the passion of shame, labours not in that part, and is seen in the brest as it ascendeth: but most apparent in those who are young, in regard of their greater heat, and tender complexions. Which proceeds not from an infirmity of the mind; but the novelty of the thing; nor can bee put on or restrained. The ensigne of true Modesty, & the colour of civility, is a sweet and modest face: which is therefore here said to be giuen him by the Goddesse, in reward of his devotion, as the greatest temporall happinesse. Neither may Pygmalion being in loue with an image be altogether iustified; since both Pliny and Ovid make mention of a Youth of no ignoble family (his name suppressed for the sake of the fact) who grew so desperately enamored on that celebrated Statue of Venus, carved in Parian marble by Praxiteles, and inscribed in her Temple. Gnidus; that all the day long he would gaze thereon, mouing his lips as if hee offered acceptance, sigh change colour, and expressing all the discommodities of a loue offering at her Altar whatsoever his means would afford. And so farre his interest, that hiding himselfe one evening in the Temple, and being lockt in a secret, he ran to the Statue, embraced it frantically in his armes, warming the marble with his burning kisses, and so continued it with his lust, that the stone after remained, as a monument of his impiety. Who either struck with the sight of the dead, or that it was not in Nature, so satisfy his desires; threw it from a rocke and so perished. Beautifull women; through metamorphized, would not want their lovers.

Pygmalion on his wife Eburnia begot Paphus; who gave a name to the Island; whose celebrated City where Venus was principally adored.

The pleasant Queen to Paphus then retires,
Where stood her temple: there a hundred fires,
Whose fragrant flame Sabon gums deuours;
Blaze on as many altars crown'd with flowers:

Ida Paphum solibus ditæ Phœbæ reuolat
Lapsa fœcis: ubi templum illi circumq; Sabonæ
Thure volans, et, fœcis, succulentis hauritis
Virg. Æn. 1.1.

Vv

Paphos

ding from the former occasion; causing burning fevers, frenzies, and infections: whose raigne determines with the rising of Arcturus; the seasons then suffering an alteration. The rising and setting of these, and the like notable starres (or rather their disparition from the beams of the Sun, and their being obscured by his greater light) was to the married and husbandmen instead of a Kalender.

Myrrha attaines to an horrid fustion. And least this should seeme fabulous, it is paralleld in history, if not transcended, by Lucretia the daughter of Pope Alexander the sixth: who not only lay with her father (not unknowne to him, as Myrrha to Cyneras) but with her brother the Duke of Candy, who was slaine by Caesar Borgia for being his rivall in his sisters bed. Of whom this Epitaph is extant:

His iacet in tumulo Lucretia nomine, sed re
Thais, Alexandri filia, sponsa, pueri.

Her Lucretia lyes sa Thais in her life:
Pope Sixtus daughter, daughter in law, and wife.

And Sanazarus

Exprobra semper cupit Lucretia Saeu ut
O sacrum divi nomen hic patet off.
Epig. l. a.

Mist Sextus, Lucretia, still burne in thy fire?
O fatal! this adulterer thy Sire.

Myrrha at length discovered by her father, flies from his fury: and wandering as far as Sabaea, fearing to dy, and not desiring to live, is changed into a tree (so fained, in that shee compassed her selfe over after) by the compassionate Gods; who accept of her repentance, and although infinitus, sheds bitter teares (meant by the odoriferous Gum which distilleth from thence) for her former transgressions. This tree grows only in Arabia the happy, of which Sabaea is a part; being high and thorny, preferring the better by being the roo, and lowering the vine: and then when the winds with blustering blast her precious juice in the greater plenty; which preserves the bodies of the dead from corruption. So a Mind upright and constant to it selfe, remaining unviolated by the turbulent tempests of Envy: but rather so exercised, produceth the fruit of wisdom with the greater alacrity; and becomes thereby more perfect.

Inflant & trucidat propolis vitruum,
Vae domum arbor proci induratum,
Non vultus inflantia tyranni
Mors quousque fides: cum clausa
Duc impati paribus aliorum
Non sublimis magna laniat melle.
Sistrum illudat in his
Impudentem furum rubeo.
Hor. carm. l. 3, Od. 3.

Nor wicked way of popular heat,
No nor the haughty Pyramus threat,
Can shake the iust and solid Minde
To strumme: nor high South-winde
Which, deriding wanes commands;
Nor bounding South-mighty hands.
Who, should the beauteous diadem, would beare
Thy forehead all raine without feare.

The tree, according to tradition of men, is delivered of Adonis; which signifies sweetnesse, and is taken for that fragrant guinee; as the story of Myrrha's of setting her selfe to death by the father of all vegetables; this plant delighting, & finally being, and which immediately forer, which whips the vine; and opens a passage for the sweetest juice.

Adonis was a young man, and of the most beautiful, beloved by Venus. He formed a passion for a wild goat, and was provoked to a violent pursuit, and was slain by the horns of the animal, before he had a wife (not rare in a lover) and was buried in a tomb, and his blood became the source of the rose.

VENUS AND
ADONIS.

in disposition, and facilitates all labour, even in the naturally lazie. Out of a looser stile she persuades him to avoid such beasts as are naturally cruel: and by her expressed hatred to the Lyon, relates the story of Hippomenes and Atalanta. She, detoured from marriage by the Oracle, induces with her suiters, that hee omely should have her (the lover rewarded with death) who had the power to out-run her: which Hippomenes performs by the deceit of three golden apples, which were given him by Venus. This fable is said to signifie the contention betwene Art and Nature. As expressed by Atalanta; which in her owne virtue, if not interrupted, is swifter by far then Nature, or Hippomenes; and sooner arrives at the proposed end, as almost is evident in all things. Fruits are long in growing from kernells, but quick-produced by grafting: clay long ere it generate a stone, yet suddenly changed into brick by the fire. So in morality, continuance of time procures an oblivion of sorrow, and comforts as it were by the benefit of Nature: but Philosophy, which may be called the Art of living, expects not time: but prevents it. Yet these Golden Apples give impediment to this prerogative and vigor of Art, to the infinite detriment of humane affaires. Neither is there any of the Arts and Sciences which constantly proceed in a true and legitimate course to the end prefixed, but interrupt their undertakings, and desert the Palme, like Atalanta diverted by enticing lure. And therefore no marvell though Art overcome not Nature, and destroy not the vanquished, according to the compact of their contention: when contrarily it falls out, that Art is under her command, and obeys her as a wife doth her husband. The fable deciphers also the unconstant minde of a woman; diverted by gold, or pleasure, from her intended course, and obedience to the beauteous Oracle, to her known and assured destruction. Now apples were consecrated to Venus, by which the fruits of love were expressed: and therefore shee was stamped on diners tables with her left hand holding by a tree, & proffering an apple with the right, as one of these inscriptions, VENUS S. C. or VENUS F. E. L. I. X.

Hippomenes ingratitude to the Goddesse for her timely assistance, by her instigation, pollutes a sacred Grove with his unseasonable lust: when both he and his wife were converted by Cybele into Lyons, and forced to draw in her chariot. Ingratitude to man is a hateful vice, but to God's flagitious. It is seconded, saith Xenophon, by Impudence, and Impudency is the conductor to all uncleanness. Wherefore Hippomenes becoming impudent and unchaste, desiles even holy places with his unbridled concupiscence: and in regard of the salvage fury of lust, is joined with Atalanta to have become changed into furious Lyons. The images of the Gods are here said to turne their faces aside from so beastly a spectacle: nor greatly to be wondered at, if possessed by hypocritical Divels, according to the opinion of Primitivists. Our fathers, saith he, exceedingly erring in incredulity concerning the Deity, and never penetrating into the depth of Divine religion, invented the art of making of Gods: whereunto they ioyned a virtue out of some part of the nature of the world, alike to the other, and conjoining these two, made either Angells or Divells; and so by these mysteries, gave those Idols power both to hurt and helpe them. To this add what of Lactantius. These flight and vagrant Spirits perturb the quiet of all things, mingle falsehoods with truths, and sow the seeds of errors in the mindes of mortals. And surely the sweating, moaning, weeping, & speaking of Images, was formerly frequent: so much at this day the common people in fondry countries are not rarely illudged. But Hippomenes and Atalanta were not punished by Venus, to whom they owed their wealth; because it becomes not them, who bestow a benefit to punish in gratitude,

HIPPOMONES AND
ATALANTA.

gratitude, least thereby they loose the glory of their munificence; wherefore Venus, as if thereof unsensible, leaves them to bee confounded by the wrath of Cybelus, who is fained to be crowned with towres, in that taken for the Earth which supporteth so many; said to be the mother of the Gods; or rather the general mother of all things: from whom we have both our substance and sustentance; who when we are cast from the abodes of the living, receaves us againe into her peacefull bosome. Shee is said to be drawne by Lyons, in regard of their heat and rapacity, representing the Heavens wherein the Ayre, which carrieth the Earth, or Cybel, is contained. Marcus Antonius, after the bustle of Pharfalla, had his charriot drawne by two Lyons: as after Heliogabalus, which by him were named Cybelenses.

ADONIS.

Venus, having admonished Adonis, is drawne through the aire by her silver Swans: a fowle dedicated unto her in regard of his beauty and cleancleins. But the courage and youth of Adonis, incapable of advice, thrust him on to encounter with a Bore; by whom he was slaine: whose dying groanes reuoke the affrighted Venus; who bewailes his death, and conuerts him into a flower now called Anemomy. Men of excellent beauties have likely bene subiect to miserable destinies.

Adonis forma viris (scelus praestitit)
ypania fuit. Sen. in Hipp.

Beauty in men (search former times):
Hath still bene punished, as crimes.

Of which Muretus and Cantarus produce a number of examples. Now beauty consists not only (as some imagine) in the fauour of the face and delicacy of the complexion; but in the dignity of the stature, the apt composition of the limbs, and harmonious symmetry of the lineaments: whose smallest discord is forthwith apprehended by the eye, and as soon displaced. The face is to be thrice the length of the nose: the halfe circles of the eares being iyned together, are to equall the widenesse of the mouth when extended; so are the vnited eye-browes. The length of each lip, of the nose, and of either eare holding one proportion, being measured, as before. The circles of both the eyes and the mouth alike. Eight times the length of the face should be the length of the body, of equall breadth when the armes are displayed. Vnto these are to be added a bright sparkling of the eie, well mixed colours, and a concinny of the lineaments. This being annexed to the beauty of the body, which Athenaeus, Euripides and Illocrates held to be most exquisite. Hippocrates obserues that those who are tall of stature are most comely in their youth, but in their age most deformed: yet surely that is the best which neither procures contempt nor wonder.

The faults of Adonis were yearly celebrated by the Phœnicians (of which country they report him to be) beating their breasts and tearing their garments, with vniuersall sorrow: offering sacrifices to his deities, yet affirming the day following that he liued, and was ascended into heauen. The women that would not cuse their haire, were iyned to profanes themselves with stronger, and to offer the hire of their bodies vnto Venus. This lamentation for the death of Adonis is mentioned by the Tragicall Euripides: for so Phœnux is interpreted in the vulgar translation, although Trimalchus saies for Olyris; howeuer, both sayes he some in the allegorie. Salomon is said in the first of the Chronicles to haue followed Asarten, which some interpret to be the Venus, the goddess of the Sidonians. Shee had her statue in mount Lebanon in a mourning posture, her head covered with a vail, leaving her cheekes, her left hand, and fastning her mantle with the other, into which her teares appeared to descend. Now Adonis was no other then the Sun, as Heraclitus that named the Phœnicians, as Heraclitus the name of Asarten: for the Phœnicians call the spring the birth of the Earth, in which we inhabit, Venus;

thus; as the lower Proserpina: Therefore they made the Goddess to weepe, when the Sun retired from her to the fixe winter signes of the Zodiacke, shortning the daies, and depriving the earth of her delight and beauty: which againe he restores by his approach into Aries. Adonis is said to be slaine by a Bore, because that beast is the image of the Winter; salvage, horrid, delighting in mire, and feeding on ackornes, a fruit which is proper to that season. So the Winter wounds, as it were, the Sunne to death, by deminishing his heat and lustre: whose losse is lamented by Venus, or the maddowed Earth, then covered with a vail of clouds; Springs gushing fro thence, the teares of her eies, in greater abundance; the fields presenting a sad aspect, as being deprived of their ornaments. But when the Sun returnes to the Equator, Venus recovers her alacrity; the trees inuested with leaues, and the earth with her flowrie mantle: wherefore the ancient did dedicate the month of Aprill vnto Venus. And not onely the Phœnicians, but the house of Iudah did worship the Sun vnder the name of Tamuz, the same with Adonis: for Adon in Hebrew signifies Lord, and he the Lord and Prince of the Planets: they calling his entrance into the signe of Cancer, the reuolution of Tamuz.

The lovely Adonis is fained to haue bene changed into Anemomy, a beautifull, but no permanent flower: to expresse the fraile condition and short continuance of beautie.

Beauty, a doubtfull good; the grace
And bounty of a little space,
How more then swiftly dost thou run!
Nor fo the fervor of the Sun
Deflowers the meddows of their pride
When in his Solstice, at noone tide;
And Night on hasty charriot flies.
The Lilly languishes and dies;
Nor Roses long thy garland grace:
So the sweet splendor of the face
Fades in a moment: and no day
But beares from thence some spoile away.
O fleeting shadow! who is wife,
That on so fraile a good relies!

Thus ends the tenth booke, together with the song of Orpheus.

*Adonis forma bonum mortalinus,
Exigui domum breue tempus,
Præceps celeri pede laboris?
Non sic prout uero uere decentia
Mellata calido dissipat uesper
Siccis sufficit cum modum dies,
Et uacuum breuius precipit rotis,
Languescens folio tu libe postula:
Et gratia capiti deficiente, roris
Præceps uacuum qui roris gemit,
Admonito rapitur, pulchra, non dies
Iurasti (solum) corporis obsequia
Res est forma fragax: quæ sequitur bonum
Candida fragilis?*

Sen. Hipp.

gratitude, least thereby they loose the glory of their munificence; wherefore Venus as if thereof sensible, leanes them to bee confounded by the wrath of Cybele; who is fained to be crowned with towres, in that taken for the Earth which supporteth so many; said to be the mother of the Gods; or rather the general mother of all things; from whom we haue both our substance and sustenance; who when we are cast from the abodes of the living, reccaues vs againe into her peacefull bosome. Shee is said to be drawne by Lyons, in regard of their heat and rapacity, representing the Heavens wherein the Ayre, which carrieth the Earth, or Cybel, is contained. Marcus Antonius, after the battaile of Pharsalia, had his charriot drawne by two Lions: as after Heliogabalus, which by him were named Cybelenics.

Adonis.

Venus, having admonished Adonis, is drawne through the aire by her sister Swans: a fowle dedicated unto her in regard of his beauty and cleynliness. But the courage and youth of Adonis, incapable of advice, thrust him onto encounter with a Bore, by whom he was slaine: whose dying groanes reuoke the affrighted Venus: who bewailes his death, and converts him into a flower now called Anemomy. Men of excellent beauties haue likely beene subiect to miserable destinies.

Beauty in men (search former times)
Hath still beene punished, as crimes.

of which Muretus and Cantarus produce a number of examples. Now beauty consists not only (as some imagine) in the fauour of the face and delicacy of the complexion; but in the dignitie of the stature, the apt composition of the limbs, and harmonious symmetry of the lineaments: whose smallest discord is forthwith apprehended by the eye, and as soone distasteth. The face is to be thrice the length of the nose: the halfe circles of the eares being ioyned together, are to equall the wideneſſe of the mouth when extended; so are the united eye-browes. The length of each tip, of the nose, and of either eare holding one proportion, being measured as before. The circles of both the eyes and the mouth alike. Eight times the length of the face should be the length of the body, of equall breadth when the armes are displayed. Vnto these are to be added a bright sparkling of the eye, well mixed colours and a concinnity of the lineaments. This being annexed to the beauty of the body, which Athenaeus, Euripides and Iſocrates held to be most exquisite. Hippocrates obserues that those who are tall of stature are most comely in their youth, but in their age most deformed: yet surely that is the best which neither procureth contempt nor wonder.

The feasts of Adonis were yearly celebrated by the Phœnicians (of which country they report him to be) beating their breasts and tearing their garments, with vniuersall sorrow: offering sacrifices to his Manes; yet affirming the day following that he liued, and was ascended into heaven. The women that would not cut their haire, were enioyned to prostrate themselves vnto strangers, and to offer the hire of their bodies vnto Venus. This lamentation for the death of Adonis is mentioned by the Prophet Ezechiel: for so Thamuz is interpreted in the vulgar translation, although Tremelius take it for Osyris: howsoever, both are the same in the allegorie. Salomon is said in the first of the Chronicles to haue followed Astarten; which some interpret to be this Venus, the goddesse of the Sidonians. Shee had her statue in mount Libanus in a mournfull posture: her head covered with a vail, leaning her cheek on her left hand, and sustaining her mantle with the other, into which her teares appeared to descend. Now Adonis was no other then the Sun, adored vnder that name by the Phœnicians; as Venus by the name of Astarten: for the Naturalists call the upper Hemisphere of the Earth, in which we inhabit, Venus;

thus, as the lower Proserpina: Therefore they made the Goddesse to weepe, when the Sun retired from her to the fixe winter signes of the Zodiacke, shortning the daies, and depriving the earth of her delight and beauty: which againe he restores by his approach into Aries. Adonis is said to be slaine by a Bore, because that bear is the Image of the Winter; salvage, horrid, delighting in mire, and feeding on ackornes, a fruit which is proper to that season. So the Winter wounds, as it were, the Sunne to death, by diminishing his heate and lustre: whose losse is lamented by Venus, or the widowed Earth, then covered with a vail of clouds; Springs gushing forthence, the teares of her eyes, in greater abundance; the fields presenting a sad aspect, as being deprived of their ornament. But when the Sun returnes to the Equator, Venus recouers her alacrity: the trees invested with leaues, and the earth with her flowrie mantle: wherefore the ancient did dedicate the month of Aprill vnto Venus. And not onely the Phœnicians, but the house of Iudah did worship the Sun vnder the name of Tamuz, the same with Adonis: for Adon in Hebrew signifies Lord, and he the Lord and Prince of the Planets: they calling his entrance into the signe of Cancer, the revolution of Tamuz.

The lowly Adonis is fained to haue beene changed into Anemomy, a beautifull, but no permanent flower: to expresse the fraile condition and short continuance of Beautie.

Beauty, a doubtfull good, the grace
And bounty of a little space,
How more then swiftly dost thou run!
Not so the fervor of the Sun
Deflowers the meadows of their pride
When in his Solstice, at noone tide;
And Night on hasty charriot flies.
The Lilly languishes and dies;
Nor Roses long thy garland grace:
So the sweet splendor of the face
Fades in a moment: and no day
But beares from thence some spoile away.
O fleeting shaddow! who is wife,
That on so fraile a good relies!

Thus ends the tenth booke, together with the song of Orpheus.

Anceps forma bonum mortalibus,
Et vixit dum breve tempus,
P'que velox celeri pede laberis?
Non sic prætæ nono vere decentia
Æstatis calide dissipat vespere
Sævit solstitium medius dies,
Et mollem breuib' precipitat rotis,
Languescunt folia v' lilia pallida;
Et gratæ capiti deficient vespere:
P'que siliq' teneris qui vadit genis,
Atromenti rapitur, nullaq' non dies
Immortali solium corporis abstat.
Res est forma fugax: quis sapiens bene
Considat fragili?

Sen. Hipp.



OVID'S METAMORPHOSIS.

The Eleventh Booke.

THE ARGUMENT.

A Serpent chang'd to Stone. Rough bark: infold
The cruell Bacchanals. To staruing Gold
All turnes at Midas touch: He's bodie lawes
In cleare Paetolus, whose enriched waues
Wash off his gold and gilt: an Asses eares
His folly shame: the whispred Secret beares
Like sounding-Reeds. Apollo, and the Guide
Of sacred Seas, in humane shapes reside.
For't Thetis varies formes. Dædalion
T'a Falcon turn'd. A Wolfe congeal'd to Stone.
Morpheus to mortals, Phobetor to Brutes,
And Phantalus to shapes inanimate sutes.
Transform'd Halcyone and Ceyx flye.
So Ætacus, who vainely strives to dye.

THus while the ^aThracian Poet with his songs
Beasts, Trees, and Stones, attracts in following throngs:
Behold, ^bCiconian dames (their furions brefts
Clad with the spotted skinnes offsaluage beasts)
The sacred Singer from a hill cpy'd,
As he his dittie to his harp apply'd.
Of these, One cry'd, and toft her flaring haire;
Lo he who hates our sex! then threw her speare
At his melodious mouth, ^cwhich iuie bound,
Kist his affected lips without a wound.
An Other hurles a stone, this, as it flew,
His voice and harps according tunes subdue:
Which selfe-accus'd for such a rude assay,
Before his feet, as in submission lay:
Rash violence, the meane exil'd, increast:
And mad ^dErinyes raig'n'd in euery breast.
His songs had all their weapons charm'd, if noyse
Of ^eBercynthian shalmes, clapt hands, loud cries,
Drummes, howling Bacchanals, with frantick sound
Had not his all-appealing musique drown'd.
The stones then blush with silent Orpheus blood.
But first on rauisht beasts that listning stood,
On Fowle, and Serpents, they their spight inferre;
^f And raze the glory of his Theater.

X x

^a Orpheus.

**THE THRACIAN
BACCHIDES.**

^b Of the Cicones, a people of
Thrace.

^c Thyrsus.

^d A Furie, signifying the dis-
turbance of the mind.
^e Instruments used in the
feasts of Cybele, called *Bercynthia*, of *Bercynthus*, a city
and mountaine of Phrygia,
dedicated vnto her.

^f By dispersing those who
stood about him in that
forme.

Then

a The Owle.

b Exhibited among other sports, in their Amphitheatres.

Then all with cruell hands about him fly:
And flock like birds, when they by day espy:
a The bird of Night. And as a Stag at bay,
b In th' Amphitheater now made a prey
To eager bounds; so they together flung
Their leavy speares, not fram'd for such a wrong;
Some clods, some armes of trees, some stones let fly,
And least wilde Rage should weapons want, hard by
By chance slow Oxen drew the furrowing plowghes;
And swaines, prouiding food with sweating browes,
Dig'd with their brawny armes: who feare-inclind,
Before them fled, and left their tooles behind.
Their mattocks, rakes, and spades disperfed lay
About the empty fields: these snatcht away,
(The ploughs from threatning Oxen torne) their hate
Hurries them back vnto the Poets fate.
Him, holding vp his hands, who then in vaine
First spent his breath, nor pittie could obtaine,
That Rout of sacrilegious Furies flew!
Euen through that mouth (ô *Iupiter!*) which drew
From stones attention, which affection bred
In saluage beasts, his forced spirits fled!
Sad birds, wilde Heardes, hard flints, and woods, of late
Led by thy verse, then wept at thy sad fate.

c Alluding to that custome of cutting the haire at funerals.
d Nymphs of Waters and Woods.
e A River of *Thrace*.

c Trees shed their leaues; f streames with their teares increast:
The d *Naiades* and d *Dryades* inuest
Themselues in fullen sable, and display
Their scattered haire. Thy limbs disperfed lay.
His head and harp they into e *Hebrus* flung,
The harp sounds something, sadly; the dead tongue
Sighs out sad ditties: the bankes sympathize
(That bound the riuer) in their sad replies.
Now them to Sea their native current bore;
Both cast vpon f *Meibymian Lesbos* shore.
A Dragon on the torraine sand prepares
To seaze his head, and lick his dropping haire.
When gaping to deuoure the g Hymnists face,
Phabus descends; and in that very space
Into a stone converts him by his powre,
With iawes extended ready to deuoure.

f Of *Meibymus*, the principall city of that Island.
THE LESBIAN SERPENT.
g *Orpheus*: whose Hymnes in honour of the Gods are yet extant.

h Whereof in the first fable of the tenth booke.
i See the Comment.

His Ghost retires to vnder shades: h once more
He sees, and knowes, what he had seene before.
Then through the i *Elysian* fields among the blest
Seekes his *Eurydice*. Now reposselt
With strict imbraces, guided by one minde,
They walke together: oft he comes behinde,
Oft goes before: now *Orpheus* safely may
His following *Eurydice* suruay.

k For hee not onely made Hymnes in his praise, but added much to his Organs: whereupon they were called *Orpheas*.

Yet *Bacchus* renders vengeance for their hate:
Who vexed at his k Prophets cruell fate,

Fixt all th' a *Edonian* Dames that then were by
With spreading roots; and who more eagerly
Pursu'd his death, their toes he deeper drew
Within the solid earth, which downe-ward grew
And euen as fowle whose feet intangled are
Within the subtil foulders secret snare
Become by fearefull fluttering faster bound:
So, each of these, now cleauing to the ground,
With terror struggle to escape in vaine;
For faster-binding roots their flight restraine.
One, looking for her nailes, her toes, her feet:
Behold, her twinning legs in timber meet:
In passion, thinking to haue struck her thighes,
She strikes hard oke; hard oke her brefts supplie;
Her shoulders such: her armes appeare to grow
In naturall branches; and indeed did so.

m Nor thus content, their fields b *Lyæus* leaues:
Whom c *Tmolus*, with a better troope receiues,
And swift d *Pactolus*, who did then infold
No precious sands, nor graines of enui'd gold.
Satyres and *Bacchanals* to him repaire,
His vsuall traine: e *Silenus* then not there.
Him erst the *Phrygian* Rurals reeling found
With age and wine; and now, with iue crown'd,
To *Midas* bring: whom *Orpheus* f Orgies taught,
And sage g *Eumolpus* from h *Cecropia* brought.
When knowne to be his partner in those Rites;
Full twice fise daies, with their succeeding nights,
He entertain'd him with a sumptuous feast.
Eleuentimes i *Lucifer* the starres suppress:
When, with wild mirth, he treads the *Lydian* fields;

a The same with *Ciconians*; of the *Thracians* people of *Thrace*.

MIDAS.

b *Bacchus*.

c A mountaine of *Lydia*.

d A riuer of *Lydia*.

e An old *Satyre*, Foster father to *Bacchus*.

f The Rites of *Bacchus*.
g The son of *Mæneus*, a Prophet, and Priest of *Bacchus*.
h *Athenus*; of *Cecropis*, the first King of that city.

i The morning Starre.

And to the God his Foster-father yeelds.
He in his safe returne doth much reioyce:
Whose bountie *Midas* frustrates by his choice.
For, wil'd to wish; Let all, said he, I touch
Conuert to gold. His ignorance was such.
Forth-with to him his wish k *Lyæus* giues:
And at his folly not a little grieues.
But in his curse the l *Berecynthian* ioyes:
And home-ward bound, the truth by touching tries:
Scarce trusting his owne sense, a tree bereaues
Of slender boughs; they shone with golden leaues.
Takes vp a stone; that stone pale gold became:
Takes vp a clod; the clod presents the same:
Crops stalkes of corne; these yeeld a sheafe of gold:
Anapple pulls; therein you might behold
m Th' *Hesperian* purchase: toucht by him alone,
The marble pillars with rich mettall shone.
And when he wash't; that water, show'd in raine,
Might simple n *Danaë* haue deceiu'd againe.

k *Bacchus*.

l *Midas*: of *Berecynthia* a city of *Phrygia*.

m The golden Apples of the *Hesperides*.

n As formerly by *Iupiter*.

His brest scarce holds his hopes, whose fancie wrought
On golden wonders : when his seruants brought
Meat to the table. Sooner had not he
Toucht ^a *Ceres* bounty, but that prou'd to be
A shining masse: the carued viands straight
Betwene his greedy teeth conuert to placc.
About to drinke mixt wine, you might behold
His thirstie jawes o're-flow with liquid gold.
Struck with so strange a plague, (both rich and poore;) ^b
He hates and shuns the wealth he wisht before.
His plentie feeds him not; he burnes with thirst:
By loathed gold deferedly accurst.
Then, lifting vp his shining armes, thus praid:
Father ^c *Cereus*, ^d afford thy aid!
I haue offended; pitty thou; and me
From this so glorious a mischief free.
The gentle powre the penitent restor'd:
And for ^e his faith, affords what he implor'd.
Least ill-wisht gold about him still abide;
Goe, said he, to those ^f Criftall streames that glide
By potent ^g *Sardin*: keepe the banks that lead
Along th'incountring Current to his head.
There, where the gushing fountaine fomes, diue in:
And, with thy bodie, wash away thy sinne.
The King obayes: who in the fountaine leaues
That golden vertue, which the Spring receaues.
And still those ancient seeds these waters hold:
Who gild their shores with glittering graines of gold.
He, hating wealth, in woods and fields bestowes
His time with ^h *Pan*; whom mountaine Canes inclose.
Yet his grosse wit remains: his shallow braine
And sottish senses punish him againe.
High *Tmolus* with a steepe ascent displays
His rigid browes, and vnder-leas forvaies:
Whose stretcht-out bales hereto *Sardin* ioynce;
Thereto ⁱ *Hypæpis*, girt in small confine.
Where boasting *Pan*, while he his verse doth praife
To tender Nymphs, and pipes to rurall layes;
Before *Apollo's* durst his songs preferre.
^k They meet (ill-match) great *Tmolus* arbiter.
Th'old Iudge on his owne Mountaine sits; and cleares
His cares from trees: alone a garland weares
Of Oke, with akornes dangling on his brow.
Who thus bespake the God of Shepheards: Now
Your iudge attends. He blowes his wax-bound reeds:
And *Midas* fancie with rude numbers feeds.
Then sacred *Tmolus* to diuine *Apollo*
Conuerts his lookes: his woods his motion follow.
^l He, his long yellow haire with laurell bound,
Clad in a *Tyrian* robe that swept the ground,

^a Bread : *Ceres* being the
Goddesse of Corne.

^b Wine mingled with water.

^c *Bacchus* : so called of the
wine-pretie.

^d In the deliuey of his Fo-
ster father *Sileus*, taken by
the *Phrygian* shepheards,
^e *P. Cilolus*,
^f A famous Citty of *Lydia*.

^g The God of Shepheards.

MIDAS HIS AS-
SES EARES.

^h A little towne of *Lydia*.

ⁱ *Apollo* and *Pan*: *Tmolus*, that
is, the Deity of that Moun-
taine, their Iudge.
^k *Pan*.

^l *Apollo*.

A Violl holds, with sparkling gemmes in chact
And ^a *Indian* teeth, the bow his right hand grac't.
A perfect Artist shew'd. Then sweetly plaid
When *Tmolus*, rauisht with his musick, said,
Pan to the Violl yeeld thy ruder reed.
All like of what the Mountaine had decreed,
But *Midas* onely; whose exclames traduce
The Censure. *Phæbus* for this grosse abuse
Transformes his cares, his folly to declare:
Stretcht out in length, and couer'd with gray haire:
Instable, and now apt to moue. The rest
The former figure of a man posselt.
Punisht in that offending part: who beares
Vpon his skull a slow-pac't *Asses* cares.
He striues to couer such a foule defame:
And with a red ^b *Tiara* hides his shame.
But this his servant saw that cut his haire:
Who bigge with secrets, neither durst declare
His Soueraignes scene deformity, nor yet
Could hold his peace. Who digs a shallow pit,
And therein softly whispers his disgrace:
Then turning in the earth, forooke the place.
A tuft of whispering Reeds from thence there growes;
Which comming to maturitie, disclose
The husbandman: and by soft South-winds blowne
Repeat his words, and his Lords cares make knowne.
Reueng'd *Apollo*, leauing *Tmolus*, flies
Through liquid ayre; and on ^c the land which lies
On that side ^d *Helles* straightned furges stands:
Where far-obayd *Laomedon* commands.
Betwene ^e *Rhæteum* and ^f *Sygeum* stood
An ancient Altar, high about the flood,
Vowd to the ^g *Panophean* Thunderer:
From whence he saw the King begin to reare
New *Troy's* scarce founded walls, with what adoe,
And with how great a charge they slowly grew.
Who, with ^h the Father of the swelling Mainc,
Induces a mortall shape: both entertaime
Themselues for vnregarded gold to build
The ⁱ *Phrygian* Tyrants walls. That worke fulfilld;
The King their promised reward denies:
And falsehood by forswearing multiplies.
Reuengefull *Neptune* his wild waues vnbound;
Which all the shores of greedy *Ilium* drown'd,
And made the Land a Lake: the country Swaine
His labour lost beneath that liquid Plaine.
Besides the ^j daughter of the King demands:
Who chained to a Rock exposed stands
To feed a Monster of the Sea, set free,
By strenuous *Hercules*. Yet could not He

^a *India* abounding
with Elephants.

SPEAKING REED:
^b An ornament for the
head, worn of old by the Ea-
stern Princes, much like a
Turkish Turban.

APOLLO AND
NEPTUNE.
^c *Phrygia*.
^d *Helle* (so't), where *Helle*, the
sister of *Phryxus*, was drown-
ed.
^e Two Promontories of *Troas*.
^f Honoured by the voice of
all men.

^g *Neptune*.

^h *Iomedon*: all Kings being
anciently called Tyrants.

ⁱ *Phrygia*.

^aThe son of *Æacus*, and brother to *Peleus*.

PELEUS AND

THETIS.

^b*Thetis*.

^c*Jupiter*, the father of his father *Æacus*.

^d*Nereus*, a Sea-god, the son of *Oceanus* and *Tethys*.

^e*Peleus* the son of *Æacus*.

^f*Tethys*.

^g*Proteus*; who frequented those Seas.

^h*Peleus* the son of *Æacus*.

ⁱThe Sunne.

The horses of *Laomedon* enjoy;
His valours hire: who lacks twice periur'd *Troy*;
And giues his fellow Souldier ^a*Telamon*
Hesione: for *Peleus* now had won
^bA Deity; nor in his ^cGrandfather
Tooke greater pride, then in ^dhis Sire by her.
For *Jupiter* had nephewes more then one:
But he a Goddesse had espous'd alone.
For aged *Proteus* thus fore-told the truth
To waue-wet *Thetis*: Thou shalt beare a Youth,
Greater then him from whom he tooke his birth
In armes and fame. Least any thing on earth
Should be more great then *Ioue*, *Ioue* shunnes the bed
Of Sea-thron'd *Thetis*, though her beauty led
His strong desires: who bids ^e*Æacides*
Succeed his loue, and wed the Queene of Seas.
A Bay with in ^f*Æmonia* lies, that bends
Much like an arch, and far-tretcht armes extends:
Which were, if deepe, a harbour lockt by land;
Where shallow seas o're-spread the yellow sand.
The folliid shore (whereon no sea-weed grows)
Nor clogs the way, nor print of footing shoves.
Hard by, a mirtle-groue affords a shade;
In this, a caue, rather though doubtfull, made
By art then nature: hither *Thetis* swimmes
On Delphins back, here layd her naked limbs.
In this the sleeping Goddesse *Peleus* caught:
Who, when she could not by his words be wrought,
Attempts to force, and clasp't her in his armes.
And had she not assum'd her visuall charmes
In varying shapes, he had his will obtain'd.
Now, turnes t'a fowle, yet he her flight restrain'd:
Now seemes a massie tree adorn'd with leaues;
Close to the bole th' inamor'd *Peleus* cleaues.
A spotted Tygresse she presents at last:
When he, with terror struck, his armes vnclasp't.
Who powring wine on seas, those Gods implores;
And with perfumes and sacrifice adores:
Till the ^g*Carpathian* Prophet rais'd his head,
And said; ^h*Æacides*, inioy her bed.
Doest thou but bind her in her next surpris,
When in her cold moist caue the sleeping lyes:
And though she take a thousand shapes, let none
Dismay; but hold, till she resume her owne.
This *Proteus* said, and diu'd to the Profound:
His latter word in his owne waters drown'd.
Now hasty ⁱ*Titan* to *Hesperian* seas
Descends; when beaurious *Thetis*, bent to ease
Forooke the flood, and to her Caue repair'd.
No sooner she by *Peleus* was inl'nar'd,

But

But forth-with varies formes; vntill she found
Her virgin limbs within his fetters bound.
Then, spreading forth her armes, She fighting said;
Thou hast subdu'd by some immortall aid:
Appeares her selfe; nor his imbrace repeld;
Whole pregnant wombe with great *Achilles* swel'd.
Happy was *Peleus* in his sonne and wife:
And had not ^a*Phocus* murder foil'd his life,
All-fortunate. With brothers blood defil'd,
Thee ^b*Trachis* harbours, from thy home exil'd.
Where courteous *Ceyx*, free from rigor, reign'd;
The sonne of ^c*Lucifer*, whose lookes retain'd
His fathers lustre: then disconsolate,
Nor like himselfe, for his lost ^dbrothers fate.
Hither, with trauell tyr'd, and clog'd with cares,
The banisht with a slender traine repaires:
His Flocks and Heards, with men for their defence,
Left in a shadie vale not farre from thence.
Conducted to his royall presence, Hee
With ^e*Oliue* brancht, downe bending to his knee;
His name and birth declares: the murder masks
With forged cause of flight: a dwelling asks
In field, or city. *Ceyx* thus replies:
Our hospitable bounty open lies
To men of vulgar ranke: what owes it then
To your high spirit, so renoun'd by men?
Of monumentall praise? Whose blood extra'ds
His soule from *Ioue*, improued by your Acts?
To sue, is times abuse: your worth affures
Your full desires; of all, the choice is yours:
I wish it better. And then wept. The cause
^f*Ioue's* Nephew asks: when, after a short pause;
Perhaps you thinke this Bird which liues by rape
To all a terror, euer had that shape.
He was a man; as constant in his minde
As fierce in warre, to great attempts inclin'd.
Dadalion nam'd; sprung from that ^gStar which wakes
The deawie Morn; the last that heauen forsakes.
Affected peace I fosterd, with the rites
Of nuptiall ioyes: He ioy'd in bloody fights;
His valour Kingdomes with their Kings subdu'd;
By whom the ^h*Thubian* doues are now pursu'd.
His daughter *Chione*, whose beaurie drew
A thousand suitors, ripe for marriage grew.
By fortune ⁱ*Phobus*, and the ^jsonne of *Mai*,
From *Delphos*, and *Cyllene*, came this way:
Here meeting, looke, and like. The God of Light
Deferr'es his ioy-imbracing hopes till night.
Hermes ill-brookes delay: who on her laid
^kHis drowfie rod, and forc't the sleepe Maid.

^aSlaine out of envy by *Phocus* & *Telamon*, in that more beloued by their father *Æacus* for his vertues.

^bA city at the foot of the Mountaine *OEtia*.

^cThe Morning starre.

^d*Dedalion*.

^eThe signe of Peace; and when wound about with wollen of a suppliant.

^f*Peleus*, the son of *Æacus* the son of *Jupiter*.

DADALION.

^g*Lucifer*.

^hOf *Thube*, a city of *Boeotia*, abounding with Pigeons.

ⁱ*Mercury* the sonne of *Mai*, one of the *Fleciads*.

^kHis *Caduceus*.

Night

Night spans the skie with starres. An old wiues shape
Apollo tooke, and seconds *Hermes* rape.
 Now when the fulnesse of her time drew nye,
Autolichus was borne to *Mercury*.
 Nor from the Sire the Sonne degenerates,
 Cunning in theft, and wily in all sleights:
 Who could with subtiltie deceaue the fight;
 Converting white to black, and black to white.
 To *Phabus* (for she bare two sonnes) belongs
Philammon, famous for his harpe and songs.

What is't t'haue had *two sonnes? two Godst' inflame?

^b A valiant father? ^c *Jupiter* the same?

Is glory fatall? sure t'was so to Her:
 Who to *Dianas* durst her face confer,
 And blame her beautie. With a cruell lookē,
 She said, Our deeds shall right vs. Forthwith tooke
 Her bow, and bent it; which she strongly drew;
 And through her guilty tongue the arrow flew.
 It bleeds; of speech and sound at once bereft:
 And life, with blood, her falling body left.
 What griefe (ô *Pietie*!) oppress my heart!
 What said I not, t' affwage my brothers smart?
 Who heares me so as rocks the roaring waues
 That beat their browes; and for his Daughter raues.

But when he saw^d her burne, foure times assail'd
 To sack the flammie Pile: as often fail'd.
 Then turnes his heeles to flight (much like a Bull
 By Hornets stung) whom scratching brambles pull:
 Yet seem'd to run far faster then a man,
 As if his feet had wings; and all out-ran.
 Who swift in chace of wished death, ascends
Parnassus top. As he his bodie bends
 To jump from downe-right cliffes, compassionate
Apollo, with light wings, preuents his fate:
 With beake and talions arm'd; with strength repleat
 Aboue his size: his courage still as great.
 This Falcon, friend to none, all fowle pursu'th:
 And grieuing, is the cause of common ruth.

As *Ceyx* thus his brothers change relates:

^e Of *Phocia*, a Regiō of Greece. ^e *Phocæan Anetor* rusheth through the gates;
 (Who kept the Heard) and cry'd (halfe out of breath)
Pelew, I bring thee newes of losse and death.
 Report, said *Pelew*, we are bent to beare
 The worst of fortunes. While the King with feare
 Hangs on his tongue. He panting, still ascaid:

To winding shores we draue the wearie Heard;
 When *Phabus* from the heighth of all the sky
 The East and West beheld with equall eye.
 A part on yellow sands their limbs display,
 And from their Rest the waue fields suruay:

While

While other slowly wander here and there:
 Some swim in seas, and lofty fore-heads reare.
 A Fane, yndeckt with gold, or ^a *Parcan* stone,
 Of blocks adioynes; within a groue o're-growne.
 This the ^b *Nereides* and *Nereus* hold:
 By sea-men, who there dry'd their nets, so told.
 Neere it, a Marish, thick with fallowes, flood;
 Made plashie by the interchanging flood.
 A Wolfe, a monstrous beast; with hideous noyse
 That frights the confines, from those thickets flies.
 His lightning jawes with blood and foame besmear'd:
 In whole red eyes two darting flames appear'd.
 Though fell with rage and famine, yet his rage
 More greedie far: nor hunger seekes t' affwage
 With blood of beecues, and so surcease; but all
 He meets with, wounds; insulting in their fall.
 Nor few of vs, while we his force withstood,
 Fell by his cruell phangs. The shore with blood,
 With blood the sea-brimme blusht, and bellowing lakes.
 Delay is losse; who doubts, him selfe forsakes.
 Arme, arme, while something yet is left to lose:
 And joyning force, this mortall plague oppose.

^c The Heardsmen ends. Nor did this losse incense

Acides; remembering his offence:
 Borne, as the iustice of Iad ^d *Phamashe*,
 To celebrate her *Phocus* Obsequie.
 The King commands his men to arme: provides
 To goe in person. Busie rumōr guides
 This to *Alycone*: her passion bare
 Her swiftly thither; running with her haire
 Halfe vncompos'd: and, that disordering, clung
 About his neck: then weepes; and with a tongue
 That scarce could speake, intreats, that they alone
 Might goe; nor hazard both their liues in one.
 To whom ^e *Acides*; Faire Queene forbearē
 (Too much your bounty flowes) your vertuous feare.
 No force avails in such extreames as these:
 'Tis prayer that must the f' sea-thron'd Powre appease.
 A losse towre within a fortresse flood;
 A friend to wandering ships that plough the flood.
 They this ascend; and sighing, see the shore
 With cattell strew'd; the Spoyler drencht in gore:
 Here *Pelew* fixt on seas, with knees that bend,
 Blew *Phamashe* implores at length to end
 The iustice of her wrath. Shee from his speech
 Diuers her eares: till ^f *Thetis* did beseech,
 And got her husbands pardon: nor yet could
 The saluage Wolfe from thirst of blood with-hold;
 Till she the beast, as he a heifer flew,
 Transform'd to marble; differing but in hew:

Y y

^a Marble of *Paros*, excellēg
 in whitenesse.
^b Sea nymphs; the daugh-
 ters of *Nereus*.

^c *Pelew*, the son of *Acides*.

^d The daughter of *Nereus*, &
 mother to his brother *Pho-
 cus*, whom he had murdered.

^e *Pelew* the son of *Acides*.

^f *Phamashe* a Sea-goddesse.

^g A Sea-marke.

^b Sister to *Phamashe*, & wife
 unto *Pelew*.

^a *Apollo* and *Mercury*.
^b *Dedalus*.
^c The father of *Apollo* and
Mercury, by whom thee had
 her two sonnes.

^d As of old they accustomed
 to burne their dead.

^e Of *Phocia*, a Regiō of Greece.

PSAMASES WOLFE

All

^a Being of white marble.

All else intire. ^a The colour of the stone
Shewes him no Wolfe: now terrible to none.

^b Peleus the son of *Peleus*.

Y et Fate would not permit ^b *Acides*
To harbour heres: nor found in exile ease;

^c A city of *Thessaly* where
Acastus reigned See the com-
ment.

Till at ^c *Magnesia*, in a happy time
Acastus purg'd him from his bloody crime.

Ceyx AND

Meane while perplex with former prodigies

ALCYONE.

Both of ^d his neece and brother; to aduize

^d *Chime* and *Deiasson*.

With sacred Oracles, the joyes of men,

^e A city of *Lycia*, famous for
the Oracle of *Apollo*.

Ceyx prepares for ^e *Claros*. *Phorbas* then,

^f To his Oracle at *Delphi*:
far neerer to *Trachis*.

With his *Phlegyan* hoast, alike prophane,
The passage stopt to ^f *Delphian Phabus* Fane.

Yet first to thee his secret purpose told,
Faith-crown'd *Alcyone*. An inward cold
Shot through her bones: her changing face appears
As pale as box, bedewed with her teares.

Thrice stroue to speak, thrice weeps through deare constraint:
Sobs interrupting her diuine complaint.

What fault of mine, my Life, hath chang'd thy minde?

Where is that loue that late so clearly shin'd?

Canst thou thy selfe enjoy, from me remou'd?

Doe long waies please? is now my absence lou'd?

Yet didst thou goe by land, I should alone

Griue without feare: now both combine in one.

Seas fright mewith their tragicall aspect.

Of late I saw them on the shore eieft

Their scattered wracks: and often haue I read

Sad names on ^g sepulchers that want their dead.

Nor let false hopes thy confidence please;

In that my father, great *Hippotades*,

The struggling windes in rockie cauernes keeps.

And at his pleasure calmes the raging Deepes.

They once broke loose submit to no command;

But rage through all the Sea, on all the land;

Perplex the clouds, with sterne encounters rore,

And strike forth flames; I feare, by knowledge, more.

These knew I, and oft saw their rude comport;

While yet a Girl, within my fathers Court.

But if my prayers no fauour can procure;

And that, alas, thy going be too sure;

Take me along: let both one fortune beare;

Then shall I onely what I suffer feare.

Together saile we on the toying Maine:

And equally what euer hap sustaine.

Thus spake *Alcyone*: whose sorrowes melt

Her ^h star-like spouse; nor he lesse passion felt.

Yet neither would his first intent forsake

Nor her a Partner in his danger make.

Much said heto assuage her troubled breast:

As much in vaine. This adds vnto the rest,

^g Proferatiue Sepulchers, in
honour of such as were drow-
ned.

^h *Helios* of *Hippotes* the fa-
ther of this mother *Acasta*.

ⁱ *Ceyx* the son of *Lucifer*, or
the morning starre.

(Which

(Which answer only could her passion tame)
All stay is irkelome; by ^a my fathers Flame,
I sweare, if Fate permit, returne I will
E're twice the Moone her shining Crescents fill.
Reui'd with promise of so short a stay;
He bids them lanch the ship without delay,
And fit her tacklings. This renews her feares;
Presaging ill successe: abortiue teares
Flow from their springs; then kista sad farewell,
Long first, at length she takes; and swooning, fell.
The Sea-men call aboard: in double ranks
Reduce their oares, vp-rising from their Banks
With equall strokes. She reares her humid eyes,
And first her husband on the Poop espies
Shaking his hand: that, answers. Now from shore
The vessell driues, and thence her object bore.
Her following eyes the flying ship pursue:
That lost, the sailes her eager gazes drew,
When all had left her, to her chamber goes;
And on the emptie bed her body throwes:
The bed and place, with teares, to minde recall
That absent part, which gaue esteeme to all.
Now farre from Port; the windes began to blow
On quivering Shrowds; their oares the Sailers stow:
Then hoist their Yards a trip, and all their sailes
At once let fall to catch th' approaching gales.
The ship scarce halfe her course, or sure no more,
By this had runne; farre off from either shore:
When, deepe in night, fierce ^b *Eurus* stifly blew,
And high-wrought Seas with chafing foamie grew.
Strike, strike the Top-saile, let the Maine-shear fly,
And furl your sailes, the Master cri'd; his cry
The blustering winds and roling seas suppress.
Yet of their owne accord in this distresse
They plie their tasks: some feeling yards bestride
And take in sailes; some stop on either side
The yawning leakes; some seas on seas eieft.
While thus Disorder toyles to small effect,
The bitter Storme augments; the wild Windes wage
Warre from all parts, and ioyne with *Neptunes* rage.
The Master, lost in terror, neither knew
The state of things, what to command, or doe;
Confessing ignorance; so huge a masse
Ofills oppresse! which slighted Art surpass'd.
Lowd cries of men rebound, with ratling throwds,
Floods iustling floods, and thunder-crafting clouds.
Now tossing Seas appeare to touch the sky,
And wrap their curls in clouds, froth with their spry:
The sand now from the bottom laue, and take
Their swartter dye; now black, ^c as *Stygian* lake;

^b The East wind.

Some- ^c A lake of Hell.

Y y 2

a Of *Trachis*, whereof *Ceyx* was King.
b Hell, of *Acheron* an infernal River.

c A great engine of timber, shod with brasse, fashioned like the head of a Ram, used anciently at sieges, to break downe the walls of cities & fortresses.

d Observed heretofore for the greatest: whereupon the tenth in all things is taken.

Sometimes deprest, with hissing foame all white.
 The *a* *Trachin* ship such horrid changes fright.
 Which now, as from a mountaine rock with flaves,
 Viewes vnder-vales, and *b* *Acherons* darke jaws:
 Now head-long with the tumbling billowes fell;
 And heauen furayes from that low depth of Hell.
 Her waue-beat sides a hideous noise report:
 As when a battering *c* Ram beats downe a Fort.
 As chafed Lyons, whom no terrors fright,
 Rush on extended Steele with horrid might:
 So Seas invade with storme-imbarled powre
 The ships defence; and o're her hatches towre.
 Her yeelding planks now spring: sterne *Neptune* raues,
 Charging her breaches with his deadly waues.
 The prodigall clouds in showres their substance spend:
 Ambitious seas to gloomie heauen ascend;
 All heauen descending to the loslie Maine:
 At least so seeme. Sailes suck the falling raine;
 Showres ioyne with floods. No friendly star now shone:
 Blind Night in darknesse, tempests, and her owne
 Dread terrors lost: these horrid lightning turnes
 To light more fear'd; the Sea with lightning burnes.
 Now vaulting floods her vpper deck opprest.
 And as a Souldier, brauer then the rest,
 Tempting to scale the walls with lost affaies,
 At length inioyes his hopes; and spurd with praise,
 Among a thousand only stands the shock:
 So while assailing waues the vessell rock,
 The *d* tenth bold Billow rusheth in, nor shrinks
 Vntill the ship beneath his furie sinks.
 Those seas, without, the labouring Bark assaile:
 These sack her Hold. All tremble, and looke pale;
 As at a siege, when foes inforce a wall;
 While some within to execution fall.
 Art failes, hearts sinck: on euery rising waue
 Death fits in triumph, and presents a graue.
 He weepes; He stands amaz'd; He calls them blest
 Whom funerals grace: He vowes to heauen adrest,
 Looking at what he sees not, and besought
 The Gods in vaine: He on his parents thought,
 His children, house, and what he left behinde.
Alyone possesst all *Ceyx* minde;
 Her onely names: now in her absence ioy'd
 Whose presence was his heauen: and had imploy'd
 His eyes last duty to descric the way
 To her abode; but knew not where it lay.
 The giddie seas fo whistle, such pitchie clouds
 Obscure the skie: Night, two-fold darknesse shrouds.
 Lowd howling whirle-winds ouer-boor'd now bore
 The shuinerd mast; and now the rudder tore.

A

a Two high mountaines: the one of *Trachis*, and the other of *Acheron*.

b *Achilles* the father of his wife *Alyone*.
c *Lucifer*.

A Billow with these spoyles encourag'd, raues;
 Who Victor-like contemnes the vnder waues:
 Nor lighter falls, then if some God had torne
a *Pindus* and *Athos* from their roots, vp-borne
 As high as heauen, and tumbled on the Maine.
 Nor could the ship such force and waight sustaine;
 But to the bottome sinks. Most of her men
 The seas infold; who neuer scene againe
 Accomplished their fates: while other swim
 On scattered planks; a planke vpholding Him
 Wholate a scepter held. *b* His father in law,
 And father, now inuokes: but could not draw
 (Alas!) from either succour. Still his wife
 Runnes in his thoughts in that short span of life.
 Hewist the waues would cast him on the sands
 Of *Trachis*, to be buried by her hands.
 Who swimming, sighs *Alyone*, her name
 His last of speech: in seas conceales the same.
 Behold; an arch of waters, black as hell,
 Asunder breakes: the breaking furies quell
 Their sinking Burthen. *Lucifer* that night
 Became obscure; nor could you see his light.
 And since he might not render vp his place,
 With pitchie clouds immur'd his darkened face.
 Meane-while *Alyone*, (his fate vnknowne)
 Computes the tedious nights; by day wrought on
 A garment for her Lord; another makes
 To weare her selfe: whose flattering hope mistakes
 In his returne. Who holy fumes presents
 To all the Gods; but most of all frequents
 The Fane of *Iuno*: at her altars prayd
 For him that was not. Grant successe! (she said)
 A quick returne! Giue he our right to none!
 Of all her prayers the last succeeds alone.
 The melting Goddesse could no longer brooke
 Her death-croft prayers; but from her altar shooke
d Her tainted hand; and thus to *e* *Irus* spake:
 Hast faithfull Messenger, thy iourney take
 To drowlie *Sleepes* dimme pallace: bid him send
 A dreame that may present the wofull end
 Of *Ceyx* to *Alyone*. This said;
 She, in a thousand-coloured robe arraid,
 Her ample Bow from heauen to earth extends:
 And in a cloud to his abode descends.

Nere the *f* *Cimmerians* lurks a Cause, in steep
 And hollow hills; the Mansion of dull *Sleepe*:
 Not scene by *Phabus* when he mounts the skies,
 At height, nor stooping: gloomie mists arise
 From humid earth, which still a twi-light make:
 No scrofted fowles shrill crowings here awake

d For such as had any dead in their family were held to be polluted; not allowed to sacrifice vntill they were purified.

e The Raine-bow.

f A people who dwell between the *Euxine* sea and the *Euxine* of *Mount*.

g A Cock.

Y y 3

The

The chearefull Morne: no barking Sentinel
Here guards; nor geefe, who wakefull dogs excell.
Beasts tame, nor saluage; no wind-shaken boughs,
Nor strife of iarring tongues, with noyses roule
Secured Ease. Yet from the rock a spring,
With streames of ^a *Lethe* softly murmuring,
Purles on the pebbles, and invites Repose.
Before the Entry pregnant ^b Poppie growes,
With numerous Simples; from whose iuicie birth
Night gathers sleepe, and sheds it on the Earth.
No doores here on their creeking hinges iarr'd:
Through-out this court there was no doore, nor guard.

^a Which signifies forgetful-
nesse. For what more milti-
teth sleep then an oblivion
of cares?
^b A fomisitorious Rowre,
wherof they make *Opium*.

Amid the ^c *Heben* caue a downie bed
High mounted stands, with sable coverings spred.
Here lay the lazie God, dissolu'd in rest.
Fantastick Dreames, who various formes exprest,
About him lay: then Autumn's eares far more;
Or leaues of trees, or sands on *Neptunes* shore.
The Virgin entring, parts the obuious Dreames:
And fills the sacred Concaue with the beames
Of her bright robe. The God with strife distoynes
His feeled lids; againe his head declines,
And knocks his chin against his brest. Anon
Sleepe casts off Sleepe; and softly leaning on
His elbow, asketh (for he knewe her) why
Shee thither came? when *Iris* made reply:
Thou Rest of things, most meeke of all the Gods;
O *Sleepe*, the Peace of mindes, from whose abodes
Care euert flies; restoring the decay
Of toile-tir'd limbs to labour-burnding Day:
Send thou a Dreame, resembling truth, in post
T' ^d *Herculean Trachis*; that like *Ceyx* Ghost,
May to *Alyone* his wrack vnfold.

^c Lark by the eules.

^e Iuno the daughter of *Saturn*.

And by her painted Bow remounts the skies.
The Sire among a thousand sonnes, excites
Shape-faining ^f *Morpheus*: of those brother Sprites
None (bid t' assume) with subtler cunning can
Vsurp the gesture, visage, voice of man,
His habit, and knowne phrased. He onely takes
A humane forme: an Other shewes a snakes,
A birds, a beasts. This ^g *Icelas* they call,
Whom heauen imbrowe, though ^h *Phobos* by all
Of mortall birth. Next ⁱ *Phantasus*; but he,
Of different faculty, indues a tree,
Earth, water, stone, the severall shapes of things
That life enjoy not. These appeare to Kings

^g Similitude

^h Terror.

ⁱ Phantasie.

And Princes in deepe night: the rest among
The vulgar stray. Of all the airy throng
Their aged father onely *Morpheus* chose
To act ^a *Thaumania's* charge. His eyes then close
Their drowfie lids, and hanging downe his head,
Opprest with slumber, shrinks into his bed.
His noiselesse wings by night fly *Morpheus* straines;
And with the swiftnesse of a thought attaines
Th' ^b *Emonian* towres: then laid them by, and tooke
The forme of *Ceyx*. With a pallid looke
He naked stood, like one depriu'd of life,
Before the bed of his vnhappy wife:
His beard all wet, the haire vpon his head
With water dropt; who, leaning on her bed,
Thus spake; while teares from seeming passion flow.

^a *Iris*, the daughter of *Thau-*
man, wonder.

^b *Trachis*, a city of *Thessaly*,
called formerly *Amoxia*.

Dost thou, ^c wretched Wife, thy *Ceyx* know?
Or am I chang'd in death? looke on the Loft:
And for thy husband thou shalt see his Ghost.
Thy pious prayers no fauour could obtaine:
Lo, I am drown'd; no longer hope in vaine.
Cloud-crushing South-winds in ^d *Aegaeum* caught
Our ransht ship, and wrackt her with her fraught.
My voice the floods opprest, while on thy name
I vainely call'd. This, neither wandring Fame,
Nor doubtfull author tells: this I relate;
I, that there perisht by vntimely fate.
Arise, weep, put on black: nor vndeplor'd
For pity send me to the ^e *Strygian* Ford.

^c The *Aegae* Sea.

^d The River ouer which they
were to passe to the internal
kingdome.

To this he addes a voice, such as she knew
Expresst her Lords, with teares appearing true,
And gesture of his hand. She sigh't and wept;
Stretcht out her armes t' embrace him as she slept,
But clasp't the empty ayre. Then cry'd; O stay!
Ah, whether wilt thou! Let vs goe one way.
Wak't with her voice, and husbands ghost, with feare
Shee looks about for that which was not there.
For now the maids, rais'd with her shriekes, had brought
A taper in. Not finding what she sought,
She strikes her cheekes, her nightly linnen tare,
Invades her brest; nor stayes t' vnbind her haire,
But rugs it off. Her Nurse the cause demands
Of such a violence. She wrings her hands,
And in the passion of her grieve repli'd;

There's no *Alyone*; none, none! she dy'd:
Together with her *Ceyx*. Silent be
All founds of comfort. These, these eyes did see
My shipwrackt Lord. I knew him; and my hands
Thrust forth t' haue held him: but no mortall hands
Could force his stay. A Ghost: yet manifest:
My husbands Ghost: which ^f but ill exprest

And

His

His forme and beautie, late diuinely rare!
 Now pale, and naked, with yet-dropping haire.
 Here stood the miserable; in this place:
 Here, here (and fought his ayrie steps to trace.)
 O this my sad mis-giuing foule diuin'd;
 When thou forlook'st me to pursue the winde.
 But since imbarqu'd for death, would I with thee
 Had put to sea: a happie fate for me!
 Then both together all the time assign'd
 For life had liu'd; nor in our death disioyn'd.
 Now here, I perish there: on that * Profound
 Poore I was wrackt; yet thou without me drown'd.
 O I, then floods more cruell; should I stiffe
 To lengthen life, and such a grieve suruiue!
 Nor will I, nor forsake thee, nor defer.
 Though one ^b Vrne hold not both, one sepulcher
 Shall ioine our titles: though thy bones from mine
 The seas disseuer, yet our names shall ioine.
 Griefe choakt the rest. Sobs euery accent part:
 And sighes ascend from her astonisht heart.
 Day springs: She to the shore addrest her haste,
 Euen to that place from whence she saw him last.
 And while she sadly vtters, Here he staid;
 Here parting, kist me; from thence anchor waid;
 While she such sighes recalls; her steady eyes
 Fixt on a Sea, far off she something spies;
 But knows not what: yet like a cor's. First she
 Doth doubt: driven neerer (though not neere) might see
 A body plainely. Though vnknowne, yet much
 The Omen mou'd her, since his fate was such.
 Poore wretch, who'ere thou art: and such (she said)
 Thy wife (if wed) by thee a widdow made!
 By floods driuen neerer; the more neere, the more
 Her spirits faint: now nigh th' adioyning shore.
 She sees now what she knows; her husbands Cor's:
 Woe's me! 'tis He, she cries! at once dorth force
 Her face, haire, habit: trembling hands extends
 To foule-lesse *Ceyx*, and then said: Here ends
 My last of hopes: thus, & then life more deare;
 O Husband, thus return' st thou! Art a Peere
 Had stretcht into the surges; which with-stood,
 And brake the first incurfion of the flood.
 Thither forth-with (O wonderfull!) she springs;
 Beating the passue ayre with new-growne wings.
 Who, now a bird, the waters summit rakes:
 About the flies, and full of sorrow, makes
 A mournfull noyse, lamenting her divorce:
 Anon she toucht his dumb and bloodlesse Cor's;
 With stretched wings imbrac't her perisht blisse;
 And gaue his colder lips a heatlesse kisse.

^a The *Ægean* Sea.

^b A pot or chest of stone,
 wherein they inclosed the
 ashes of the dead.

Whether

Whether hee felt it, or the floods his looke
 Vprail'd, the vulgar doubt: yet sure he tooke
 Sense from her touch. The Gods commiserate:
 And change them both, obnoxious to like fate.
 As late, they loue: their nuptiall faiths they shew,
 Now little birds, ingender, parents grow.
 Seauen winter daies with peacefull calmes posselt,
Alyce sits vpon her floating nest.

Then safely faile: then * *Æolus* incaues
 For^b his, the winds; and smoothes the flooping waues.

Some Old man seeing thefe their pinions moue
 O'r broad-spread Seas, extolls their endlesse loue.
 By theirs, a Neighbour, or Himselfe, reuiues
 An others fate. Yon' fable fowle that diues;
 (And therewith shewes the wide-mouth'd Cormorant)
 Of royall parentage may also vant.
 Whose ancestors from *Troas* their branches spred:

Ilus, *Assaracus*,^c *Ioues* *Ganymed*,
Laomedon, and *Priamus* the last
 That reign'd in *Troy*: to *Hector* (who surpast
 In fortitude) a brother. If by powre
 Of Fate vnchanged in his youths first flowre,
 He might perhaps as great a name haue wonne:
 Though *Hector* were great ^d *Dymas* daughters sonne.

For *Alixatloe*, a country Maid,
 Bare *Æfacus* by stealth in *Idas* shade.
 He, hating Cities, and the discontents
 Of glittering Courts; the lovely woods frequents,
 And vnambitious fields; but made repaire

To *Ilium* rarely: yet, he debonaire,
 Nor vnexpugnable to loue. Who spyde
Eperia, oft desir'd, by ^e *Cebren's* side
 (Her fathers riuer) drying in the Sun
 Her flowing haire. Away the Nymph did run,
 Swift as a frighted Hinde the Wolfe at hand;
 Or like a fearefull fowle thrust ouer-land
 Beneath a falcon. He pursues the chace:
 Feare wings her feete, and loue inforc't his pace.
 Behold; a lurking Viper in this strife,
 Ceaz'd on her heele, suppreffing flight with life.
 Frantick, his trembling armes the dead include:
 Who cry'd, Alasse that euer I pursude!
 I fear'd not this; nor was the victory
 Worth such a losse. Ay me! two, one destroy.

Thy wound the Serpent, I the occass on gaue:
 I, & more wicked! yet thy death shall haue
 My life for satisfaction. There-with flung
 His body from a cliffe which ouer-hung
 The vndermining Seas. His falling limmes
 Vpheld by *Tethys* pity; as he swimmes

Z z

With

^a God of the Winds,
^b For those birds, the offspring
 of his daughter
Alyce.

^c *ÆOLUS*.

^e Raulph by *Injiter*.

^d *Hecuba* the daughter of
Dymas.

^e A riuer of *Troas*.

With feathers cloth'd; nor power of dying giues.
To be compel'd to liue the Louer grieues:
Disdaining that his soule, so well appaid
To leaue her wretched feat, should thus beftaid.
And mounting on new wings, againe on Seas
His body throwes: the fall his feathers ease.
With that, inrag'd, into the deepe he diues:
And still to drowne himselfe as vainely stries.
Loue makes him leane. A long neck doth sustaine
His fable head; long-joynted legs remaine.
Nor euer the affected Seas forsakes:
And now a fured name from diuing takes.

a Called in latin *Mergus*,
which signifies a Diver.

VPON

VPON THE ELEVENTH BOOKE OF OVIDS METAMORPHOSIS.

TH E Thracian Bacchides, by drowning with their out-cries the musick of THE THRACIAN
Orpheus, made his dissipated auditory fly back to their former passions & BACCHIDES.
condition: & then frantically invade the life of their Prophet for the contentment
of their senses: avoided as a hinderance to the study of philosophy, & administration of
civil affairs, he esteeming the propagation of wisdom & virtuous endeavours, more
noble and immortall then that of posterity. As Epaminondas answered his friends,
bewailing his death and want of issue: That he left two faire daughters behind him,
the Battailles of Leuctra and Mantinea, in whom his memory should flourish. There-
fore well may these drunken Bacchides be taken for the heady rage of mutiny and
Sedition, which silence the authority of the law, and infringe that concord: the mu-
sicks of Orpheus, which had reduced wild people to civility; returning now to their
former pravity and naturall fiercenesse: himselfe, the life of philosophy, torne in
pieces by their fury. Moreover, nothing more endangers the harmony of govern-
ment then the distemperature of Bacchus, which by inflaming the spiritus, makes
them deaf to persuasion, and intractable to Authority: those Nations which are the
greatest drinkers, either not receiving, or soone casting off, the yoke of obedience.
Orpheus his head and Harp being throwne into Hebius, are borne away by the
murmuring current. So the scattered reliques of learning, expulsed from one coun-
try, are transported to another, as here unto Lesbos: Pittacus, Arion, Sappho, &
Alcaeus, being all of that Island, who succeeded Orpheus in the fame of Lyricall
Poesy. A Serpent attempts to devoure his head; presenting Detraction and Serpen-
tine Envy: whom Apollo, the eternity of divine compositions, converts into a stone, THE LEBBIAN
SERPENT.
or confounds and stupifies. His Harp was feigned to have bene translated into that
celestiall constellation which consisteth of nine starres, in reference to the nine Mu-
ses; and one more bright then the rest, expressing Apollo. But indeed hung up it
was in Apollo's Temple at Lesbos: when Neanthes, the sonne of the tyrant Pit-
tacus, emulating the glory of Orpheus, by corrupting of the Priest, conveyed it
from thence: who supposing that the taming of wild beasts had bene inherent to
the instrument (as Mahomet attributed the wonderfull exploits of Scanderbeg
to the admirable temper of his sword) retired by night into the suburbs, & playing
thereon, was torne in pieces by the dogs that gathered about him: imitating therein
not his skill, but his destiny. But the Soule of Orpheus descends into Elizium: and
now without feare of loosing reinioyes his Euridice. The ancient, ignorant of the
true beatitude, conceived that the reward after death (as now the Mahometans
doe) consisted in the fruition of sensuall delights: and therefore, the better to incite
the minde unto vertue, invented this fiction of those happy fields (perhaps derived
from the terrestrialall Paradise) thus described by Virgil.

This to the Goddesse giu'n; they enter straight
Those ioyfull Fields, and Groues, call'd Fortunate:
The pleasant habitation of the blest.
Which larger skies with purple light inuest:
Where their peculiar firi and starres are seene
Some exercise vpon the flow'ry Greene,
Content in sport, and wrattle with fine flight:

Z z

Hic dorum exaltis, perficis munera Divæ,
Devenere locos letos, & amena virgata
Fortunatorum nestorum, & deserta beatæ.
Largior hic campos æther, et lumine vestit
Purpureo,olem, lauroque interlustrant,
Parvisque animæ exercent membra pala-
stris,
Contentant ludæ, & salubri lustrantur a-
ria.

Others

which is under the earth, as of all other Mines of metall, is almost miraculous. They cut up a ground hazell of a twelve-months growth, which divides about into a forke, holding the one branch in the right hand, and the other in the left, neer grasp too slightly nor too strictly. When passing over a Mine, or any other place where gold and silver is hidden, it will discover the same, by bowing downe evidently. A common experiment in Germany, nor proceeding from any incantation, but a naturall sympathy, as Iron is attracted by the loadstone. Now Midas is also faigned to have washed off, and leaft his golden vertue to Pactolus, because he desired that river into a number of branches: making the Country extraordinary fruitful, by the expence of that, which he had gotten by his avarice. Midas signifies a foole: and such are they who make their riches their misters, which were created for seruants.

MIDAS HIS
ASSES EARLS.

His conuersation with Pan, denotes the brutish and ignorant life, which he led cleinsed from conuoussesse but retaining his folly. For Pan contending with Apollo in musick, the mountaine Tmolus being their iudge, gaue the palm to Apollo: but foolish Midas protests against the sentence, for which Apollo produeth his cares to be length and instability of an Asses. Pan presents illiterate rusticity, Apollo a mind imbued with the diuine endowments of art and nature. Midas an ignorant Prince, unable to distinguish betwene that which is vile and excellent, and therefore prefers the one before the other, for which he is iustly branded by the learned with the enignes of folly. But to fore more high: the contention betwene these musitians, and the euent thereof, exhibits a beaushfull doctrine, which may restraine our vainglory and iudgements with sobriety. For there is a twofold harmony or musick, the one of diuine providence, and the other of humane reason. To humane iudgement (which is as it were to mortall cares) the administration of the World, of the creature, and more secret decrees of the highest, sound harsh and dissonant, which ignorance, though it be deservedly markt with the cares of an asse, yet is it not apparant, or noted for a deformity by the vulgar. These long cares are also attributed to Midas, as being a suspitious Prince, who heard what soeuer was done a farre off by his spies and intelligencers: who (by their false informations) becoming suspitious of his best deserving seruants, and confident of his worst, might well be said to heare with such cares, ignorant of the true estate of his affaires, irresolute, and wauiing through seuerall suggestions. But then most dangerous when (as here) vexed and concealed, the accuser neuer brought before the accused, but all taken vpon trust: so that not seldome the most noble are subuerted by the seruite instruments of his vices, to whose safety neither innocency nor discretion are available. Calisthenes makes mention of two hills in Phrygia, which were called the Asses eares, whose tops were crowned with two strong fortresses possessed by Themes. These assailed and taken by Midas it became prouerbiall, that Midas had got the eares of an asse.

SPEAKING REEDS.

These he hides with a Tiara, an ornament for the head appropriate to Princes. The deformities and follies of great ones, being covered or qualified at the last, by the awe and repute of their dignity, yet knowne to their neere attendants, as this of Midas to the seruant that trimmed him, who dares not reueale, nor yet could conceale it, therefore misters and buries the secret in a pit, which after by the reeds, which grew from the same was discovered. The vices and defects of Princes are likely palliated or obscured in their life time: but dead, these vocall Reedes arise, the pens of historians to divulge them to posterity. This Midas, in the end much trouble in his mind with dreames and apparitions fell into so deepe a melancholy, that he made himselfe away by the drinking of Bulls blood.

Apollo

Apollo sies from hence into Phrygia: who induing a mortall shape, together with Neptune, assists Laomedon for a proposed reward, in the immuring of Troy. The fable deriued according to Herodotus from Laomedons employing the treasure, which had bene offered to Apollo and Neptune, in the building of the walls of his City. So Nero robbed the temples at Rome (as those of Greece, not only of their gifts, but of the golden idolls to whom they were consecrated) to rebuild the City, set on fire by his appointment. But the treasure not restored by Laomedon, it was saiged that Neptune surrounded his Country, and commanded the exposure of his daughter Hecione, to be deuoured by a whale. Palcephus we call hae this a King of that name, who powerful by sea, made many incursions vpon the Coasts of Phrygia, and tooke away, with their wealth, their daughters among whom Hecione, deliuered soone after by Hercules. Incensed in that Laomedon denied him the promised horses, he sackt his City, and gaue his daughter to Telamon, by whom he had Ajax and Teucer. From hence we may produce this allegory, that no commonwealth or City can be raised but by the diuine assistance, or continue without religion, iustice and performance of promises, which violated, is the cause if not of utter ruine, of infinite calamities. Plutarch obserues that Troy was thrice ruinated by horses: First by these withheld from Hercules through the periury of Laomedon, next by the Epean horse and treachery of Sinon, and lastly by a horse which stood in the Port (the same periury pursuing them) inasmuch as they could not shut their gates soone enough, against the sudden surprise of Chariemius.

Telamon had married Hecione, but his brother Peleus a Goddesse, by the appointment of Iupiter, who durst not himselfe, though desirous, approach her; in that Proteus had prophesied, how Thetis should beare a sonne, who should become more great then his father. Proteus was a man of great wisdom, & accounted a Prophet, in that he could foretell what would happen by the disposition of the starres, aiming also at the future, by the times foregoing. By his Counsell Peleus obtained Thetis, who by changing of her formes had deluded him long. Thetis is takē for the water, whom Iupiter espoused to Peleus, which signifies clay: for of earth and water they held that man was ingendred. Wherefore Ioue would not ly with Thetis, for feare he should beget a greater then himselfe, who might deprime him of his kingdom: for Iupiter, which is fire, is extinguished, if it soyne, by the humidity of water. And therefore the Persians accustomed to carry their Idoliz'd fire to the river, threatening to extinguish it, if it would not graunt them their petitions. But there is no discord betwene Peleus and Thetis, for of the concord of these two elements man is begotten: of Peleus the flesh, and of Thetis the humors, both quickned by the soule, or the fire of Iupiter.

Thetis is said to haue changed her selfe into sundry shapes ere Peleus could possesse her; which is the various transmigration of water, before it produce that moisture, which is serviceable to the body. Iupiter is saiged to haue invited all the Gods to this marriage, because they held that euery part of a man belonged to a particular deity: Iupiter gouerning the head, Minerua the eyes, Iuno the armes, Neptune the breast, Mars the loynes, Venus the reynes, and Mercury the feet. Betwene Peleus and Thetis, Achilles, an absolute man, is begotten: whom his mother dips in the river of Styx, that is, hardens his body to labour, and fortifies his mind against dangers. But historically taken, this borrowed name of Thetis should be some Lady of an excellent beauty (perhaps Philomela the daughter of Actor the Memnidon) said to be a Goddesse of the Sea, in that a Queene of some maritime Citie or Iland: who long reiecting the sute of Peleus, then king of Thetis.

APOLLO AND
NEPTUNE

PELEUS AND
THETIS.

galy

Italy (feigned to vary her shape for the variety of her minde and sundry disguises) at length was fixed in her proper forme, and obtained by his importunity. And it may be she was called Thetis; in that such an abundance of water fell at her wedding: as observed by Staphilius: wherein they feigned for her greater honour, that the Gods descended to celebrate her nuptials; thus also happening in a great drought when raine was most welcome. Neither is it vnusall in the Ethnick diuinity, to call the Gods by the names of the second causes; or to suppose them in person to accompany their operations; as in that of Virgil.

And cheerefull loue descendes in plenteous showres.

The felicities of Peleus were eclipsed by the murder of his brother Phocas; whom he slew, as it were by chance, in Throwing the Stone, at the games of the Five Exercises; either to gratifie his mother; for Phocas was the sonne of Aeacus by another; or enuying him, in that more respected by his father for his virtues. Expulsed for this he fled vnto Trachis, a city at the foot of the mountaine OEtus, where peaceable Ceyx, the sonne of Lucifer then reigned; by whom hee was bountifully receaued, though penfull at that time for the slaughter of Chione his Niece, and the wonderfull fate of his warlike brother Dedalion. This Chione, so called for her beauty, was got with child by Mercury; and againe the night following by Apollo; which seemes to dissent from the old philosophy, and opinion of the ancients: yet is, by the distant births of diuers, not rarely confirmed. A Dutch woman in South-wicke some twenty yeares since, hauing invited diuers of her neighbours to her supping, found her selfe not well on a sudden; and rising from the table, was forth with brought a bed of another. This falling on a time into our discourse, one then present reported, that the like befell a sister of his; who three months after the birth of her first sonne was deliuered of a second. But can we belicue that Diuells, for these Gods were no better, can carnally lust and ingender with mortals? Yet Vives reports that there is a nation at this day, which glories in such an originall. That such there were, was almost the generall opinion of the ancient; not only of the Pagans; but of some of the Fathers: among whom Lactantius; The Angells whom God had appointed to guard mankind, being commanded to beware of loosing their coelestiall dignity by earthly pollution; notwithstanding were allured by their daily conuersation with women, to knowe them carnally: For which they were kept out of heauen and throwne downe to earth; whom the Diuell entertained for his agents. But those whom they begot, being neither absolute Angells nor men, but mixed of either, were not cast into Hell, as their parents, nor yet assumed into heauen. Thus became their two sorts of Diuels, the one coelestiall and the other terrestriall. And thus was this father deceaued, by taking the sonnes of God (meant by the sonnes of Seth) which lay with the daughters of men; for Angells. That fable related by Orpheus and Hesiod, how the Gyants were the sonnes of heauen and earth, is supposed to haue bene drawne from this parcell of Scripture: by heauen intending the sonnes of God; and by earth the daughters of men, which misundersood, begot that opinion of the Incubi, and that the Gods had a reall copulation with women, from whence proceeded that multitude of Gods and Semi-Gods, which the Ethnicks adored. But the Gods, saith Plato, cannot ingender with mortals: and Seneca.

Nor can the seed diuine
With that of mortalls ioynce.

Which

Which cleane ouerthrowes the genealogies of the Heroes, who are said of one side to spring from coelestiall parentage. Plutarch affirms that the loue of the Gods to mankind, hath reference to their piety and vertue, and that neither Gods, nor the Genij (that is Angells) are delighted or comes to mix with corporall beauties. The contrary opinion is confuted by S. Chryostome, and exploded by Scaliger. It is by a French Gentleman I was told a strange accident, which befell a brother of his, who saw on S. Germans bridge by the Louure a Gentlewoman of no means beauty, sitting on the stones (there laid to finish that worke) and leaning on her elbow with a pensive aspect. According to the French freedom he began to court her, whom hee irreated for that time to forbear; yet told him if hee would bestow a visit on her at her lodging about eleven of the clock, he should finde entertainment agreeable to his quality. He came, she receaued him and to bed they went, who found her touch too cold for her youth; when the morning discovered vnto him a Coarse by his side, forsaken by the soule the euening before: who halfe distracted ran out at the doore and carried with him a cure for his incontinency. Although this story haue no place in my belicfe; yet is it not incredible that the Diuell can enter and actuate the dead by his spirits; as sufficientlly appears by that kinde of witchcraft, which giues answers by dead bodies, reported by diuers historians.

By Chione Mercury had Autolicus, a notable Impostor: feigned to be his son, as borne vnder his Planet, or participating those conditions: who by his thefts & cousonage attained to great riches. He had a daughter called Anticlea; after wife vnto Laertes, and mother to Vlisses, who nothing degenerated in subtilty from his grandfather. Vpon the same reason Philammon was said to be the son of Apollo; insuising vertue, and a naturall inclination to knowledge. A man admired for his excellency in Musick and Poetry: the father of Tamyris the celebrated musitian, who lost his eyes for contending with the Muses. An ambition deriued from his Grandmother Chione, who elated with her beauty, the loue of two Gods & height of prosperity, durst preferre her selfe before despised Diana: For which shee was slaine by her arrowes. A fate deservedly inflicted on those, who dote on their owne gifts, and value them more then the giuer: Diana's arrow not vnusallly taken for the pestilence.

Dedalion, distracted for the death of his daughter, throwes himselfe from the top of Parnassus: but is by commiserating Apollo converted into a Faulkon. Sorow is the greatest of all the mindes perturbations, which dethrones the reason, and headlong drines to desperation. Dedalion, a fierce and truculent souldier, is aptly changed into a creature, which delights in blood, & liues by the slaughter of others. The transformation effected by Apollo, because the Egyptians expressed the Sun by a Faulkon, in regard of her vivacity, fruitfulness, and celerity; towering aloft, and seeing all beneath her; who can gaze on his beames with vnderled eyes, and oppose them, without hurt to the lightning. And as the Sun is the soule of the world, so the soule of man was presented by this Fowle, which mounts from earth vnto heauen with the wings of diuine speculation. Sacred therefore she was to Apollo; and is called by Homer his messenger, in that a bird of preface; as hee the God of Divination.

This said the Faulkon, with good augury;
Apollo's speedy messenger, flew by.

While Ceyx relates these disasters, afflicted Anctor acquainteth Peleus with
slughter of his men and cattell by a ravenous Wolfe; & craves his instant assistance. P S A M A T H E
W O L F E .
A a a Put

Sic ignis et lucas volat: diu-
tra ouis
Accipiter, A. et n. u. u. u. u. u.
Hum. Ody. l. 15.

Mortale celo non potest iungi.
Seneca.

But he beares it patiently, as a punishment inflicted by the diuine iustice for the murder of his brother Phocas: nor will take armes but flies to his prayers; the only way to diuert what no force can encounter. When Psamantic, appeased by Thersis entreaty, be best was by the Goddesse converted into marble. This was a kinsman to Psamantic the mother of Phocas, sent by her to revenge the death of her sonne, who persecuting Pelcus and his followers with fire and sword, was for his cruelty and rapine called a Wolfe: for into such beasts, the soules of such men were supposed to enter. But the mother pacified by his repentance, and her sisters entreaty, surceased to afflict him: and therefore the Wolfe, restrained from further mischief, was feigned to haue bene so transformed. The banished Pelcus departs to Magnesia, where Acastus purgeth him of his murder. For hee who had slaine a man in those times was so avoided, that none would entertaine him untill his offence was expiated by certaine Charms and ceremonies; washing him all ouer with the water of the Sea, whereunto they attributed a purifying vertue. But Plato saith that temperance purgeth the minde, the only cure of an infected conscience: and that no lotions nor enchantments can cleanse the soule from corruption.

Ceyx is feigned to be the sonne of Lucifer, or the Morning Starre, in regard of his excellent beauty, and early hopefullnesse: happy in his faire and affectionate wife, in his peaceable government, and other felicities of fortune: which swelled him, as others haue written, so farre above the sense of his mortality, that hee caused himselfe to be called Iupiter, and his wife Alcyone Iuno; for which by the diuine vengeance, he was shipwrackt and drowned in his voyage to Claros. Our Poet hath excell'd himselfe in the description of this tempest: wherein is to be obserued the rumour of the Sea before the windes arise, a certaine presage of a following storme, proceeding either from a naturall instinct, or the impulsion of the water from the waues a farre off. The windes encounter one another: yet Aristotle writes that they cannot blow at once in an opposite diameter, though the contrary was manifested in that inundation, raised by the North and South windes which surrounded Buriis and Helice: and Virgil.

Enrius, black Notus, Africus, from Caues

Rush out at once.

(A little after) and Boreas frothes the Waues.

I haue scene two winde-mills goe together with contrary windes: neither is it to be doubted, but they were concurrent, which blew downe the foure corners of the house, where the children of Iob were a feasting. The Sea sometimes appeares troubled on either side, and smooth in the middle, an argument that the windes, coming from contrary parts, breake the force of one another at their meeting; succeeded by a generall calme. We see the Rack carried one way, and the winde blowing right against it: the high clouds to be carried, and passe by the lower, as it were by contrary currents. Certainly therefore they may blowe together, though long last they cannot, because the one of necessity must quickly yield to the overmastering strength of the other. This darke and dismall night is onely enlightened with lightning: if not also with those Meteors which often hang in tempests about the Masts & yards of ships; by the ancient named Caffor and Pollux, of those celebrated Twins the sonnes of Iupiter and Leda: who were said to be propitious to Sailers, because they cleared the seas from Pirates. Diodorus writes that in the voyage of the Argonauts, when the windes began to rage, and Orpheus had made his roves, these two well boading lights sat on the heads of those brothers: whereupon the tempest miraculously

calmly ceased: called euer after by their names: as now by the Italians S. Nicholas and S. Hermes, and by the Spaniard Corpus Santos: whereof if two appeare, they prognosticate safety; if one, extreme danger; if these resigne to a third, an avoidable shipwracke. But heere the tenth billow accompliseth the destiny of Ceyx, which is obserued to exceed the fore-going in greatness: whereupon the word Decumanus is ordinarily taken for great and mighty.

Yet Alcyone implores all the Gods for the safe returne of her husband, but especially Iuno, the Goddes of coniuall affections, who putting her preuented prayers, shakes her polluted hand from the Altar, (for they were held vncleanse for a season who had any dead in their family, nor could enter the temples of the Gods before they were purified, borrowed belike from the Leviticall Law) and by her Messenger Iris commandeth Sleepe to send a Dreame that might present to Alcyone the face of Ceyx. The Pallace of Sleepe is aptly placed among the Cymmerians, a miserable people inhabiting about the Scythian Bosphorus, lining incased in the rocks, the ayre euer dull and obscure by reason of the distant Sun and high-barging mountains, whence sprung the proverbe of Cymmerian darknesse. And there be callies in Wales, wherein the sun shines not for six month together, if wee may credit their owners. No Cock here crowed to disturbe his repose and awaken the morning. A creature, saith Pliny, ordained by Nature to sentinell the night and route vp mortalls to their labours; by which in their Hieroglyphicks they presented vigilancy. It is feigned that Alactron (which signifies a Cock) was a youth beloued by Mars, and conscious to his adultery with Venus; who accustomed to watch at the doore, and gine notice if any approached: but falling on a time asleepe, they were discovered by the Sun, and caught in a net by Vulcan; for which angry Mars converted him into a Fowle with a Crest on his Crowne, representing his Helmet, who mindfull of his former neglect, continually crows before the Sunnes up-rise, lest he should take any one tardy. But the Cock was sacred vnto Mars in that so courageous a Bird; and the Swisse, a martiall people, as heretofore, so now when they goe to the warres haue them alwaies in their pavilions. It is generally belieued, that the Cock crows thrice, and those at set times, in the night: which Scaliger condemnes by his experience for fictitious. But to omit other reasons of his nightly-crowing, as that of his burning desire vnto Venus; all creatures haue in their kinde a peculiar instinct proceeding from their quality and temperature: so that a Cock, being extraordinary hot, and of a quicke digesture, awakens alwaies about mid-night with hunger, at which time he crows & claps his wings out of the instinct of his phantasie. No Dog solicitous for his Masters safety (and therefore the symbol of fidelity) was here heard to barke: or more wakefull geese to gaggle; by whose clamour routed, the Romans repulsed the Gauls, who then had assailed the walls of the Capitol: in memory whereof they euer after fed geese in that place at the publique charges, by whose image they represented safe-custody. A creature naturally fearefull, and therefore subtle to finde any apparance of danger, and easily awaked. These, nor any other noyse, were here to disturbe him, onely a streame of Lethe, which inuited sleepe by purling on the pebbles. To worke the like effect Augustus Cæsar had water poured long and constantly by his beds-head into a Cestene. Foure Rivers there be which were named Lethe: one supposed Infernall and most friendly to the miserable: for their Ghosts hauing drank thereof, forget forthwith whatsoever in this life had befall'n them. So feigned, because death procures a generall oblivion; the name of Lethe importing as much: and therefore well placed by the mansion of Sleepe, who seldom gets their browes with Poppy, that are perplexed with too restless a remembrance. For such soporiferous weeds grow here

CEYX AND
ALCYONE.

Vaa Eurwfo, N. ta'ij, tawnt cto-
berij, procelio
Aphoniw. Vng. En. li.

in his garden, repealing sleepe by cooling and moistning of the braine, before exiled by intemperate heat and drinseffe. The Syicionians painted Sleepe subduing of Lyons: in that no sorrow was so outrageous, which sleepe could not vanquish.

-----Tuq; o dormior
Somne malorum, requies animi
Pars humane melior uitæ,
Volucer, matris genus Affrica,
Frater duæ languis moris,
Pater o ceruæ, porus uitæ,
Lucus requies, noctisq; comes
Qui par regis, formosusq; venis,
Placidus solium, vultusq; facis,
Laudum ceteris, genus humanum
Cuius longam dicere ætatem,
Sen. Hec. Iu.

O Sleepe
Thou charme to all our cares, that art
Of humane life the better part:
Wing'd issue of a peacefull mother,
Of rigid death the elder brother,
Father of things, of life the Port
The daies repose, and nights comfort;
To Kings and vassalls equall free,
The labor-tir'd refresh't by thee:
Who man (whom death doth terrify)
Inu't continually to dye.

Now dreams are those Images which are formed in our sleepes by the various dis-
cursion of the spirits in the braine (the spirits being the Chariot of the soule) which
follow concoction, when the blood is least troubled, & the phantasy uninterrupted by
ascending vapors. These our Poet divides into three kinds: the one imitating the Ra-
tional, the other the Animall, & the third the inanimate: the first called Morpheus,
which signifies Forme; the second Icelos by the Gods, which is similitude; but Phoe-
tor or Fear, by mortalls; in regard of the terrors apprehended by beasts & Monsters:
& the last Phantasius, of the Imagination. And as the cogitations of Princes farre
differ from those of the vulgar, so their dreams are vnusual & different. But Sleepe
among a thousand of his sons (for sleepe is the parent of dreames) makes choice of
Morpheus to performe the command of Iuno; who so lively presents her drowned
husband to Alcione, that shee weepes in her sleepe, and is wakened by her owne scree-
ches: proceeding from an appetite of expelling that which suddenly striketh our spi-
rits. We dreame of those things for the most part, which wee most thinke of waking.
And as sleepe was created to recreate the body, and free the minde from care for a
season: so, dreames are oft sent to terrify the guilty, to confirme the good; and were
not seldome propheticall. Yet such diuine reuelations were often imitated by spirits
of darkenesse, to beget a superstition; which in the end so increased, that Aristides
compiled an Ephemerides of his owne dreames; and Mithridates of those of his con-
cubines. But the Romans finding the inconueniences thereof (because all dreames
without distinction of causes were drawne to diuinations) forbad the same by a pub-
lique decree. Wee read that Alexander was taught a cure in his dreame for Prolo-
mies wound, being made by a poisoned weapon: and Antonius a remedy for two
griuenous diseases. Saint Augustine reports how a Millanoise, being demanded a
debt already paid, was told by his dead father in a dreame where the acquittance
lay. And here our Alcyone is in her sleepe presented with the fate of her husband;
whose floating Corps she beholds the day following.

Force not the Gods with thy diuine complaint;
Thou from thy husband shalt haue no restraint.
Earth gaue, Seas tooke, th'aire holds him, partly hee
Heauen-borne: of these thou wert, art, and shalt bee.

For the Gods compassionating her sorrow, convert them both into birds of her
name

Parce piæ remeare Deos miserantia que-
relis;
Nam tibi iam fieri coacta certa viri,
Terra dedit; aqua pelagus, tenet ævæ; coli
Pari pater est: horum pars es, e, at, & eris.
Scaliger.

name, whi h we call Kings-fishers; who still retaine their coningall affections. For
they keepe in paires, and neuer part but when the hen sits; the one feeding and sup-
porting the other when old and feeble; lamentably deploring the death of her fel-
low; and not long surviving. These as if mindfull of their former shipwreck, build
their floating nests of thornes and the fins of fishes: in forme of a garnd, with such
admirable art that they can neither sinke nor be subverted by the water. They breed
in the winter, being vnapt to propagate in the summer by reason of the drynesse of
their bodies, which become more moist, when their pores are close'd by the cold. Se-
uen daies before the Solstice she is laying of her eggs; and hatcheth them seven
daies after: in which season the sea is for the most part calme, especially about the
shores of Sicilia. And therefore Alcyone is faine to be the daughter of Æolus:
who is said to imprison the winds in her favour: in so much as by the Alcyon daies
they degure peace and tranquillity. Nor is this vnremarkable, and perhaps conduc-
ing to the same, that the Kings-fisher being dead and hung up by the Neck, turnes
alwaies her belly to the wind.

Neither might the Cormorant want of lesse noble parentage: Once Æacus the
sonne of Priamus by the Nymph Alixothoe. Who having the glorious miseries of
the Court; enioyes his freedom in the open fields and Forrests of Ida.

ÆACUS.

O happy Swaines, too happy if you knew
Your blest estate! Iust earth prepares for you
Vn-purchas'd foodde; farre from warres dire debates.
I though no proud pallaces, with lofty gates,
Steele with the breath of clients eu'ry Morne;
Nor Ivory the carved poasts adorne;
No brafte of Corinth, rich imbroadery,
No wooll infected with Assyrian dy;
Nor oyle with Cassia mixt: you gentle peace
Enioy, pure innocence, the rich increase
Of various gifts: what pleasure the broad fields,
Caues, liuing waters, and coole Tempe yeilds;
Lowing of beasts, sweet sleepes by shades obscur'd,
Woods, salvage chace, the hardy youth inu'r'd
To liue with little, whom no labour tires
Cœlestiall Gods ador'd, and sacred Sires.
Iustice here left her last impression, when
She fled from the desil'd abodes of men

O fortunatus minime, seu si bonis uicinis
victus, quibus ipsa, precal discordibus
aribus,
Furtiua latus faciem vultum iustissima cel-
ta.
Si non ingenio, emporibus domus alta superis
atque glutinatum totis vomis adibus un-
dam.
Nec variis inhiant pulchra testudine preles,
Illasq; auro vestes, Ephyraicæ eræ,
Alba nec Affricæ facies, tæta veneno,
Nec cœlia liquidi corrumpitur vicia olui.
At cœtera quies, & infusa saltem vicia olui.
Dives quæ variatur: et latet cœlia fundis
Spicula, viciq; lacus: at frigida Tempe
Augustus, Daun, mollisq; sub arbore som-
nus.
Nam ab sunt illic saluæque iustis feruor
Et patiens operum, parçoni assuetæ iuuen-
tas;
Sæcra Deum, sanctisq; patres, extrema per
illos
Iustitia excedens terræ vestigia fœci,
Virg. Geor. l. 2.

But Loue, who is winged with excess and ease, finds Æacus out amidst his home-
ly fare, and laborious exercises. When pursuing the Nymph Eperia, by the biting
of a serpent her flight and life were at once suppressed. He, distracted with sorrow,
threw himselfe from a rock, into the sea; and by the pity of Tethis was turned into
a Cormorant; who disdaining to be forced to liue, still attempts to drowne himselfe.
Wherein the nature of that fowle is expressed, which is called Mergus of his often
diuing: and by his leanenesse presents the macilency of lovers: whereof Virgill.

How leane my bull lookes in a fruitfull pasture:
Loue macerates the bull, and the bulls master.

Ènem quem pingui macer est mihi curvus in
aruo?
Idem amor exiliū est necorū, pecorūq; magi-
stro.
Virg. Eg. 3.

Proceeding from bad digestion, and too great an emission of spirits, through their
refleſſe thoughts and consuming Melancholy. From hence we may gather how
men

men not seldome loose what they most affect by too eagerly pursuing: when too late repenting, and too timely despairing, they endeavour to ruinate what they should defend; but are often prevented by Tethis, or the diuine protection. This fable is thought to haue beene deriued from a Merchant; who by diuining into the Sea to recover a part of his shipwrackt goods, was alluded to a Cormorant. And the like haue I seene by certaine sailers of Simo, continuing so long vnder water as if it had beene their habitable Element. But the fishing with the Cormorant is a sport no lesse rare then delightfull; who pursues the fishes vnder water with incredible celerity; and hauing taken, brings them to land, and layes them at the feete of his master, a ring about his neck impeaching his swallowing; who taking it off, rewards him with a part of his booty. This fowle by flying from the Sea foreshewes a succeeding Tempest.

OVIDS



OVID'S METAMORPHOSIS.

The Twelfth Booke.

THE ARGUMENT.

*A Snake, a snake-like Stone. Cynus, a Swan :
Cænis the maid, now Cæneus and a man,
Becomes a Fowle. Neleius varies shapes :
At last an Eagle, nor Alcides escapes.*

OLD Priam mournes for *Æsacus*; nor knew
That he surviv'd, and with light feathers flew.
While *Heitor* and his brethren duces, with teares,
Pay to ^a the tombe which his inscription beares.
But *Paris*, absent from that obsequy,
Straight with his ^b Rape, brought ten yeares warre to Troy.
A thousand ships, in one confederate,
Pursue his stealth, with all ^c the *Achaian* State.
Nor vow'd revenge so long had bene delaid;
If wrathfull seas had not their passage staid:
At fishie *Aulis*, in *Æotia*,
Their wind-bound Nauie in expectance lay.
Here (as of old) to *Ioue* they sacrifice.
While from the antique altar flames arise;
A blew-scal'd Dragon, in the Armies view,
Ascends a tree, which neere the altar grew.
A nest there was vpon an vpper bough,
With twice foure birds: these, and their dam (which now
Flutter'd about her young) the greedy snake
At length deuour'd. This all with wonder strake.
When *Chalchas* cry'd (who could the truth diuine)
Reioyce, ^d *Pelasgians*, 'tisa happy signe!
Proud Troy shall fall; though with long toyle and care:
These thrice three birds, thrice three yeares warre declare.
She wound about a bough, gorg'd with her rape,
Became a Stone, that held the serpens shape.
Still ^e *Nereus* in ^f *Aonian* surges raues:
Nor warre transferres. Some thinke ^g the God of Waues
Would Troy preferue; and saue the walles he made.
^h *Thestides* dissent: who knew, and said,
ⁱ A Virgins blood must *Dian*'s reconcile.
Now did the publike cause the priuate foyle;
A King a father: ^k *Iphigenia* stood
Before the altar to resigne her blood.

^a See the Comment.

^b *Helena*, the wife of *Meneas*.

^c The Grecian Princes vnder
the command of *Agamemnon*.

THE SERPENT
AT AVLIS.

^d *Grecians*.

^e A Sea-God.
^f That part of the *Ægean* sea
which borders on *Bœotia*.
^g *Neptune*, who with *Apollo*
built the walls of Troy.
^h *Chalchas* the son of *Thester*.
ⁱ See the comment.
IPHIGENIA.
^k The daughter of *Agamem-
non*.

The

FAME.

The Priest then wept; so pittie did subdue
 The Goddesse, who a cloud about her threw;
 And while they prosecute her Rites, and praid;
 Produc't a Hinde to represent the Maid.
 When fitter sacrifice had dull'd her rage;
 Her furie, and the Seas, at once asswage.
 A fore-winde then their thousand Vessels bore:
 Who, suffering much, attaine the *Phrygian* shore.
 Amid the world, betwene Aire, Earth, and Seas,
 A place there is; the confines to all these.
 Where all that's done, though far remou'd, appeare:
 And every whisper penetrates the eare.
 The House of *Fame*: who in the highest towre
 Her lodging takes. To this capacious bowre
 Innumerable waies conduct; no way
 Barr'd vp; the doores stand open night and day.
 All built of ringing brasse; through-out rebounds:
 Things heard, reports; and every word rebounds,
 No rest within, no silence: yet the noyse
 Not loud, but like the murmuring of a voice.
 Such as from farre by rowling billowes sent;
 Or as *Ioues* fainting Thunder almost spent.
 Hither the idle Vulgar come and goe:
 Millions of Rumors wander too and fro;
 Lyes mixt with truths, in words that vary still.
 Of these, with newes vnknowing eares Some fill;
 Some carry tales: all in the telling growes;
 And every Author adds to what he knowes.
 Here dwels rash Error, light Credulity,
 Dejected Feare, and vainly groundd Ioy;
 New rais'd Sedition, secret Whisperings
 Of vnknowne Authors, and of doubtfull things.
 All done in Heauen, Earth, Ocean, Fame surueies:
 And through the ample world inquires of newes.
 She notice gaue, how with a dreadfull hoast
 The *Grecian* Nauie steered for their coast.
 Nor vnexpected came: the *Troians* bend
 Their powers t' encounter, and their shores defend.
 a First thou thy life, *Protesilaw*, lost
 By *Hectors* farall lance; the battle cost
 The *Greekes* much noble blood: so clearly shone
 Their fortitudes; great *Hector* yet vnknowne.
 Nor no small streames of blood their valours drew
 From *Phrygian* wounds, who felt what *Greece* could doe.
 And now their mingled gores ^b *Sigaum* staine:
 Now ^c *Neptunes Cycnus* had a thousand staine.
 Now on the Foe the fierce *Achilles* flew;
 And with his lance whole squadrons ouerthrew:
 Seeking for *Cycnus*, or for *Hector*, round
 About the field; at length braue *Cycnus* found:

a See the Commentary.

^b The sea adioyning to that Promontory, where the *Grecians* landed.
^c *Cycnus* the son of *Neptunus*.

CYCNVS.

(For

(^a For *Ioue* nine yeares great *Hectors* life sustaines.)
 Cheering his horties with the flaxen maines,
 His thundering charriot drives against his foe,
 And shakes his trembling lance: about to throw;
 O youth, he said, what e'r thou art, reioyce:
Achilles honours thee with death. His voice
 His speare pursues: the Steele no wound imprest
 Though strongly throwne. When, bounding from his brest
 He said, Thou ^b Goddesse-borne, Fame brutes thee such;
 Why wondrest thou? (*Achilles* wondred much)
 This helme with ^c horse-haire deckt, this shield I beare,
 Defend not me: for fashion these I weare.
^d So *Mars* his person armes. Should I display
 My naked brest, thy force could finde no way.
 The grace to be ^e *Nereis* sonne is small:
 I f' his, who *Nereus*, who his Nymphs, who all
 The Ocean guides: Then at *Achilles* threw
 His lance, that pierc't his plated shield, and through
 Nine Ox-hides rush: the tenth did it retrain.
 The Heroe caught it, and retorts againe
 The singing Steele, againe it gaue no wound.
 The third assay no better entrance found,
 Though *Cycnus* bar'd his bosome to the blow.
 He rages like a Bull in ^g *Circian* shew;
 Whose dreadfull hornes the ^h skarlet, which prouokes
 His furie, tosse with still deluded strokes.
 Then searches if the head were off: that on;
 What, is my hand, said he, so feeble growne?
 On one is all my vigour spent: my powre
 Was more, when first I raz'd ⁱ *Lyneffus* towre:
 When ^k *Tenedos*, ^l *Eetian Thebes*, were fill
 With blood of theirs, by my encounters spild.
 The red ^m *Caycus* slaughtred naties dyde:
 Twice ⁿ *Telephus* my iaulin powrefull tryde.
 Behold these heapes of bodies! these I flew:
 Much could my hand haue done, as much can doe.
 This said, his former deeds almost suspects,
 And at *Menetes* brest his aime directs,
 (A *Lycian* of meane ranke) the thrilling dart
 Quite through his faithlesse curasse pierc't his heart:
 Whose dying body struck the groning ground.
 Snatching the weapon from his reeking wound;
 This hand, he said, this now victorious lance
 Shall vige thy fate: assist me equall chance!
 With that, th' vnering dart at *Cycnus* slung.
 Th' vnscitated on his shoulder rung;
 Which like a rock the lance repeld againe:
 Yet where it hit it left a purple staine;
 By vainely glad ^o *Achilles* descry'd:
 He woundlesse: this *Menetes* blood had dy'd.

^a Name in the tenth yeare of this age.

^b *Achilles*, the sonne of *Peleus*.

^c The ancient Heroes wore horse-tails (as we see plumes of feathers) in their helmes.
^d For ornament; & not (being a Goddess) defence.
^e *Thetis*, other rather *Nereus*, f' s' p. one.

^g Baiting of wild beasts, and other sports, exhibited to the people in the *Circus* at *Rome*, built round with seats like an Amphitheater.

^h A Colour which they naturally hate.

ⁱ A City of *Phrygia* from whence he tooke away *Brisis*.
^k An Island at the mouth of the *Hellespont*, walled by *Achilles*.

^l A City of *Asia* where *Eetion*, the father of *Andromache* reigned, whom he slew in the taking thereof.

^m A River of *Myia*, the country about it walled by *Achilles*, lest they should succore the *Troians*.

ⁿ The sonne of *Hercules*, and King of *Asia*, wounded in the thigh by *Achilles*, as he interrupted the passage of the *Grecians*, & cured by the ruil of his speare. See the Commentary.

^o *Achilles*, the Grandfather of *Aeneas*.

B b b

Then

Then roling, from his charriot leaps; and made
A horrid on-set with his flaming blade:
Who breaches in his helme and shield beheld;
Yet he secure: his skin the Steele repeld.
Now all impatient, with the hilt his Foe's
Hard front inuades with thick redoubled blowes:
Prest on as he gaue back, pursues, insults;
Nor lets the astonisht breath. He faints; blew mists
Swim ouer his dim eyes: whose backward steps
A stone with-stood. On whom *Achilles* leapes
With all his strength, and *Cycnus* vp-ward cast
On founding earth: there held the Heroe fast.
Then sets his shield and knees vpon his brest;
And, drawing hard his helme strings, opprest
His gasping jawes: the breathing-path and way
Of life shuts vp. About t'vnarme his prey,
The body mist. To a Fowle as white as snow
By *Neptune* chang'd; whom by that name we knowe.

This toyle, this fight gaue many daies of rest:
And either part from deeds of armes surceast.
While on their walls the watchfull *Phrygians* ward,
And while the watchfull *Greekes* their trenches guard,
A feast was kept; wherein *Bacides*
For *Cycnus* death with heifers blood did please
Propitious *Pallas*. When the entralls laid
On burning altars, to the Gods conuaid
An acceptable smell: a part addrest
To sacred vse; the boord receau'd the rest.
Downe lay the Heroes, fed on rosted flesh,
And generous wines their cares and thirst refresh.
Nor musick now, nor songs their eares delight;
But in discourse consume the shortned night.
The subiect, Valour: of the valour showne
By their couragious foes, and of their owne.
Promiscuously of passed danger tell,
And former enterprizes. What so well
Could great *Achilles* speake of? or what were
A fitter theame for great *Achilles* care?
Then spake he of his conquest, in the fall
Of noble *Cycnus*: wondred at by all,
That weapons had no powre to penetrate
His woundlesse body, which could Steele rebate.

e *Grecians*, of the *Pelagii*, an
ancient people of that coun-
try.

d *Achilles*.

e Of the *Perrhabi*, a people of
Theffaly, his country.

f A mountaine of *Theffaly*.

This the *e* *Pelagians*, this *d* *Bacides*
Himselfe admires. When *Nestor* said to these:
Cycnus is he, who in your age alone
Condemned Steele, and could be hurt by none.
I saw *e* *Perrhabian Canens* once indure
A thousand strokes; yet he from wounds secure.
Perrhabian Canens, excellent in deeds,
On *f* *Othrys* dwelt: and what belcefe exceeds,

A

A woman borne. This prodigie begets
Their greater wonder. Euery one intreats;
Achilles thus: Diuinely eloquent;
O thou the wisdom of our age, consent
To our desires; for all desire the same:
Of *Canens* tell; how he a man became;
In what contention, or what battle knowne;
By whom, if so by any, ouerthrowne.
Then He: Though age impaire my memory,
And much beheld in youth my knowledge fly;
I much remember: yet, of all that are
Among so many acts of peace and warre,
None deeper is imprinted in my braine.
And if the length of time, not spent in vaine,
Can many accidents to knowledge giue;
Two *a* Ages finish, in the third I liue.

Not all the Virgins that *Theffalia* bare
With *b* *Elateian Canis* could compare
For beauty. From the cities bordering,
And those, *c* *Bacides*, which call thee King
(For the her birth to your *d* *Bronia* ought)
A world of louers her affection fought.
And *Peles* too perhaps had woo'd her bed;
But that already to *e* thy mother wed,
Or else assured. *Canis* still forbore
All nuptiall ties. As on the secret shore
She walkt alone, the *f* Sea-god her dissent
Inforc't to Rape: for so the rumor went.
Rapt with the ioy of loues first tasted fruit;
All shall, said *Neptune*, to thy wishes sute;
With what thou wilt. So Fame the story told:
My wrong, said *Canis*, makes my wishes bold:
That neuer like inforcement may befall,
Be I no woman; and thou giu'st me all.
Her latter words a deeper voice expresse,
Much like a mans: for now it prou'd no lesse.
The Sea-god had assented to her will:
And further addes, that Steele should neither kill
Nor wound his person. Yong *g* *Atracides*
Departs; reioycing in such gifts as these:
Who great in euery manly vertue growes;
And haunts the fields through which *h* *Penens* flows.

The *i* sonne of bold *Exion* now had wed
Hippodame: the saluage Centaures, *k* bred
Of clasped Clouds, his inuitation grac't;
In shady bowres at sundry tables plac't.
There were th' *Bronian* Princes; there was I:
The pallace rung with our confused ioy.
They *l* *Hymen* sing, the altars fume with flames:
Forth came th' admired Bride with troopes of damies.

Bbb 2

a An Age was accounted an
hundred years.

Canis.

b The daughter of *Elate*, the
Lepathis.

c *Achilles*,
d *Theffaly*; the country of *A-*
chilles.

e To *Thetis*.

f *Neptune*.

g *Canens* of *Atrax*, a city of
Theffaly.

h A river of *Theffaly* which
runnes betwene *Ossa* and
Olympus.

i *Periboea*.

k See the Comment.

l Marriage songs in honor
of *Hymen*.

Wcc

THE BATTLE
BETWEEN THE
CENTAURES AND
THE LAPITHITES.

We call *Pirithous* happy in his choice:
But scarce maintaine the Omen of that voice.
For *Eurytus*, more heady then the rest,
Foule rapine harbours in his saluage brest;
Incenst by beauty, and the heat of wine:
Lust and Ebriety in out-rage ioyne.
Straight, turn'd vp boords the feast prophane: the faire
And tender spouse now haled by the haire.
Fierce *Eurytus Hippodame*; all tooke
Their choice, or whom they could: sackt cities looke
With such a face. The women shriek: we rise.
When *Theseus* first; *o Eurytus*, vnwile!
Dar'st thou offend *Perithous* as long
As *Theseus* liues: in one two suffer wrong.
The great-sould *Heroe*, not to boast in vaine,
Breakes through the throng, and from his fierce disdaine
The Rape repris'd. He no reply affords;
Such facts could not be iustifi'd by words:
But with his fists the braue redeemer prest;
Assailes his face, and strikes his generous brest.
Not farre off stood an antique goblet, wrought
With high rais'd figures: this *Agides* caught;
Hurl'd at the face of *Eurytus*: a flood
Of frecking wine, of braines, and clotted blood
At once he vomits from his mouth and wound;
And falling backward, kicks the stained ground.
The Centaures, frantick for their brothers death,
Arme, arme, rebound, with one exalted breath.
Wine courage giues. At first an vncouth flight
Of flagons, pots, and boles, began the fight:
Late fit for banquets, now for blood and broyles.
First *Amycus*, *Ophiens* issue, spoyle
The sacred places of their gifts; who ramps,
Teares downe a brasen Cresset stuck with lamps:
This swings aloft, as when a white-hair'd Bull
The Sacrificer strikes; which crusht the skull
Of *Celadon* the *Lapithite*, and left
His face vnknowne: confusion forme bereft.
Out start his eyes; his battered nose betwixt
His shiuer'd bones flat to his pallat fixt.
Pellaa Pelades a tressell tore
That propt the boord, and feld him to the flore.
He knocks his chin against his brest, and spude
Blood mixt with teeth. A second blowe pursude
The first; and sent his vexed soule to hell.
Next, *Gryneus* flood; his lookes with vengeance swell:
Serues this, said he, for nothing? therewith rais'd
Aloft a mighty altar: as it blaz'd,
Among the *Lapithites* his burden threw;
Which *Broteas*, and the bold *Orion* slew.

a Theseus, the son of *Aegon*.

b The *Lapithites* were a people of *Thessaly*, dwelling about *Pindus* and *Othris*; over who *Pirithous* then reigned.

c Of *Pellaa* city of *Thessaly*, and not that of *Macedon*.
d *Amycus* the Centaure.

e A Centaure.

Orions

Orions mother *Mycale*, with feare
Could pale the Moone, and hale her from her spheare.
a Exadius cry'd, Nor shalt thou so depart
Had I a weapon. Of *b* a voted Hart
The Antlers from a pine he pulst; they fixe
Their forkes in *Gryneus* darkned eyes: one sticks
Vpon the horne, the other in thick gore
Hung on his beard. A fire-brand *c Rhetus* bore,
Snatcht from the altar, and *Charaxus* head
Crackt through the skull, with yellow tresses spred.
The rapid flame his blazing curls surround,
Like corne on fire; blood broyling in his wound
Horribly hisses: as red Steele that gloses
With feruent blasts, which pliant tongs dispoite
To quenching coole-troughs, sputters, striues, consumes;
And hissing vnder heated water, fumes.
The Wounded from his fingred tresses shakes
The greedy flame; and on his shoulders takes
A stone torne from the threshold, which alone
Would load a waine, at distant *Rhetus* throwne.
This, falling short, *Cometes* life invades:
And sent his friend to euerlasting shades.
When *Rhetus*, laughing, May you all abound
In strength so try'd; and aggrauates his wound
By blowes redoubled with his burning brand.
Crusht bones now sinke in braines. Then turnes his hand;
On *d Coritus*, *e Enagrus*, *f Dryas* flew:
Who *Coritus*, a youth, too timely flew.
What glory can the slaughter of a boy
Afford, *Enagrus* said: nor more could say:
For *Rhetus*, e'r his jawes together came,
Hid in his throte and brest the choking flame.
Then whisks the brand about his browes; assailes
The valiant *Dryas*; but no more preuailes:
For through his shoulder, who had triumpht long
In daily slaughter, *Dryas* fixt his prong.
Who groning, tugs it out with all his might:
And foild with blood, now laues himselfe by sight.
g So *Lycidas*, *Arctus*, *Medon* (red
With his owne blood) *h* *Pisenor*, *i* *Caumas*, fled:
Wound-tardie *Mermerus*, late swift of pace;
k *Menelus*, *Pholus*, *Abas*, vs'd to chace
The Bore; and *Astylos*, who fates fore-knew:
Who vainly bad his friends that war eschue;
And said to frighted *Nessus*, *l* Fly not so;
Thou art referu'd for great *Alcides* bow.
But yet *Eurynomus*, nor *Lycidas*,
Arctus, nor *Imbrius*, vnslaughtred passe:
All slaine by *Dryas* hand. Thee *Canem* too,
m Though turn'd about to fly, a fore-wound flue:

a A *Lapithite*.

b The head thereof consecrated to *Diana*, and nailed on a pine tree.

c A Centaure.

d *Lapithite*.

e All Centaures

f Whereof in the 9 Booke.
g In this particular the Poet glances at one *Pomponius*, who would often boast how hee had receeu'd a wound like this in fighting for *Cesar*: who bad him sweebed that hee lookt no more behinde him when he ranne away.

B b 3

Fore way.

For looking back; the point between his sight,
 There where the nose ioyne with the fore-head, lights.
 Vnawaken'd with the tumult of this fray,
 Dissolu'd in death-like sleepe, ^a *Aphidus* lay
 Vpon a Beares rough hide on *Ossa* kild:
 Whose lazie hand ^a mixed goblet held.
^c *Phorbas* farre off the vainely hurtlesse spy'd:
 And to the thong his fingers fitting cry'd:
 Thy wine hence forth with *Stygian* water brew.
 This said, at slumber-bound *Aphidus* threw
 His trembling dart: the steeld ash made way
 Through's naked neck, as he supinely lay.
 Death was vnfelt: his full throte voids a flood:
 The hide and goblet, drown'd and fill'd with blood.
 I saw *Petrus* tearing from the ground
 A well growne Oke: while he imbrac't it round
 With his strong armes, now, this, now that way hal'd;
^d *Perithous* to the bole his boosome nail'd.
 Stout ^d *Lycus* by *Perithous* valour fell:
^d *Perithous* valour ^d *Chromis* funke to hell.
 These lesse the glory of his acts clare
^d Then *Helops* death, and ^d *Diſſys* stranger fate.
 His eager jaulin *Helops* temples cleft:
 Which at the right eare rush'd through the left.
 But *Diſſys* from a broken mountaine slides,
 As he ^e *Ixions* furious sonne auoids,
 And head-long fell: his waight asunder brake
 A mighty Ash; the stumps his entrailles stake.
^f In rusht reuengfull ^f *Phereus* with a stone
 Torne from a rock: his mighty elbow-bone
 (About to hurle) in shiuers *Thesew* crackt:
 Nor leasure had, or further care, t' exact
 His vicleſſe life. Then nimble vaults vpon
^g *Byanor*'s back, before bestir'd by none,
 His knees claps to his sides; his shaggie haire
 His left hand hales: his eyes, that grimly stare
 And threaten, crushes with his knotty Oke.
^h Dart-fam'd *Lyceſſes*, and *Medimnus* stroke
 To humble earth: so *Hippasus*, whose beard
 Reacht to his brest; and *Rhipheus*, who appear'd
 More tall then trees; with *Therew*, who caught
 Wild beares on *Othris* heretofore, and brought
 Th'inrag'd purchase to his home aliue.
ⁱ *Demoleon* frers to see ⁱ *Agides* thriue
 With such successe; and from the center striues
 To teare a Pine: which when he could not, riuets
 The yeelding bole, and darts it at his foe.
Thesew farre off elpi'd the deadly throw;
 Who by *Minerua*'s counsell (for so he
 Would haue vs thinke) with-drew: and yet the tree

a A Cent. wt.

b Wine mingled with water.
c A Lepithes.

d All Centaurs.

e Perithous.

f A Centaur.

g A Centaur.

h All Centaurs.

i Thesew the son of Regew.

Notidly fell; but *Crantor*'s shoulder, brest,
 And throte diuides; which tortur'd life releast.
 He was (^a *Eacides*) thy ^b fathers Squire;
 Given by subdu'd *Amyntor* to thy fire
 (^c *Amyntor* the well-train'd *Dolopians* Guide)
 In hostage for their peace, and faith affide.
 When *Peleus* saw that spectacle of ruth;
 Recciue, ^d *Crantor*, ^d beloued youth,
 This sacrifice, he said: and sent a dart
 With all the rigor of his hand and heart
 At proud *Demoleon*; which the bones that ioyne
 His ribs transfixt; and quauer'd in the chine.
 His hands from thence the headlesse Iaulin pluck
 And hardly that: the head behind it stuck.
 Anguish it selfe the heat of wrath improues:
 He reares afore, and pawes him with his hooues.
 Who with his shield and burganet defends
 The sounding strokes: yet still his sword extends,
 And twist his shoulders at one thrust doth gore
^d His double brests. Yet had he laine before
^e *Phlegraus*, *Hyles*, with his lances flight;
^f *Hipponous* and *Danius*, in close fight.
 Addes *Dorylas* to these; who wore a skull
 Of Wolfe-skin tan'd; the sharpe hornes of a Bull,
 Instead of other weapon, fixt ^f before,
 And dyde in crimson with *Lapithian* gore.
 To whom, with courage fir'd, ^g I said in scorne;
 Behold how much our Steele excels thy horne.
 And threw my lance: not to be shund, he now
 Claps his right hand vpon his threatend brow;
 Which both together naild. ^h They rore: and while
 Th'ingag'd with his bitter wound doth toyle;
ⁱ Thy father, who was neereſt, neerer preſt:
 And thrust his sword deepe in, below his brest.
 He bounds aloft, on th'earth his bowels trailes;
 The traile'd kicks, the kickt in peeces hales;
 Which winding, fetter both his legges and thighes:
 So falls; and with a gutlesse bellie dies.
 Nor thee thy beauty, *Cyllarus*, could haue:
 If such a two-form'd figure beaurie haue.
 His chin began to bud with downe of gold;
 And golden curls his iuory back infold:
 His lookes a pleasing vigor grac't; his brest,
 Hands, shoulders, neck, and all that man exprest,
 Surpassing arts admir'd images.
 Nor were his bestiall parts a shame to these:
 Adde but a horses head and crest, he were
 For ^k *Castors* vſe; his back so strong to beare,
 So largely chested; blacker than the crow:
 His taile and feet-locks, white as falling ſnow.

a Achilles, of his Grandfather
Eacus.b Pelus,
c King of the Dolopians: a pe-
ple of Thessaly, and father
Phanis; to whom Pelus gave
the command of that Na-
in the Trojan expedition.d Of Man and Horse.
e Centaurs.

f Vpon his head.

g Nestor, who tells the story.

h The Centaurs.

i Pelus: Nestor directing
speech to Achilles.k Brother to Pollux, brother
Jupiter on Leda: celebrated
for his excellent horsemanship.

Not

A

A number of that nation fought his loue;
Whom none but faire *Hylonome* could moue:
None for attracting fauour so excell,
Of all the halfe-mares that on *Othrys* dwell.
Shee, by sweet words, by louing, by confest
Affection, onely *Cyllarus* posselt.
With combs she smoothes her haire; her person trimmes
With all that could be gracefull to such limmes.
Of roses, rosemarie, and violets,
And oft of lillies curious dressings pleats.
Twice daily washt her face in springs that fall
From *b Pagasæan* hills; twice daily all
Her body bathes in cleansing streames: and ware
The skinnes of beafts, such as were choise and rare,
Which flowing from her shoulder crosse her brest,
Vaile her left side. Both equall loue posselt:
Together on the shade mountaines stray,
In woods and hollow caues together lay:
Then to *c* the pallace of the *Lapithæ*
Together came; and now together fight.
A iavelin from the left hand flung, thy brest
O *Cyllarus*, beneath thy neck imprest.
His heart though slightly hurt (the dart out-hal'd)
Grew forth-with cold; and all his body pal'd.
Hylonome his dying limmes receiues;
Foments his wound: close to his lips she cleaues,
To stay his flying soule. But when she found
Lifes fire extinct; with words in clamour drown'd,
Euen on that Steele, which through his bosome past,
She threw her owne: and him in death imbrac't.
Methinkes I see grim *Phaon*es yet:
Who with two Lyons skinnes, together knit,
Protect's *d* his double forme. A log he tooke,
Which scarce two teeme could draw; this darterd, strooke
The crowne of *e* *Phonolides*; his braines
It through his battered skull deepe crannies straines;
Which from his mouth, eyes, eares, and nostrils gush't,
Like curds through wickar squeas'd; or iuyces cruist
Through draining colendars. As he the dead
Prepares t'vname, my sword his bowels shred.
f Your father saw his downefall. *Chthonius* too,
And stout *Teleboas* our fawchion flew.
The first a forked branch, the other bore
A lance; the lance this wound had giuen before;
Whereof you see the ancient scarre. Then I,
Then should I haue beene sent t'haue ruin'd *Troy*.
Then might I haue restrain'd, if not o'r-throwne
Great *Hector*. But, *g* he either then was none,
Or else a child. Now spent with age, I waine.
What speake I of two-shape *Pyretus*, slaine

a A mountaine of *Thessaly*

b Hills about *Pagæa*, a citie
of *Thessaly*, fruitfull in foun-
taines.

c Of *Perithous*

d A Centaure, halfe man
halfe beele.

e The son of *Phonolus* the
Lapithæ.

f *Phon*: Nestor speaking to
Achilles.

g Vnborne,

By *Periphas*: Thy dart, without a head,
Braue *a* *Ampycus*, foure-hou'd *Oicles* sped.
Macareus, borne by *b* *Peletehranian* rocks,
Huge *c* *Erigonius* with a leauer knocks
Toe choing earth. His dart *d* *Cymelus* sheath'd
Deepe in *e* *Nessus* groyne, and life bereau'd.
Nor would you thinke *f* *Ampycides* alone
Could fate fore-tell; a lance by *Mopsus* throwne
Odites slew: this, as the Centaure rail'd,
His tongue t' his chin, his chin t' his bosome nail'd
Fines *Centus* flew; *Bromus*, *Antimachus*,
Axe-arm'd *Pyramus*, *Helius*, *Stiphelus*.
Although forgetfull by what wounds they fall;
Their names, and number, I remember well.
Giant-like *h* *Latreus* lightneth to these broyles;
Arm'd with *i* *Emathian* *Alelus* spoyles:
His yeares, twixt youth and age, nor age impaires
The strength of youth, though sprinkled with gray haire.
k A *Macedonian* speare, a sword, and shield,
Confirm his pride: o'r-views the well-fought field,
Clashes his armes; and trotting in a round,
Inforc'd the ayre with this distaine full found.

Shall I indure thee *l* *Canis*? still to me
Thou art a woman, and shalt *Canis* be.
Thou hast forgot thy births originall,
And *m* for what fact rewarded, by what fall
Aduanc't to this man-counterfeiting shap.
Thinke of thy birth; thinke of thy easie rape.
Goe, take a spindle and a distaffe, twine
The carded wooll; and armes to men resign.

While thus he scoffes; and circularly ran,
Centus his sides gores with his lance, where man
And horse vnite. He, mad with anguish, flings
His speare at the *n* *Phyllæan* youth, which rings
On his vnwounded face; and back recoyles,
As pebbles dropt on drummes, or haile on tyles.
Then rushing on, with thrusts assayes to wound
His hardned sides; the sword no entrance found.
Nor shalt thou scape; the edge shall lanch thy throat,
Although the point be dull. This laid, and smote
At once. The blow, as if on marble, founds:
And from his neck the broken blade rebounds.
When he his charmed limmes had open laid
Enough to wounds and wonder, *Centus* said:
Now will we try, if thou our sword canst feele.
Then twixt his shoulders thrusts the fittall Steele
Vp to the hilt; which too and fro he waues
Deepe in his guts, and wounds on wounds ingraues.
The frighted Centaures with a horrid cry,
On him alone, with all their weapons, fly.

C c c

Their

a A *Lapithæ*.
b A rocky mountaine of
Thessaly.
c A Centaure.
d A *Lapithæ*.
e A Centaure.

f Mopsus the son of *Ampycus*,
a *Pythian*.

Centus,
g The *Lapithæ* that was vn-
vulnerable.

h A Centaure.

i Of *Emathia* a part of *Ma-
cedon*.

k Taken from *Alelus*, whom
he had slaine.

l The name of *Centus* when
he was a woman.

m Devirginated by *Neptune*.

n *Centus*, of *Phyllus* a citie of
Thessaly.

By

Their darts rebated fall, but draw no blood:
 For *Canew* still in-vulnerable stood.
 This more amaz'd. Ah, *Monychus* exclaymes,
 One foyles vs all, to all our endlesse shames!
 He scarce a man! nay he the man, and we
 Arc^a what he was: so poore our actions be.
 What bootes our mighty limbs? our double force?
 The strongest of all creatures, man and horse,
 In vs by nature ioyn'd: sure we are not
^b A Goddesse birth; nor by *Ixion* got,
 Who durst the Queene of Deities embrace:
 This ^c Halfe-man conquers his degenerate race.
 Stones, massie logs, whole mountaines on him roule;
 And with a pyle of trees cruish out his soule.
 Let woods oppresse his jawes: ore-whelme with waight,
 Insteed of idle wounds. Thus he: and straight
 An Oke, vp-rooted by the furious blasts
 Offranticke winds, on valiant *Canew* casts.
 Th'example quickly ^d *Othrys* disaraid
 Of fall his trees; and ^e *Pelion* wanted shade.
 Prest with so huge a burthen, *Canew* sweats:
 And to th'o'r-whelming Okes his shoulders sets.
 But now the load about his stature clames,
 And choakes the passage of his breath. Sometimes
 He faints; then struggles to aduance his crowne
 About the Pile, and throw the timber downe:
 Sometimes the burthen with his motion quakes;
 As when an earth-quake ^e high-brow'd *Ida* shakes.
 His end was doubtfull: some there be, who tell
 How with that weight his body funke to hell.
^f *Mopsus* dissent; who saw a fowle arise
 From thence with yellow wings, and mount the skies;
 (The first I euer saw) which flying round
 About our tents, sent forth a mournfull sound.
 This he pursuing with his soule and fight,
 Cry'd, Haile thou glory of the *Lapithae*!
 O *Canew*, late a man at armes; but now
 An vnmatch fowle! His witnesse all allow.
 Griefe whers our furie, brooking ill, that one
 By such a multitude should be ore-thrown:
 And sorrow so long executes the fight,
 Till halfe were slaine: halfe sau'd by speed, and night.
^g *Tlepolemus* could not his tongue debarre:
 Since in the repetition of that warre,
 Of *Hercules* he had no mention made.
 Old man, how can you so forget (he said)
^h *Alcides* praise? my father oft would tell,
 How by his hand the ⁱ Cloud-borne Centaures fell.
 To this sad *Nestor* answer'd: Why should you
 Compell me to remember, and renew

^a Women.^b Ixion.^c In that once a woman.^d Mountaines of Thessaly adjoining.^e A mountaine about Troy in fight of the Grecian Navy.^f The Prophet.^g The son of Hercules.^h Hercules.ⁱ See the Comment.
PERICLYMENES.

My sorrow lost in time? or iterate
 Your fathers guilt; together with my hate?
 His acts transcend beleefe, his high repute
 Fills all the world: which would I could refute,
 But not ^a *Polydamas*, ^a *Deiphobus*,
 Nor valiant *Heitor*, are extold by vs.
 For who commends his foe? ^b *Messen*'s walls
 He raz'd: faire ^b *Elis*, ^b *Pylus*, in their falls
 Detest his fury; Citties which his hate
 Had not deseru'd: with them, did ruinate
 Our House with sword and fire. Not now to tell
 Of others, who by his sterne out-rage fell;
 Twice fix faire-fam'd ^c *Nelide* were wee;
 Twice fix ^d *Alcides* slew, excepting me.
 Others haue beene subdew'd: but more then strange
 Was *Periclymen*'s slaughter! who could change
 And rechange to all figures. Such a grace
 Great *Neptune* gaue, ^e the root of *Nelus* race.
 He, forc't to vane formes, at length appears
 Like ^f *Ioues* lou'd Fowle, who in her tallons beares
 Impetuous thunder; and in his descent
 His face with his strong beake and pounces rent.
 At him his bow, too sure, ^g *Alcides* drew,
 Astowing in the lofty clouds he flew,
 And struck his side-ioyn'd wing. The wound was slight;
 But sunder'd nerues could not sustaine his flight.
 When tumbling downe, his weight the arrow smote
 In at his side, and thrust it through his throate.
 Now braue ^h *Commander* of the *Rhodian* Fleete;
 Thinkst thou *Alcides* praise a subiect meet
 For my discourse? Alone with silence wee
 Reuenge our slaughter'd brothers, and loue thee.
 When *Nestor* with mellifluous eloquence
 Had thus much vtter'd; they with speech dispense,
 And liberall ⁱ *Bacchus* quaffe: then all arose;
 And giue the rest of night to soft repose.
^k The God, whose Trident calmes the Ocean,
 For strangled *Cycnus*, turn'd into a Swan,
 Griues with paternall griefe. *Achilles* fare
 He persecutes with more then ciuill hate,
 Ten yeares now well-nigh laps'd in horrid fights,
 Thus vnshorn ^l *Smintheus* his sterne rage excites.
 Of all ^m our brothers sonnes to vs most deare;
 Whose hands, with ours, *Troys* walls in vaine did reare:
 O fight! thou not to see the *Asian* towres
 So neere their fall: their owne, and aiding powres
 By millions slaine: the last of all their ioy
 Dead *Heitor* drag'd about his fathers *Troy*?
 Yet dire *Achilles*, who our labour giues
 To vtter spoyle, then Warre more cruell, liues.

^a *Troies* Commanders.^b Citties of *Telepolis*,
whereof *Pylus* was the least of
Nelus, *Nelus* father.^c Sonnes of *Nelus*,
d *Hercules*.^e *Nelus* the father of *Nestor*,
was the son of *Neptune*.^f The Eagle.^g *Hercules*.^h *Tlepolemus*, who comman-
ded the *Rhodians* at the siege
of *Troy*.ⁱ Here taken for wine.
^k *Neptune*.*ACHILLES*.^l *Apollon*, so called of *Mice* (the
cause too long to insert) or
of the feruent rays of the
Sunne.
^m *Iupiter*.

My

C c c 2

Came

Came he within my reach, he then should try,
 The vengeance of my Trident: * but since I
 Cannot approach t' encounter with my foe;
 Let him thy clove and mortall arrowes knowe,
^b *Delius* assents: * his vnkle wrath intends;
 With it, his owne; and in a cloud descends
 To th' *Iliau* hoast: amid the battle seeks
 For *Paris*, shooting at vn-noted *Greekes*.
 Then shew'd a God, and said: Why dost thou looke
 Thy shafts so basely? nobler obiects choofe;
 If thou of thine at least hast any care:
 Thy brethrens deaths reuenge on ^d *Pelem* heire.
 Then shew'd him sterne *Achilles*, as he slew
 The *Troian* troopes: and, while his bow he drew,
 Directs the deadly shaft. This onely might
 Old *Priam*, after *Hectors* death, delight.
 Him, who with conquest cloyd the jawes of death,
 A faint adulterer deprives of breath.
 If by th' effeminate to be o'throwne,
 Then should the Pollax of the * *Amazon*
 Haue forc't thy fate. The *Phrygian* feare, the fame,
 And strong protection of the *Gracian* Name,
 Inuincible * *Acides* now burnes:
 The God, who arm'd, his bones to ashes turnes.
 And of thagreat *Achilles* scarce remains
 So much as now a little ^b *Vrue* contains.
 Yet still he liues; his glory lightens forth,
 And fil's the world: this answers his full worth.
 This, o divine ¹ *Pelides*, soares as high
 As thy great spirit; and shall neuer dye.
 And euen his armes, to instance whole they were;
 Procure a warre, Armes for his armes they beare.
Aiax Oileus, *Diomedes*, nor
 The ¹ lesse *Atrides*, not in age and war
 The ¹ Greater, no nor any; but the Son
 Of old ¹ *Laertes*, and bold ¹ *Telamon*,
 Durst hope for such a prize. * *Tantalides*,
 To shun the burden, and the hate of these,
 The Princes bids to sit before his tent:
 And puts the strife on their arbitrement.

& *Menelaus*, the younger son
 of *Atrides*.
¹ *Agamemnon*, the elder son
 of *Atrides*.
¹ *Protesilaus*.
¹ *Aiax Telamonius*.
¹ The generall *Agamemnon*.
 son to *Atrides*, the son of *Pe-*
 leus, the son of *Tantalus*.

VPON

VPON THE TWELFTH BOOKE OF OVIDS METAMORPHOSIS.

A *Sacus*, supposed dead, is lamented by *Priamus*, and his brethren: who per-
 forme his funeralls and erect him a sepulcher. For such was the custome of
 the ancient, even then when the body was not to be found: supposing that the
 Ghosts of those who wanted these rites, wandred up and downe on the banks of the
 infernall River, and could not passe over to the aboads of rest, untill their exequies
 were accomplished: pouring milke, hony, blood, and wine, on their tombs, and invo-
 king the soules of the departed. But *Paris* was absent at these ceremonies: then
 on his fatal voyage to *Sparta*, who brought back the reuenge of his guilt, and sub-
 version of his Country: revealed to *Hecuba* in a dreame, while yet he lay in her
 belly.

Paris his Rape of
Helen.

She dreamt her wombe brought forth a mighty flame:
 Affrighted, wakes, to *Priam* told the fame:
 He to his Prophets, they this sense returne,
 How *Paris* fires should lofty *Ilium* burne.

Ille sibi ingentem caesa est sub imagine famam
 Flammisq; pio pio reddere cense, facem.
 Tanta conlagi: metuendiq; molis opac
 Visisset Graeco, cunctos ille referi.
 At solum *Paridis* vates cecit floor ignis.
 Paris, Heliog.

Wherefore *Paris* as soone as borne was exposed by his father. So *Astias* dreams
 that his daughter *Mandane* made water in so great quantity, that it surrounded all
 Asia. Whereof the *Astrologians* gave this indgement; that the child in her belly
 (which was *Cyrus*) should subiect all that part of the world to his dominion:
 whereupon his Grandfather exposed him to the mercy of wild beasts; the infant
 fortune of sundry great Princes. But *Paris* through the care of his mother was ta-
 ken up and secretly nourished by the shepheards on *Ida* with the milke of Goats,
 whereupon he was called *Paris*: so *Alexander* (as himselfe testifies in his Epistle to
Helen) for the recovery of the *Kings* Heard that was stolne, and slaughter of the
 Pirats. By obtaining the victory in certaine publique exercises, performed with
 great strength and actiuitie; he was knowne to the King, and receaued into fauour.
Priamus had sent *Antenor* into Greece to negotiate the surrender of his sister
Hecione, taken from *Troy* by *Hercules*, and giuen to *Telamon*. But his embassy
 was ill accepted, and himselfe no better entreated. This iniury added to the other,
 the King intends a warre, and for that cause assembles his Princes. Their opinions
 differ according to their severall conceptions and courages: when *Paris* intreats
 that a Fleet may be prepared and committed to his conduct, not doubting but to re-
 couer his Aunt, and reuenge the death of his Grandfather *Laomedon*. For he had
 dreamt in *Ida*, how *Iuno*, *Venus*, and *Minerva*, were presented unto him by *Mer-*
cury, that their contention concerning their beauties might be decided by his iudg-
 ment: *Venus* promising him the fairest Dame among all the *Greekes* in reward
 of his giuing her the prebeminency, and therefore he knewe, that shee would be pro-
 pitious to his enterprise. No marvaile then, though the successe were tragical, when
 Pleasure was preferred before Glory and Virtue. For such was *Venus*: whose Ce-
 stus or Zone is thus described by *Homer*.

A pectoribus soluta, et zona circum,
 Priamus: tu autem es illudce omnes fa-
 ctus: ut
 ibi: est quidem amor, iussu autem deside-
 rium, inq; collationem.
 Et in illa quae decipit mentem velle
 etiam prudentium. H. H. G.

Then with her brest her Zone divinely wrought
 Vnies, with all inciting pleasures fraught.
 In it, Loue, Longings, courtly conference,
 Faire language, which enchants the wisest sense.

Ccc 3

And

And therefore the image of Venus, as Plutarch obserueth, was anciently placed by the image of Mercury. But Suidas approaching neerer the truth, derives this fable of the iudgement of Paris, from an eloquent oration which he made (being learned in the knowledge of the Grecians) in the praise of Venus, preferring her before either Iuno, or Minerva: who also composed a Hymne in her honour. A while after he was sent by his father into Greece, not to offer violence, but to sacrifice to the Gods of that country: although he had the rape of Helena in his intention. Hee puts to sea, for all the propheticall deformations of Helenus and Cassandra, and arrives at the Island Cythera, at such time as Menelaus was on his voyage for Pylos, and Castor and Pollux the brothers of Helena, were gone to Argos: with whom pretending occasions, he thereby pacifies the feare of the Islanders. Helena had an eager desire to see him, and vnder a show of devotion repaired to a maritim city of her name, where stood the temple of Apollo and Diana. This knowne to Paris, hee there accosts her, confident in his owne perfections. For he was of a comely stature, and delicate composition: his skin white, his eyes shining, his aspect full of fauour and sweetness, his haire yellow and soft, of speech alluring, and in ambition vnmittable. They are taken with the beauties of each other; and by their eyes contract a fatall affection. For the Platonists hold (agreeable with this their assertion, how sight proceeds from the emission of beames to the Object, and not by receiving the species of the object into the eye, as maintained by Aristotle) that the spirits of the lower passe through the eye into the spirits of the beloved; which procures a desire of returning into that body from whence they were emitted, whereupon insues that appetite of conjunction betwene louers. The night following this interview, Paris surpriseth Helena; and together with many Prisoners and much treasure, carries her aboard; then hoysing sailes, shapes his course for Phrygia. Menelaus at his returne from Pylos, incensed with the wrong, conuents the Grecian Princes, who take it as a publique iniury, and ioyne in the revenge; electing Agamemnon for their Generall, who now imbarqued in one thousand fourescore and six ships, lies wind-bound at Aulis, a Haven of Boeotia, which tooke that name from their long detention. As the Grecians sacrificed to Iupiter, a Serpent in sight of the army, creeping vpon a tree, denoured eight yong sparrows, together with the old one. Thus the Augur Calchas thus interprets, that Troy after nine yeares siege should be taken. For by the Sparrow the Egyptians deciphered the yeare, as time by the Serpent, which denoueth all things (and therefore the Serpent is the Hieroglyphick of Saturne) Here turn'd into a stone, to expresse the irrenocable decree of destiny. Not unlike was that which befell vnto Marius when he hid himselfe in the Marishes of Minturnæ; who hauing found an Eagles nest with seuen yong ones, reassum'd his courage vpon this interpretation; That hee should suruiue to be seuen times Consul; which fell out accordingly.

The windes continue still contrary through the wrath of Diana; in that Agamemnon, as Cicero writes, had not paid his Vow, who vowed vnto her the fairest of that yeares birth: falling out to be his daughter Iphigenia; which Calchas vrgeth him to accomplish for the publique utility. Superstition is more prevalent then the truth in the blindly deuoted. But vnaduis'd vowes are punished in the performance; not required by God, but perswaded by the author of impiety. This bloody scene thus described and censured by Lucretius.

I feare you thinke that wicked reasons I
Inforce, which lead vnto impiety.
As how religion is selfe oft-times

Hath

Hath perpetrated foule and bloody crimes.
As when the Grecian Chieftes of prime repute
Vnwed Diana's altar did pollute
With Iphigenia's blood, by Aulis found.
The sacred fillet which her temples bound
In labells hang: who seeing her sad Sire
By th' Altar stand in funerall attire;
And how the Priest the sword concealed kept,
While all the people round about her wept:
Strucke mute with feare, she lowly kneeles on earth:
Nor then poore wretch auail'd her princely birth,
Her fathers regall stile. The trembling maid
Now to the Altar by the armes conuict'd,
(Not so, as when in Hymeneall rites
The bride is led to nuptiall delights)
Where the pure marriageable sacrifice,
By her sad fies consent impurely dies;
That prosp'rous gales their flagging sailes might fill.
Religion could perswade so great an ill.

And indeed the Diuell was so greedy of humane blood, that few great enterprises there were which found not some interruption, until they either offered their own, or the Childrens vnto him. And to this purpose were the solemne answers of their Wizards, and Oracles. So in the warres of Thebes Menæcius the sonne of Creon (as the last of the race of Cadmus) must vow himselfe vnto Mars; Codrus King of Athens disguis'd his person to be slaine; Curtius leapt into the yawning gulph; the Decii deuote themselves to the Infernall Gods: and so far the Diuell had prevailed, that those wicked sacrifices, performed before but vpon extraordinary occasions, were brought into ordinary practise; and the most effectnall & acceptable oblations. When the light of the true religion (saith Tertullian) had abolished these inhumane superstitions, he revenged his losse on the innocent Christians: if Tiber ouer-flow, or Nilus overflow not; if there happen either Drought or Earthquake, Famine or Pestilence; the Christians as a remedy must be throwne to the Lyons. Timantes the painter presenting this sacrifice of Iphigenia; drewe Calchas, Vlisses, and Menelaus, with sad and afflicted countenances: but made a vaile ouer the face of Agamemnon; in that no pensill could expresse so fantastick a sorrow. Or perhaps hauing spent the height of his fantasie in drawing the other: as hapned to Euphranor; who about to portraist the twelue Gods at Athens, and beginning with Neptune, represented him with such exquisite Art, that despairing to finish thereof with the like felicity (especially Iupiters) hee forbore to proceed any farther. If this be fabulous it alludes; if historically, it parallels that act of Iephth; who to performe a rash vow inhumanely sacrificed his only daughter. So Marius in his warres against the Cymbrians sacrificed his daughter Calphurnia; provided in his drame, that in so doing he should obtaine the victory. Yet our Poet makes Iphigenia not to suffer, but to bee conueyed from thence by Diana; a hind in the roome supplying the sacrifice. Which might (saith S. Augustine) be done by the subtilty and power of some wicked Angell. The Mythologists will haue this (as many haue their originalls from the sacred Scriptures) to bee feigned from the history of the immolation of Isaac, and the Hinde put in for the Goat: Whereof the vnwarrantable imitation (saith a moderne Author) produced that Sonne-sacrificing

THE SERPENT
AT AULIS.

IPHIGENIA.

And in his rebbe vnto, as force reami
neque reuoluit inire alimonia, vniand
indagredi sceleris in aqua contra seipsum olim

cing diuinity. But Agamemnon's forwardnesse to sacrifice his daughter may include this precept, that the common good should be prized by Princes before their owne lives, or the lives of their children. So Paulus Æmilius, loosing his only remaining sons (not giuen in adoption) the one five daies before, and the other three daies after his triumph for the conquest of Macedon, seemed not so much affected with so neere a losse as swallowed up in the publique felicity.

Diana appeased, the winds now sing in their shrouds and drives them swiftly through Argium; yet are they out-stripped by fame; who forewarnes, and armes the Troians; whose mansion and disposition is here described to admiration. And shoves that no warre can be intended or so secretly prepared, but fame will discover it among for many suspicions, divisions, and whisperings, and as speedily divulge it.

Not vnly therefore haue they placed wings on her shoulders. It is reported by Iustine, that the newes of the ouerthrow of Mardonius by Epaminondas in Boeotia, was carried before might ouer so many lands and seas into Asia. And by Plutarch that the newes of Lucius Antonius slaughter with the ouerthrow of his army, who had rebelled in the upper Germany, was drowned at Rome with such a surfeiture of truth, that the City was filled with publike reioycings; but the heat thereof being a little abated, there could be no Author found of these tidings. Yet Domitian, being before on his march to suppress that rebellion, met with letters of the same tenor; and conferring the times, found he victory and the first report to haue befallen on the same day, although in places above two thousand miles distant. Neither need it seeme strange (though sometimes such accidents depend vpon supernatural causes) that among so many rumors, begotten by mistakings or forgery, and fostered by credulity, some one or other should proue true: which among such infinite failings are only observed, as in dreames, and the prediction of Afrologians. They haue a way by Pigeons to giue intelligence, a farre off with wonderfull celerity. They take them when they sit on their nests, transporting them in open cages; and returne them with letters, bound about their legges like Iesters; who will neuer giue rest to their wings, vntill they come to their young ones. So Taurus the-nes by a Pigeon stained with purple, gaue notice of his victory at the Olympian games the selfe (same day) to his father in Aegina.

The Troians impeach the landing of the Grecians: when the sonne of Iphiclus first leapt ashore, and thereupon had the name of Protefilaus, who was called Iolaus before. But Aufonius will haue him to haue had it from his nativity.

Protesilaus I, b'instinct of Fate :

The first that fell in *Greece* and *Troys* debate.

That boldly leapt on the *Syngam* shore,

Deceiv'd by *fly Killers* who, before

Appear'd it have trod vpon the fatall strand.

But lighted on his shield, first throwne to land.

Why grieues my Ghost? this death the fates proclaim'd;

When at my birth *Protefilans* nam'd.

For by the Oracle it was foretold, that he should dye, who first set his foot on the Troian earth. Upon his Sepulcher, close by the Hellespont, grew certaine trees, whose branches toward Troy some flourished, and as suddenly lost the ornament of their leaues; the rest continuing greene: presenting his vntimely death, being flaine in the twentieth yeare of his age. This Pliny reports to haue indured till his time.

Achilles

Achilles encounters Cygnus, the son of Neptune, but can with no weapon penetrate his skin, which canst him to misdoubt his former exploits, whereof he makes a recital. Among the rest of Telephus King of Mylia, wounded and cured by his spear. Which Naturalists impute to the brazen point (for the ancient Heroes had all their weapons forged of brass) which hath in it (itse a fanatike virtue. Others report, that his wound being ill healed and inwardly inflamed, was lanced in a second fight by the same hand & spear, which gave an issue to the corruption. As that valiant, and after cowardly fouler, under Antigonus, was cured of an insupportable grief by a wound recovered in battaile. The like is reported of Iafon Phœnix, who being given over by the Phisitians, and desperately rushing on to seek his death, found an unexpected cure from the sword of the enemy. But why could the cure be only effected by that weapon which hurt him?

Who hurt me (as *Achilles* speare alone
 Could cure the wound it gaue) must heale or none

It may therefore be conjectured, that Telophus was cured by the Magetical ointment, applied to the place that wounded him; which many at this day (and some in my hearing) affirm that they have used with seldom a failing success. The receipt is at large set downe in Grolius his Dispensatory, extracted out of Paracelsus. But this is by a meer way, and lesse trouble/some effected: without any Astronomical observations, or ingredients hard to be had, (which perhaps are inferred to amaze the reader, and make difficult the performance) as I have received from those whom I cannot but credit. For a handkerchiefe (as they say) dipped in the blood of the wounded, or any part of his garment whereon it hath fallen, being put into a wide mouth of glasse or gally pot containing a quart of faire water, wherein an ounce of a certaine Minerrall, every where to be had, is dissolved, and closely covered, will performe as much without farther trouble. If the blood of a part thereof be easily washed out with the afore said water, it is a certaine signe of recovery: if not, of death: so the powder of the Minerrall being sprinkled upon the cloath, before the blood be dry, if it incorporate therewith it assures the cure; but if otherwise the contrary. If you take the handkerchiefe out of the vessell and expose it to the ayre, it will put the patients to much paine; but if held to the fire it is intolerable: the againe will cease when closed in the water. And his may be done when the party is faire distant.

But returne we to Achilles, who could give no wound unto Cynus, though hee skilfull in his weapon. Intimating that he was an expert fouldier, and so hardly to be touched by his aduerjary; confirmed by the finding of his body unvounded (for hee was thrown backward and strangled by Achilles) whereupon diuulged unvulnerable. As Iulius Cæsar, who receaued not one wound (although vpon all occasions exposing himselfe vnto danger in two and fifty set battailes. Yet why not preferred from wounds by Enchantments? as many are said to be at this day in the Low Countries and Germany; some sticked-free, others shot-free. The Diuell deludes his seruant with imaginary safety. For although a bullet of lead, as they report, will not enter, one of Silver will: Not vnknewe, as they say, to those Peasants who are oppressed by these Charmed Free-holders. Now Cynus is feigned to haue beene converted into a Swan: partly in regard of his name and partly of his white haire.

Or *Neptunes* youthfull sonne o'rethrowne:
Whose head with snowy tresses shone.

D d d

Said

Said to be the sonne of Neptune; because that Fowle affecteth the water; or rather in that esteemed a Heroe for his heroicall actions; and such were held to descend on one side from celestiall parentage.

The Trojans retire to their walls, and the Grecians to their Camp, when Achilles at a festivall relates the wonderfull story of Cygnus; which is paralleld by Nestor with another of Ceneus, once a maid, then called Cenis and devirginated by Neptune; who bid to with what he would, desires that she might no longer continue a woman to be obnoxious to the like violence; and thereupon is changed into a man. Of such conversions wee have formerly spoken. But this by Plutarch (and before Plato) is said to have bene feigned of Ceneus; in that of a stoutfull and effeminate youth; he became a courageous and expert souldier. As among the Romans Valerius Flaccus; who having behaved himselfe so unworthily, that his neere friends were ashamed to acknowledge him; shewed so suddaine a change in the execution of a publique office, that he became an example of moderation and fortitude. So here our valiant Ceneus in the battaile with the Centaures and the Lapithites at the nuptials of Perithous, to which they were invited.

THE BATTLE
BETWEENE THE
CENTAURES AND
THE LAPITHITES.

At nequi mactis transiit munera liberi
Centaurum manus cum Lapithis visa Inper
Meno,
Peneus. Hor. Od. 18. l. 1.

Be they admonisht by the wine-rai'd fight
Betweene the Centaure and the Lapethite,
Who too much in their liberall cups delight.

Ixion is said to have begotten them on a Cloud, formed like, & mistaken for Iuno: representing the vaine pursuit of imaginary glory, attempted by unlawful means; and the prodigious conceptions of Ambition; for from the nauell downward they carried the shapes of horses. But this was merely fictitious.

Sed nam Centauri fuerunt, neq; tepore involti
Erit queat duplici natura, & corpore bino
Estrangena membra comperta possunt,
Itine sine prorsus et non hie esse potuit.
Id licet hanc quamvis helati cogen, fore corde
Principio circum tribus actis impiger amia
Flores equus: puer hanc quaquam quin sepe
cicamum
Pher memorem in somnis ladentia querit.
Post ubi ex quo valde vides astutere clia,
Memoribus, d-ficium: fugientis laquid vicia:
Tum demum fuerit, aut florentia iuventutis
Incipit, & molli vestit languine malas:
Ne forte ex homine, & veterino semine equo-
rum
Conspiciet ad Centauros posse mixte esse.
Lucr. l. 5.

But the fable hath an allusion to this history. Ixion king of Thessaly, having a part of his country infested with wild Bulls, proclaimed a reward to such as should destroy them; which the inhabitants of Mount Pelion undertooke (who dwelt in the City of Nephete, which signifies a Cloud; and therefore feigned to have had from the Clouds their originall) the first that ener backt horses; who by the addition of their speed overtook the Bulls, and goared them with their Inclains; whereupon they were called Centaures. These being scene by the borderers, as they waited their horses at the river Peneus, amazed at so uncouth a sight, they supposed both to be but one creature. So did the Mexicans, when Ferdinand Cortez, the Spaniard, first invaded that Empire. Now the Centaures and the Lapithites were all one people, inhabiting one country; and no otherwise distinguished then the Romans and the Latines. Seruius writes that this fable was invented to declare the swift passage of the life of man. But rather that they were a cruel and libidinous people inurious;

inurious to strangers; and therefore the Poets invested their beastly mindes with such monstrous bodies; which is not obscurely exprest in their names. For Apithas (as observed by Delreus) signifies contentious, Antimachus an enemy, Bromus a rarer, Bianor violent, Craneus obdure, Brialusa a theefe; and so in most of the other. These were said to dwell upon mountaines; for such are not only more situate but of higher stature, and withall more daring, as generally observed. Whereupon Cyrus would not suffer the Persians to leave their rough and barren country for another more plaine and fertile, least by the exchange they should change their manners, and become effeminate. But valiant Ceneus is pressed to death, though hee could not be wounded, by a pile of trees throwne on him by the Centaures: and changed by the God, some say into an Eagle, others into a Swan, which flew from thence to the astonishment of the beholders. So feigned in his honour; as at the funeralls of the Roman Emperours whom they intended to deifie, an Eagle was let forth at the top of the flaming Pyle: which the vulgar beleev'd to carry the soule of their Emperour into heauen. But our Ceneus after his death was said to be scene in the similitude of a Swan; by which is meant his surmounting fame; the Swan being consecrated to Apollo and the Muses, whose pens bestowe immortality on the Heroicall. (Wherefore the Lacedemonians, before they went to the battaile, accustomed to sacrifice to the Muses, that their actions might have a noble memoriall.) Who rather elect a short life, accompanied with dangers, and succeeded by glory, then a long consumed in obscurity; which neverthelesse must in the end be resigned. This Homer admirably expresth in the person of Sarpedon, thus exhorting his kinsman:

Why Glauce are we honour'd above all,
With Thrones, Crown'd Cups, and frequent festivall,
In fruitfull Lycia: gaz'd on as their Gods;
On Zantus banks possesse such large aboads;
Fields ranke with come, Groues, Gardens for delight;
But that we now in feruor of the fight
Appeare the first and best? that some may say
Among the neat arm'd Lycians, these are they
Who gouerne not ingloriously, these feed
On dainties, drinke choice wines; withall exceed
In fortitude and still in dangers shine.
O friend, could we mortality decline
By our retreat, nor stoop to age or death;
I would not thus advance nor with vaine breath
Thy blood inflame. But since diversity
Of Fates attend vs, and we needs must dy:
Come, let us brauely on, and glory fo
Either afford; or force it from the foe.

Glauce, cur ante nos honoramus maxime
Sessio, cunctisq; munusq; pennis: oculis
In Lycia, omnes autem, Deus tanquam nos
inspicit.
Et primum incolimus magnam Xanthi
iuxta ripas,
Amenum, soli a baribus confici, & arvis
gignit
Quare nunc oportet Lyciis inter primos ex-
stemes
Stare, & pugna ardentis interesse,
Vt aliquis sit deus Lyciorum accurate arma-
torum
Nequaquam inglorio Lyciam administrant
Nobis reges, datusq; pinguis Oves,
Prædæ, cunctisq; dantes omnes & virescent illis
Vallibus, quoniam Lyciis inter primos pugnam.
O amico, siquid enim bellum hoc deueniat,
Perpetuo iam optemus experiri, semel immor-
taliq;
Futuri, neq; ipse quid inter primos pugnam
Nec, te mittam sanguinem ad illos irem:
Nunc vero quædoquid fatis insilant mortis
Infinita, quoniam licet effugere hominem,
neq; vitare:
Romas, et aliam gloriam distemus, vel ali-
quis nobis.
Hom. Ill. 12.

The Lapethites reuenge the death of Ceneus with the slaughter of the Centaures, and flight of the survivors, who driven out of their Country, the reward of their intusie and insolence, seated themselves in a part of Arcadia.

Nestor having finished his discourse, is reproued by Telemachus the sonne of Pericles. Hercules, for making no mention of his father, the prime Actor in that enterprise, which he excuseth, as not fit for him to magnifie the subverter of his country and killer of his brethren. For Hercules had besieged Pylos, because Neleus

would not purge him for the slaughter of Iphitus: as also for the insolvency of his twelve sonnes: who gloried in their number, and fame of their actions. The warre continued long, nor could the city be taken but by the death of Pervclimenes, who could change himselfe into any shape, and in the end was slaine by Hercules in the forme of an Eagle. Then dismantling Pyrius, he slew the rest of his brethren: Next onely escaping, before conveyed to Gremios. Pervclimenes transformations represent the subtilty of envy, which changeth it selfe into all shapes, to eclipse and ruine the renowned of heroycall actions; and now an Eagle (the symbol of pride) is wounded by the arrowes of Hercules; the same which ascends from noble endeavours, finally confounding envy and arrogancy. Others write that Periclimenes, concealing himselfe in the shape of a fly, was discovered by Pallas, and so killed by Hercules: from whence his other morall is drawne by Delcreus. Pervclimenes, as he will have it, signifies to forge, a name suting with a parasite, prepared to invent, and transforming himselfe into any shape to claw the abused, who Camelion-like can assume all colours: where in uncheckt until he arrive at the height of impudence: when growing intolerable, discovered, and hated, even by those who formerly swallowed his flatteries, at length he tumbles downe from his ill purchased advancement into contempt and ruine: slaine by Hercules, or virtue, in the likeness of a fly, the figure of impudence; and that by the inquisition of Pallas, or wisdom.

ACHILLES.

But Neptune enraged for the death of his sonne Cygnus, inceteth Apollo to ruine Achilles; who kills him by the arrow of Paris. So fell the illustrious by the most effeminate: to shew how the weakest hand can confound the most strong, when directed by the deity. Yet is it a misery above death to be valiant to fall by a weak and unworthy instrument. Even they saith Germanicus, who envied me living, will be grieved that he, who sometimes flourished, and survived so many great battailes, should fall by the treachery of a woman. Our Poet declares how hee shot him in the field, as he pursued the Troians. Others that falling in love with Polyxena, and diuine into the Temple of Apollo, borne in hand that hee should there espouse her; he treacherously shot him in the heele, in which part he was onely vulnerable. For his mother Thetis had dipt him in the riuer of Styx; which is, had hardened and fortified his mind against all dangers and encounters: but the soales of his feete, by which she held, were vntoucht by the water. Which fable is thus unfolded by Eustathius: that the wounding in the heele doth signify the sting of lustfull desires: for from the heele as Phisitians affirme, runne certaine veins: and slender sinewes, which cut a sunder according to Hypocrates make the party cold and unfruitfull: the heele being therefore called the seat of incontinence, by Orpheus, which declares how humane virtue, how euer confirmed against other vices, yet open eyes to the wounds of lust. So our strenuous Achilles perisheth by his love to Polyxena, and is slaine in the heele of incontinency. For Polyxena signifies a various wanderer, either for that love makes the mind to wander from his owne discretion, or else because lust delights in variety. Achilles so glorified by Homer, the onely scope of his immortal Iliads; is thus introduced by Scaliger.

Qui magne momenta Asia qui sua potentum
Vici, & Remulidum Semina; dia Deum,
Quandocumq; aditio mortali inuadit honore
Iupiter, hoc per me nemine dante tui,
Terrori Heroum tui est mutabilis. Ante
Faci ego quam firmam posse timere lo-
rum. Scaliger.

I Asia's strong supports, my fathers fame
And Roman Godlike Ancestors, o're came.
Immortal Honours, which to mortall seed
Euen Ioue envy'd, I purchast by my deed.
Heroick liues with terror men invade;
But I, before I was, made Ioue affraid.

Alluding

Alluding to that prophecy in the Eleventh booke.

For aged Proteus thus foretold the truth
To waue-wet Thetis: thou shalt beare a youth
Greater then him from whom he tooke his birth
In armes and fame. Least any thing on earth
Should be more great then Ioue. Ioue shuns the bed
Of Sea-thron'd Thetis, though her beauty led
His strong desires: who bids Bacides
Succede his loue, and wed the Queene of Seas.

He was buried on the Promontory of Sigæum.

Achilles tomb, loc on^a Sigeon shores:

Whom here faire footed Thetis oft deplores.

This still-greene Amaranthus doth imply

How that great Heroes fame shall never dy.

The Grecians Bulwarks, Heftors bane: ser forth

By Homer, as much honour'd by his worth.

This Amaranthus, of colour purple, and something figured like the eares of Corne (called by others the flower of Ioue, in that frequently worne by virgins in their garlands) is so named of immortality, because it neuer fadeth: symbolizing the still-flourishing fame of that Heroe. So the Mahometans at this day plant *Sempervivum*, a kind of Aloes, on their graves. The Theffalians every year, by the ad-mo-nition of the Dodonian Oracle, brought expiations and sacrifices to his sepulcher, with all that appertained to those Ceremonies, out of their owne Country. As two tame Bulls, one white, and another black: Wood cut from mount Pelion, fire from Theffaly, meale and water from Sperchius, but especially Garlands of Amaranthus, in that they would not wither with the Sunne, the wind, or length of the voyage. But man no more permanent then the leaves of trees, which sometimes are blasted in the spring (as here our Achilles; to all but death invincible) oft torne from their branches in the Summer, but euer falling in the Autumne: whereof incomparable Homer.

Hyppolachus illustrious sonne replies:

Great foul'd Tiddies, why vaine progenies
Explore you thus? mans race, the race of leaues
Presents; which now Autumnes breath bereaues
From lofty trees: now tender buds display:
So fannes of mortalls flourish and decay.

Vlisses and Ajax Telamon durst onely contend for the Armes of Achilles, which Agamemnon refuseth to arbitrate; but refers it to the Colonells of the Army: declaring how wise princes should decline both hatred and offence in deciding such controverfies; and leaue them to a legall triall. Which yet not alwaies answers expectation; Because all, saith Tacitus, draw the glory of worthy actions to themselves; but the burden of blame lights vpon the Principall.

2d. 3.

OVIDS

Flavide tumulum Rotas in Litte cer-
nia
Quen plerumq; pedes vestiat alba Thetis.
Obsequit semper vestis Lepis hic Amasus
tilio,
Quod nupquam transis moriturus hanc.
His Graium manus magis non Metellus
Haud plus
Debet Macride, quam Sibidagmides.
Alci. Em. 137.

Huene a rusticis Hippolachi allocutus est ju-
ua idylis.
Tydide magnanimo, cur genus peremerant?
Quale foliorum genus tale & virorum.
Folia alia quidem ventus humi fundit, alia
aethra
Germinans producit veris autem succref-
cunt tempore:
Sic virorum genus hoc quidem nascitur: il-
lud a. deffuit. Hom. Iliad. 16.



OVID'S METAMORPHOSIS.

The Thirteenth Booke.

THE ARGUMENT.

*Those purple flowres which Ajax name display,
 His blood produce. Inraged Hecuba
 Becomes a Bitch. From Memnons cinders rise
 Selfe slaughtering Fowle : a yeerely sacrifice.
 What euer Anius daughters handle, proues
 Corne, wine, or oyle : themselves transform'd to Doves.
 From honour'd virgins ashes Sonnes ascend.
 Th' Ambracian Indge a Stone. Light wings defend
 Molossus royall issue. Scylla growes
 A horrid Monster. Murderd Acis flowes
 With speedy streames. The kinde Nereides
 For Glaucus sue: in bron'd in sacred Seas.*

THE Princes sat, the Souldier crownes the field :
 Vp rose the ^a Master of the feuen-fold Shield.
 With wrath impatient, his sterne eyes suruay
^b Sigaum, and the Navy which there lay.
 Then throwing vp his hands, ^o Ioue, he said ;
 Before the Fleet must wee our title plead ?
 And am I riuall'd by ^v *Vlysses* clame ?
 Who made no doubt to fly from ^e *Hectors* flame.
 This, I, sustaind, from this that Nauie freed.
 'Tis safer to contend in word then deed.
 I cannot talke, nor can he fight: as farre
 His tongue excells, as I exceed in warre.
 Nor need I to rehearse what you haue seene
 In a ^d renowned *Greekes* : what his hath bene
 Let ^d *Ithacus* declare, perform'd by flight,
 Without a witnesse, only knowne to Night.
 Great is th' affected prize, I must confesse :
 But such a Riual makes the value lesse.
 For me 'tis no ambition to obtaine,
 (Though great) what euer he could hope to gaine.
 Who now in this is honour'd, that can boast
 He stroue with me, when he the palme hath lost.
 But were my valour question'd, I might on
 My birth insist, begot by *Telamon*,
 Who vnder *Hercules* ^e *Troy's* bulwarks scal'd :
 In ^f *Pagasa* keele to *Colchis* sail'd.

THE CONTENTION FOR ACHILLES ARMOR.

^a *Ajax*,
^b A Promontory neere *Troy*,
 vnder which was the station
 of the *Grecian* Fleet.

^c *Hector*, pursuing the *Greci-
 ans* into their trenches, at-
 tempted to let their Navy
 on fire.

^d *Vlysses*, of *Ithaca* an Island
 in the *Ionian* Sea, wher hee
 was borne.

^e In the taigne of *Laemeton*,
^f With *Iason* for the Golden
 Fleece, in the *Argo*; built at
 His *Pagasa*, a city of *Thessaly*.

^a Who for his influence on Earth was reigned to be a Judge in Hell.

^b Spoken in disgrace of *Ulysses*. For it was reported that *Sisyphus* (a famous thief who robbed in the *Cave of the Cyclops*) intercepted *Achilles*, as there was on her journey to *Troies*, and begot in her *Polydorus*.

^c Of this see the Comment on the fourth Book.

^d Agamemnon.

^e *Ajax* was the son of *Talchemon*, *Se. Achilles* of *Peleus*, both the names of *Ajax*, *Centaurus*, *Centaurus* anciently called *Centaurus*.

^f Upon *Ulysses* who feared himself mad to avoid that war, having taken instead of himself *Telemachus* in the *Ulysses*, by his taking the *Ulysses* out of him, he covered his dissembling, for which he bare in a grudge, and after procured his ruin.

^g *Id. i. l. 10.* to whom *Ulysses* *Hecules* gave his arrows. The *Grecians* understanding by the Oracle that *Troy* could not be taken without them, carried *Philoctetes* along with him on the foot by the casual fall of one of them, the wound by reason of the blood of *Hylas* wherein the arrow was dipped, mortally stinking, and hee outrageous to be mented by the counsel of *Philoctetes* they left him behind in the *Isle of Lemnos*.

^h Being innocently condemned by the *Grecian* Princes.

ⁱ *Philoctetes* is spoiled, and *Palamedes* executed.

^k *Nestor* sacrificed with *Jupiter*, lightning, and nuptially, having one of his horses wounded by *Pallas*, ready to under under the fury of *Ulysses*, cried out in vain to *Polydorus* for succour, which in the end by *Dionides*.

His father, *Aacus*; ^a the Judge of Soules, Where ^b *Sisyphus* his ^c restless torment rouses.

High *Jupiter* vpon ^d a mortall Loue Got *Aacus*: *Ajax* third from *Ioue*.

Nor let this pedigree affist my clame, ^e If great *Achilles* toyn'd not in the fame.

He was my brother, his I aske. Why thus Shouldst thou, thou sonne of damned *Sisyphus*,

Alike in theft and fraud, a stranger to *Achilles* race, the right of his pursue?

Because I first assumed armes, ^f I descryde By no detector, are these armes denyde?

Or rather for the last in field design'd; Who with faind lunacie the warre declin'd:

Till *Palamed* more politicke, though more Vnhappy, did his coward-guile explore,

And drew him to avoided armes? Must he Now weare the best, who all eschew'd? and we

Vnhonour'd, robbed of a kinsmans right Because we at the first appear'd in fight?

And would to *Ioue* he had beene truly mad; Or still so thought: nor this companion had,

This tempter to foule actions, euer scene The *Phrygian* towres. Then shouldst northou haue beene

O ^g *Peleus* sonne, exposed by our crime To *Lemnian* rocks: where thou consum'dst thy time

In lonely caues obscur'd with woods, the stones Prouok't to pity with thy daily grones,

And wishest him, what he deserves, thy paine, If Gods there be, thou wishest not in vaine.

Now our Confederate (a Prince of braue Command) to whom his shafts *Alcides* gaue;

Broken with paine and famine, doth imploie Those arrows, that import the fate of *Troy*,

For food and clothing: yet he liues the while, In that remoued from *Vlysses* guile.

And *Palamed* might with't haue beene so left. Then had he liu'd, or beene of life bereft

h Not by our crime. He, hellishly inclin'd, Bearer his conuicted madnesse in his mind;

And falsely him accus'd to haue berraid Th' *Achaian* hoast; confirming what he said

By shewing summes of gold, which in his tent Himselfe had hid. ⁱ Thus he by banishment

Or death, our strength impaires; for this preferd: So fights, so is *Vlysses* to be feard.

Though faithfull *Nestor* he in eloquence, Surpasse; ^k his leauing *Nestor*, no defence

Of words can salue: who slow, though his hurt horse, And clog'd with age, implor'd *Vlysses* force

To fetch him off; who left to oddes of foes His old acquaintance. This ^a *Tydid*es knowes

For no forg'd crime, who vainly cald, to stay His trembling friend, reuiling his dismay.

The Gods with justice view our humane deeds. Who would not late affist, ^b assistance needs:

And now to be forsaken by the law Himselfe prescrib'd. He cry'd; I came, and saw

The coward quaking, pale, about to yeeld His ghost for feare. I interpos'd my shield;

Bestid him as he lay, and from that strife Redeem'd (my least of praise) his coward life.

But if thou wilt contend, reioyne we there; Reuoke the foe, thy wounds, and vsuall feare;

Behind my target sculk: then plead. This man, Who reeld with wounds; freed as vnwounded, ran.

^c Now *Hector* came, and brought the Gods along; Rust on all parts: not thou alone, the strong

And best resolu'd shrink: so great a dreed He drew on all. Him, ^d as he Conquest led

Through blood and slaughter, with a mighty stone I struck to earth: ^e Him I sustain'd alone,

When he to all so bold a challenge made, When for my lot you all deuoutly prayd,

Nor pray'd in vaine: if you enquire the summe Of this our fight, I was not ouercome.

^f With bloody weapons, flames, and *Ioue*, the merit Of *Troy* invade our nauie: where 'was then

Your eloquent *Vlysses*? ^g I, euen I A thousand ships preferu'd, whereon relie

The hope of your returne. These armes for all Your Fleet afford. The meed more honour shall

Receiue then giue: our glories lustly pease; These armes doe *Ajax* seek, not *Ajax* these,

^h *Rhesus* surprise, with ours let him compare; That poore Spie ⁱ *Dolon's*, ^j *Hellenus* depaure;

The rapt ^k *Palladium*: nothing done by day; He of no worth, take *Diomed* away.

If to such meane deserts these armes accrue; Diuide them: to ^l *Tydid*es most is due.

Why would he these? who still vnarm'd goes, Conceal'd; and cunningly intraps his foes?

This radiant Cask that shines with burnisht gold; Will his deceit, and lurking steps vnfold.

His neck can scarce *Achilles* helmet beare; Nor can his feeble arme employ this speare:

His shield, ^m whose orbe the figured world adorne; A cowards arme, inur'd to theewing, scornes.

O foole, that thus thy owne vndoing seeks! If giuen thee by the error of the *Greekes*,

^a *Diomedes*, the son of *Tydid*.

^b When *Ulysses* had *Diomedes* being wounded by him and prest vpon by the *Greeks*.

^c *Hector*, *liad* 1. 13.

^d *Homer*, *liad*, 1. 14.

^e *Homer*, *liad*, 1. 17.

^f *Homer*, *liad*, 1. 15.

^g A King of *Troies* who came to the aid of *Troy*, surprised, and slaine the first night after his arrival by *Vlysses* and *Diomedes*.

^h Sent by *Hector* for that purpose by night into the *Grecian* army; stolen and slaine by *Vlysses* and *Diomedes*: by whom they were directed to the tents of *Rhesus*. *Homer*, 11. 110.

ⁱ The son of *Priamus*, a Prophet, and depairing of the safety of *Troy*; whom *Diomedes* and *Vlysses* stole from thence in the night time, who revealed the *Troian* fates to the *Grecians*.

^j An image of *Pallas*, which they stole away at the same season. For as long as the *Troians* were polluted there of their city could not be taken.

^k *Diomedes*, the son of *Tydid*.

^m Of this see the Comment

To

Ecc

It

It will not make thee dreadfull to thy foe;
But give occasion of thy ouerthrow.
And flight, wherein thou only dost exceed,
Dog'd with so huge a waight, will faile thy need.
Penides, thy shield in battle rarely borne,
Is yet entire: but mine, all hackt and torne
With stormes of blowes, a new succesor needs.
What boots so many words? behold our deeds.
These armes deliuer to the foes defence:
And let him keepe, that takes the prize from thence.

Here *Ajax* ends. The Souldier in the close

A murmure rais'd; till *Ithacus* arose:
Who hauing fixed on the earth a space
His eyes, vnto the Princes rais'd his face,
And now expected, spake vnto this sence;
With all the grace of winning eloquence.

Grecians, if heauen, with yours, had heard my praire;
What now we seeke had found no doubtfull Heire:
Th' hadst kept thy armes, *Achilles*, and we thee.
But since sterne Fate, auerſe to you and mee,
So coueted a happineſſe denies;
(With that appeares to wepe, and wipes his eyes)

Who great *Achilles* with more right ſucceeds,
Then he, ^b who gaue you great *Achilles* deeds?
Fauour not him because he ſeemes to be,
And is a foe: nor blame this wit in me,
So bleſt in your affaires: or take offence
That for my ſelfe I arme my eloquence
(If I haue any) oft for you imploid.
Let none the glorie of his owne avoid.
For Anceſtors, diuine originall,
And deeds by vs not done, we ours miſ-call.

Yet in that *Ajax* vaues himſelfe to be
Great-Grandchild vnto *Ioue*, no leſſe are we.

Laertes was my Sire, *Arceſius* his;
His, *Iupiter*: in this deſcent none is

Condemn'd, nor baniſht. By ^d the mother I
From *Hermes* ſpring: in both a Deitie.

Not that more noble by the mothers ſide,
Nor that ^e my father had his hands vnde
In brothers blood, doe inforce this clame:
Weigh but our worths, and cenſure by the ſame.

That *Telamon* and *Pelem* brethren were,
In *Ajax* is no merit. Nor the Neere
In birth, but Great in act, deſerue this grace.

Or if proximitie in blood haue place,
Pelem his father, *Pyrrhus* is his ſonne:

What right remains for *Ajax Telamon*?
To ^f *Phibia* then, or ^g *Scyros* carry theſe.

^h *Tenex* is cozen to *Acides*

^a *Pyrrhus*, the ſonne of *Achilles*, his country.

^b He, he, ſpeakes a little Ajax.

^c Secretly ſpiriting *Ajax*, whole father *Telamon* had a hand in the death of his brother *Peleus*, for which hee was baniſht *Aegina* by his father *Aceus*, who came from thence vnto *Salamis*, an Iſland with a City of that name not farre from *Athens*.
^d For *Mercury* beſet *Antichus* vpon *Chione* whole daughter. *Antichus* was mother to *Ulyſſes*.

^e As the father of *Ajax*, who had ſlain his brother, *f* A City of *Thrace* where *Pelem* then reigned.

^g *Pyrrhus*, the ſonne of *Achilles*, by *Deidamia* the daughter of *Lycetes* King of *Scyros* was not yet ſent for to the Army.

^h Brother to *Ajax*, and cozen german to *Achilles*.

As well as he; yet ſtirres not he herein:
Or if he ſhould, ſhould he the honour win?
Then ſince our actions muſt our ſute aduance;
Although my deeds iurmount my vtterance,
Their abſtract yet in order to relate:

Thetis, fore-knowing great *Achilles* fate,
Diſguis'd her ſonne: ^a ſo like a virgin dreſt,
That all miſtooke, and *Ajax* with the reſt.
When, Armes, with womens trifles, that might blinde
Suſpect, I brought to tempt a manly mind.

Yet was the Heroe virgin-like arraid;
Who taking vp the ſpeare and ſhield, I ſaid:
O ^b Goddeſſe-borne, for thee the fate of *Troy*
Her fall referues: why doubts thou to deſtroy
Great ^c *Pergamus*? then made him leaue thoſe weeds:
And ſent the Mighty vnto mighty deeds.

His acts are therefore ours. We *Telephus*
Foild with our lance; the ſuppliant ^d cur'd by vs.
Strong ^e *Thebes* we ſack't: ſack't *Lesbos* vs renowned:
Chryſa and *Tenedos* (^f *Apollo's* townes)
Cilla, and Sea-girt *Syros*, in their falls

Our ſame aduance: we raz'd *Lyneſſus*'s walls:
To paſſe the reſt; I gaue, who could ſubdue
The braue ^g *Priamides*: I *Heſtor* flue.

For th' armes that found *Achilles*, theſe I craue:
He dead, ^h I aſke but what, aliue, I gaue.

The ⁱ griefe of one, with all the *Greekes* preuailes:
^k *Enbaen Aulis* held a thouſand ſailes.

The long-expected winds oppoſed ſtand,
Or ſleepe in calmes. When cruell Fates command

^l Afflict *Agamemnon* to aſſwage
With *Iphigenia's* death, *Diana's* rage.

But he diſſents; the Gods themſelues reprobous:
And in a King a fathers paſſion moues.

His noble diſpoſition nere the leſſe
I to the publike wonne: and muſt confeſſe

(^m *Atrides*, pardon;) we did profecute
Before a partiall Iudge a hatefull ſure.

Yet him his brother, ſcepter, publike good
Perſwade to purchace endleſſe praife with blood;

Then went I to ⁿ the mother for her child:
Now not to be exhorted, but beguild.

Had *Ajax* thither gone, our flagging ſailes
Nor yet had ſweld with ſtill-expected gales.

^o Then on a bold embaffage I was ſent
To haughtie *Troy*: to th' *Ilion* Court I went,

Yet full of men: and feareleſſe, virg'd at large
The common cauſe committed to my charge.

False *Paris* I accuſe: rapt *Helena*
Ire-demand, with all they bore away.

Ecc 2

^a I ſung among the daughters of *Troy*, in which diſguiſe he begot *Pyrrhus*.

^b *Achilles*, the ſon of *Thetis*.

^c A name of *Troy*.

^d Of this in the Comment vpon the former booke, *e* *Chryſa* *Thebes*, *f* ſacred to *Apollo*.

^g *Heſtor*, the ſon of *Priamus*.

^h An Armour for an Armour of *Menelaus*, for the rape of *Helena*.

ⁱ A Hauentowne in *Boeotia*, lying on the *Eulaean* Seas.

^l See the Comment on the twelfth booke.

^m *Agamemnon*, the ſonne of *Atreus*.

ⁿ To *Chrymeſtra* at *Mycenae*, perſwading her that her daughter *Iphigenia* was to be married to *Acilles*.

^o Whereof *Homer*, *Iliad* l. 3.

Old *Priam* and *Antenor* iust appeare.

But *Paris*, with his brethren, and who were
His followers in that stealth, from wicked blowes
Could scarce refrain. This ^a *Menelaus* knowes.

^a Who was ioynd with him
in that Embassage,
^b Speaking to *Menelaus*, one
of the Iudges.

^b The first of dangers wherein you and I
Together ioynd. But what my policie
And force perform'd, behoofe full to this State,
In that long war, too long is to relate.

The first great battle fought, our warie foes
Long liue immur'd: nor durst their powers expose.
Nine yeares expir'd, warres all the fields affright.
Meane-while what didst thou, onely fit to fight?

What vse of thee? inquire my actions; I

The foe intrap, our trenches fortifie,

Incouraging the wearie Souldiar

To brooke the tediousness of lingring warre

With faire expectation: teach them waies to feed,

The vse of armes. Imploide at euery need.

^c The King deluded in his sleepe by *Ioue*,

Bids vs the care of future warre remouc.

The author was his strong apologie.

Ajax should haue withstood: the sack of *Troy*
He should haue vrg'd; done what he could, haue fought.

Why was the nobler seige by him vnought?

Why arm'd he not? a speech he might haue made,

That would the wauering multitude haue staid:

To him not difficult, who looks so high,

And speaks so bigge. What, if himselfe did fly?

I saw, and sham'd to see thee turne thy back

To hoyle thy failes vnto thy honours wrack.

What doe you? O what madnesse, mates, said I

Prouokes you to abandon yeelding *Troy*?

Ten yeares nigh spent, what will you beare away

But infamie? I this, and more did say;

Wherein my sorrow made me eloquent:

They thus perswaded, alterd their intent.

The King a Councell calls; distrusts afford

No sound aduice: durst *Ajax* speake a word?

When base ^d *Thersites* durst the King prouoke

With bitter words: who felt my scepters stroke.

Their doubts with hope of conquest I inspire:

And set their fainting courages on fire.

Since when, what ^e he hath nobly done, by right

To me belongs, that thus restrain'd his flight.

Besides, what one of all the wiser *Greekes*

Makes choice of thee, or thy assistance seekes?

^f *Tydid* vs approues, builds on our will;

Is confident in his *Pyrrhus* still.

Among so many, 'tis a grace for me

To be his comfort; and the choice so free.

^c *Homer*, lib. d. l. 2.

^d A railing *Grecian*, not lesse
deformed in body then in
mind.

^e *Agamemnon*.

^f *Diomedes*, the son of *Tydeus*,
who in most of his enterpri-
zes made choice of *Pyrrhus*
for his companion.

The

^a The danger of the foe, and night despid;
I *Dolon*, then a counter-scout, surpris'd;

Nor him, till I had searcht his bosome, slew;

Informed what perfidious *Troy* would doe.

All knowne, and nothing left to be inquir'd;

I now with praise enough might haue retir'd.

^b Yet not so fatisfide, I forward went;

And *Rhesus* slew, with his, in his owne tent.

When like a Victor, on his charriot I

Return'd in triumph. Can you then deny

Achilles armes, ^c whose horses were assign'd

For one nights hazard? *Ajax* is more kinde.

^d What should I of *Sarpedons* forces tell,

O'r throwne by vs? by vs *Ceranos* fell,

Iphitides, *Alastor*, *Chromius*,

Alexander, *Prytans*, *Noëmonus*,

Halius, stout *Thoön*, bold *Pheridamas*,

With *Charopes*: *Eunomus* fatall Paffe

Sign'd by my lance: and many more in view

Of hostile *Troy*, of meaner ranke, I slew.

And I, O Countrymen, haue honourd wounds.

Faire in their scarres: nor trust to emptie sounds;

Behold (said he, with that his bosome bares)

This breft, still exercis'd in your affaires.

No blood for *Greece* in all these lengthfull warres

^e Hath *Ajax* shed: let him produce his scarres.

What boots it, though his deeds his brags approue;

That for our flecte he fought with *Troy* and *Ioue*?

I grant, he did so: nor will we detract

With hated enuie from a noble act.

So he ingrosse not to himselfe alone

A common praise, but render vs our owne.

^f *Astiorides* (for great *Achilles* held)

Troy: flames and s Fautor from our ships repeld.

He vainly glories that himselfe alone

Could answer *Helios* opposition:

^g The King, his brother, and my selfe forgot;

^h Of nine the last, and but prefer'd by lot.

But what euent, O great in valour, crown'd

Your famous combat? *Helios* had no wound.

Woe's me! with what a tide of griefe I call

That time to mind; wherein the *Grecian* Wall,

Achilles, tell! teares, feares, nor sorrow staid

My forward zeale, his raised corps I laid

Vpon these shoulders: these, euen these did beare

Him and his armes; which now I hope to weare.

Our strength can such a waight with ease sustaine:

Our knowledge can your honour'd guift explaine.

Was *Thetis* so ambitious for her Son,

That such a brainlesse Souldier should put on

Ecc 3

^a *Homer*, lib. l. 10.

^b *Homer*, lib. d.

^c Delon, upon compact, if the
Troians had overcome, was
to haue had *Achilles* his hor-
ses in reward of that night's
discouery.
^d Most of these were of *Sar-
pedon's* troops whom *Iphigeneia*
slew. *Homer*, lib. d. l. 5.

^e Made by *Hercules* invulne-
rable.

^f *Patroclus*, the son of *Meneti-
us* the sonne of *Aster*, who
fought in *Achilles* hisa timor.
Homer, lib. l. 16.
^g *Jupiter*.

^h *Agamemnon*, i *Menelaus*.
ⁱ Nine *Grecian* Princes ac-
cepted of *Helios* challenge,
of whom *Pyrrhus* was one.
Homer, lib. l. 7.

^j Not alone, but among the
rest of the *Grecian* Princes,
according to *Calaber*.

This

Given & forged by *Pallas*.^a This heavenly gift, of so diuine a frame?
 Whose figured shield his ignorance would shame.
 b See the Comment.
 c The lesser Heavens, which is alwaies aboue the Horizon, and therefore can neuer to descend into the Sea.
 d Or: these Constellations elsewhere.
 e Who was concealed in the breast of a woman.
 f *Ulysses*, who was then be- uenely married.
 g *Thetis*.
 h The gold which was found in her breast.
 i *Peleus*, the son of *Paeon*.
 j *Men* had the arrow of *Hercules*, without which *Troy* could neuer be taken.
 k A sister of *Troy*.
 l A mountaine not farre removed.
 m *Greece*.
 n For *Peleus* wished the light of *Ulysses* to kill him; as *Ulysses* to avenge him, & bring him and his arrowes to *Troy*.
 o *Helenus*, the son of *Priamus*, descended from *Dardania*.

This heavenly gift, of so diuine a frame?
 Whose figured shield his ignorance would shame.
 b Wherein, the Ocean Earth with cities crown'd,
 Skies deckt with starres; cold *Arctos* neuer drown'd,
 c Sword-girt *Orion*, sad *Pleiades*;
 The raine *Kids*. He seeks, yet knowes not, these.
 Vpbraid he me, that I thus warre did thin,
 And time defer'd till others had begun?
 Nor can consider how he wounds in me
Achilles honour. If a crime it be
 To counterfeit, e we ioyne in that defame:
 If, in that tardy; I before him came.
 Me, f my kinde wife, g his mother him with-drew:
 Our flowre to them we gaue; the fruit to you.
 Nor feare I should I quit my owne defence,
 To suffer with so cleare an Excellence.
 Nor was it *Aiax* found out me: and yet
Achilles was discouer'd by my wit.
 Least I should wonder, why his foolish tongue
 Should slander me, he you vpbraid with wrong.
 If *Palamedes* was accus'd by me
 Without iust cause; must not his iudgement be
 To you reprochfull? neither h *Nauplius* Seede
 Could iustifie to euident a deed:
 Nor heard you only of his treacheries;
 The i hire of treason laid before your eyes.
 k *Peantius* in *Lemnos* left, was none
 Of my offence; doe you defend your owne:
 You to his stay consented. Yet againe
 I must confesse I aduiz'd him to abstaine
 From trauell, toyles of warre: and to appease
 The anguish of his bitter wound with ease.
 He did: he liues. Th' aduice was good: successe
 As fortunate approues it for no lesse.
 l Since Fate designes him for the fall of *Troy*:
 Spare me, and *Aiax* industrie employ.
 His tongue the mad with wrath and anguish will
 Appeal: hee'l fetch him with some reach of skill.
 First m *Simois* shall retire, n *Ida* want a shade,
 o *Achaia* promise to the *Troians* ayd;
 E're my endeauours in your seruice faile,
 And fortiss *Achax*, with his wit, preuaile.
 And, *Philoctetes*, though obdure, thou be
 Incens'd against the King, these Lords, and me;
 Though curses lighten from thy lips, though still
 Thou couer my access, my blood to spill;
 Yet I'll attempt thee; and will bring thee back;
 That neither may, P what we so wisht for, lacke.
 Thy shafts I must possesse (so Faour Fate)
 As I posselt the q *Dardan* Prophet late;

As

As a I vnknit the *Troian* destiny,
 And doubtfull answer of the Gods; as I,
 Amid a world of foes, b the fatal Signe
 Of *Thyrgian Pallas* raiust from her shrine.
 Compare with me will *Aiax*? this vntane,
Troy's hope-for expugnation had beene vaine.
 Where was strong *Aiax*? where the glorious boast
 Of that great Souldier? why in terror lost?
 How durst *Vlisses* trust himselfe to night,
 Pass'd through the watch, their threatening weapons slight?
 The walls not only, but the highest towre
 Of *Ilium* scale: and from her Fane c the Powre
 That beares their fate inforce: and with this prey,
 Repasse the dangers of that horrid way?
 Which had not I achieu'd, Yet in Field
 Had *Aiax* vainly borne his seuen-fold Shield.
 That night *Troy* fell before d *Laertes* son:
 Won, when I made it that it might be won.
 Why do'st thou feere on my *Tidides* fo:
 And nod'st at me: e our prailes ioyntly grow.
 Nor for our Nauie didst thou fight alone:
 Thou by an host assisted, I by f one.
 Who knew that wildome valour should command;
 That these belong'd not to a strenuous hand:
 Else he himselfe had ioynd in this debate;
 Or h th' other *Aiax*, far more moderate;
 Braue *Thoas*, fierce *Eurypylus*; with these
Idomeneus and *Meriones*
 Of *Cret*; or *Menelaus*. For they are,
 As strong, nor second vnto thee in warre:
 Yet yeeld to our aduise. Thou, fit for fight,
 Dost need my reason to direct thy might.
 Thy valour wants fore-cast; my care is set
 Vpon the future: thou can'st fight, and yet
 The time and place must be by vs assign'd:
 Thou only strong in bodie; I in mind.
 As skilfull Pilots those surpasse, who row;
 As wise Commanders, common souldiers; so
 I thee excell. Our vigor is lesse great
 In bones and sinews, yet my soule compleat.
 Then o remunerate my vigilance:
 And, Princes, for so many yeeres expence
 In anxious cares, this dignitie extend
 To my deserts. Our worke is at an end:
 With-standing fates remou'd: I, in that I
 Haue made it fefable, haue taken *Troy*.
 Now by our mutuall hopes, *Troy*'s overthrow,
 i Those Gods which late I raiust from the foe;
 If ought remaine to be discreetly done,
 That courage craues, through danger to be won,

a Reveled by the Prophet *Hirtem*, whom he had taken pri- soner.

b The *Palladium*: an Image of *Pallas*, brought by *Crysa* to *Dardanus* in doury: after set vp by *Trois* in the most se- cret part of her Temple at *Ilium*: an oracle for-telling, that as long as they kept the *Palladium*, so long their City should flourish.

c The Image of *Pallas*, that is tall *Palladium*.

d *Vlisses*.

e A partner in all his enter- prises.
 f *Diomedes*.

g *Achilles* his Armes.

h *Othrus*.

i *Pallas*.

If in

It in the *Itan* destinie there bee
A knot yet to vnknit; remember mee,
Or if you can forget, these Armes resigne
To this: and shewes ^a *Minerva's* fatal Signe. (charmes:

The Chieftes were mou'd. Here words approu'd their
And Eloquence from Valour wias those armes.
Hee who alone, *Ioue*, *Hector*, sword and fire
So oft sustaind; yeelds to one stroke of ire.

Th'vnconquered, sorrow conquers. Then his blade
In hast vnheathed: Sure thou art mine, he said;
Or seekes *Plysses* this? this shall conclude
All sense of wrong. And thee, to oft imbrue
In *Phrygian* blood, thy Lord's must now imbrue:
That none but *Ajax* *Ajax* may subdue.

This said, his brest, till then with wounds vngr'd,
The deadly sword, ^b where it could enter, bor'd.
Nor could draw back the Steele with all his strength;
Expeld by gushing gore. The blood at length,
A purple flowre ingendred on the ground:
^c Created first by *Hyacinthus* wound.

The tender leaves indifferent letters paint;
Both of ^d His name, and of ^e the Gods complaint.

The ^f Conqueror, now hoysing sailes, doth stand
For mild *Hypphile's* and *Thous* land;

(^h Defam'd by womens curst violence)
To fetch the ⁱ shafts of *Hercules* from thence.

These, with their owner to the camp conuaid,
On that so long a warre an end they made.

Now *Troy* and *Priamus* together fall.
Th'vnhappy ^k wife of *Priam* after all,

Her humane figure lost: whose raving Sprite
And vncouth howlings forrein fields affright.

The flames of *Ilium* stretch their hungrie fire
To narrow *Hellepont*; nor there expire.

^l That little blood which *Priamus* age could shed,
Ioues altar drinks. By her annoiend head

^m *Apollo's* Priest they drag, her hands in vaine
To heauen vpheld. The Victor *Greekes* constraime

ⁿ The *Dardian* Dames; a deadly-hating prey:
Who imbrace their countrie Gods; and while they may,

Behold their burning Fanes. Dire violence
^o *Astyanax* threw from that towre; from whence

He had seene his father, by *P* his mother showne,
Fight for his Kingdomes safetie, and his owne.

North-winds to seas inuite, and prosperous gales
Sing in their throwds: they hast to trim their sailes.

The *Troian* Ladies cry, Deare soyle farewell!
Wee are hal'd to loth'd captiuitie! then fell

On earth now kist: and leaue, with much delay,
Their countries smoking ruines. *Hecuba*

Her

Her sad departure to the last deferes:

Now found among her childrens sepulchers,
(A sight of ruth!) spread on their tombs: bewailes;
Their cold bones kissing: ^a whom *Plysses* hailes
From that sad comfort. Some of *Hectors* dust,
Vp-snatcht, deliueis to her bosoms trust.
Vpon his tomb she left her hoarie haies
(A poore oblation!) mingled with her teares.

Oppos'd to *Ilium's* ruines ^b lyes a land,
Till'd by the ^c *Bispones*; in the Command
Of *Polymnestor*. Danger to preuent,
To him ^d his father *Polydorus* sent.

And wisely, had he not withall consign'd
A masse of gold, to tempt his greedie mind.
His foster-child, when lingring *Ilium* drew
To her last date, the *Thracian* Tyrant flew.

Whom, as if he his murder with the flaine
Could cast away, he casts into the Maine.
Now rod ^e *Atrides* at the *Thracian* shore;
Till winds forbore to storme, and seas to rore.

When from the yawning earth *Achilles* rose,
Likemighty as in life: whose lookes disclofe
As stern a wrath, ^f as when his lawlesse blade
Was on *Atrides* drawne; and frowning, said:

Achians, ^g ingratefull! can you thus
Depart: are our deserts intomb'd with vs?
Now honour me with what I couer most:
Let flaine ^h *Polixena* appease my Ghost.

Then vanish. They th'vngentle Ghost obaid;
And from her Mothers bosom drew the Maid,
(High-fould, vnhappy, more then feminine.)
To his ⁱ resembled tomb; life to resigne
With Rites infernall. Of her birth she thought:
And now vnto the bloodie altar brought;

Seeing herself the sacrifice prepar'd,
And that ^j *Neoptolemus* vpon her star'd
With sword aduanc'd; she said, vntoucht with dread:
Our generous blood to your intentions shed:

Dispatch, in throte or brest (I am prepar'd)
Your weapon sheath. (With that her bosom bar'd)
Polixena doth seruitude despise:
And yet no God affects such sacrifice.
I onely with my death might be vnknowne
To my afflicted ^k mother. She alone
Disturbs the ioyes of death: though *Priams* wife
My death should lesse bewaile, then her owne life.
Nor let the touch of man pollute a maid:
That my free soule may to the *Strygian* shade
Vntainted passe. If this be just, remoue
Your hand: I shall more acceptable proue

Fff

Vnto

^a Who settle the war.

^b The *Thracian*, *Cheremiss*.
^c A people of *Thrace*.

^d *Priamus*.

^e *Agememnon* the son of *Atrides*, the *Graecian* gen erall.

^f When *Agememnon* took *Briseis* from him *Hom. II. 1.*

^g The daughter of *Priamus* whom *Achilles* he lou'd, & now dead would haue offered vnto him.

^h For his sepulcher stood on *Sigeum*; & this was in *Thrace*.

ⁱ A name of *Polybus*, the son of *Achilles*, who was to sacrifice her.

^k *Hecuba*.

^a The *Polladian*.

AIAX.

^b Inuulnerable onely but in that part.

^c Whereof in the 10 booke.

^d At all: the two first letters in *Ajax*.

^e or *Atrides*, as *id.* being an eluculation of *Atrides*.

^f *Id.* in the *Thracian*. *Attilis* a name.

^g *Lemnos* is the country of *Hypphile*, the daughter of *Ilium*.

^h The *Lemnian* women despised by their husbands, or rather out of jealousy that they

by with their capues, at their returne from the wars

slew them al, together with their sons, least they should,

when they grew to be men, reuenge the death of their fathers: onely *Hypphile* saved her father *Thous*.

HECUBA.

ⁱ With *Polydorus* left in *Lemnos*, *Troy* being not to be taken without the arrows of *Hercules*.

^k *Hecuba* conuerted into a Bitch.

^l Slaine by *Pylmus* at the altar of *Iupiter* *Hercules*.

^m *Cassandra* the daughter of *Priamus*, a Prophetesse and Preist to *Apollo*, ravished by *Alex O'gian*.

ⁿ *Id.*

^o The son of *Helen*: thence came from the *Sicilian* towre by *Plysses*.

^p *Agememnon*.

Vnto that God or Ghost, what ere he be
To whom I am offer'd, if my blood be free.
And if a dying tongue preuaile at all,
I, late great Priams daughter, now a thrall,
Sollicit that my corps may not be sold;
But giuen my mother: nor exchange for gold
Sad rites of sepulture. In former yeares
Sh' had gold to giue, now poore, accept her teares.

^a Pyrrhus, then executing, the
office of the Priest.

This hauing said, for her, that would not weepe,
The people wept: the ^a Priest could hardly keepe
His eyes from teares; yet did what he abhord;
And in her proffered bosom thrust his sword.
On doubling knees shee sinks, with silent breath;
And chearefully embraceth smild-on Death.
Then when shee fell, shee had a care to hide
What should be hid; and chastly-decent dide.
Her corps was carried by the Trojan dames:
Who in a funerall song repeat the names
Of Priams mourn'd-for Seed; what streams of gore
One House had spent. Thee, ^b Virgin, they deplore:
And thee, ^c royall Wife, entitled late
The mother Queene, and Glorie of that State:
A Captiue now, cast by a scorned lot
On conquering ^d Ithacus, refus'd, if not
For bearing *Heclor*. *Heclor*, so renownd,
A master hardly for his mother found.
Shee hug's ^e the corps that such a spirit kept.
Who for her countrie, children, husband, wept
So oft; now weepes for her: her lips she preest,
Her wounds fils with her teares. Then beats her breast:
Her hoarie haire besmeard with clotted gore,
And bosom torne, this spake she; and much more.

^b Polyxena.

^c Hecuba.

^d Polydorus, of his country Ithaca.

^e Polyxena's.

Poore daughter, our last sorrow: (what is left
For Fortunes spight!) by bloody death bereft.
On thee I see my wounds. That of my seede
None may vnwounded dy, euen thou must bleede.
In that a woman, thee I held secur'd:
But thou, a woman, suffer'st by the sword.

This Bane of *Troy*, our vter ruine, who
So many of thy princely brothers slue,
Hath slaine thee also. When he a corse was made

^f By Paris and Apollo's shafts, I said,
former Booke.

Now is *Achilles* to be fear'd no more.
Now dead, to vs as dreadfull as before.
Against my race his ashes rise: his tomb
Presents a foe. O my vnhappy womb!
T'his furie fruitfull! Ruind *Troy* descends;
And sad successe the publick sorrow ends:
Yet they are ended. ^g *Ilium* alone

^g The same with *Troy*.

To vs remains: our sorrowes freshly grone.

I, late so potent and so fortunate
In husband, sons, and height of humane State;
To exile now am hal'd: despis'd and torne
From my owne sepulchers, from *Phrygia* borne
To serue ^a *Penelope*; that while I few
Or spin at her commandment, she may shew
Her slave to ^b *Ithacensian* dames, and say,
Loe, *Heclors* mother, *Priam's* *Hecuba*.
My sorrowes sole reliefe, so many lost,
Is offer'd to appease an hostile Ghost.
Infernal sacrifices to the dead,
Euen to my foe, my cursed womb hath bred.
Hard heart, why breakst thou not? What hopes ingage
Thy expectation? Mischieuous Old-age,
For what refer'st thou me? You cruell Powres,
Why lengthen you a poore old womans houres
To see new funeralls? O *Priam*, I
May call thee happie, after ruin'd *Troy*.
Happie in death. Thou seest not this sad fate:
Thou lost thy life together with thy state.
^c Rich funeralls attend thee, royall Maid:
And by thy Antecessors thou shalt be laid.
O no! thy mothers teares, a heap of land,
Must now content thee in a ^d forrein land.
All, all is lost! Yet liues a little ^e Boy
My last, and yongest ioy, when I could ioy;
For whom I condescend to liue a space;
Here foster'd by the courteous ^f King of *Thrace*.
Meane while why stay we with the cleansing flood
To wash these wounds, and looks besmeard with blood?

^a Wife to *Ulysses*, whose state
she now was.
^b Dames of *Ithaca*.

^c Speaking to the dead *Polyxena*.

^d In *Thrace*.

^e *Polydorus*.

^f *Polymnestor*.

^g Women of *Troy*.

Then with an aged pace, her horie haies
All torne and scattred, to the sea repaires.
And while the wretched said, You ^g *Troades*,
A pitcher bring to draw the brinish Seas:
Shee saw the cast-vp corps of *Polydorus*
Stuck full of wounds vpon the beachie shore.
The Ladies shreek, the dumb with sorrow stood:
Whilst inward grieve her voice, her teares, her blood,
At once deuourd. And now, as if intrans't,
Stares on the earth; sometimes to heauen advanc't
Her scouling browes: oft on his visage gaz'd;
But oftner on his wounds. By anger rais'd,
Arm'd, and instructed, all on vengeance bent,
Still Queene like, destines his punishment.
And as a Lyonesse, rob'd of her young,
Perfues the vnscene-hunters steps: so, stung
With furie, when her sorrow with her rage
Had ioyn'd their powres, vnmindfull of her age,
But not of former greatnesse, ran with speed
To *Polymnestor*, author of this deed.

Fff 2

And

And crauing conference, the Tyrant told
How she would shew him summes of hidden gold
To giue her *Polydor*. This held for true;
He thirly of his prey, with her with-drew.
And flattering her thus craftily begun:
Delay not, *Hecuba*, t' enrich thy sonne:
By all the Gods we iustly will restore
Whatthou shalt giue, and what thou gau'st before.
She with a truculent aspect beheld
The falsely swearing King: with anger swel'd.
Then calls the captiue dames, vpon him flies;
Who hides her fingers in his periur'd eyes,
Extracts his eye-balls: more then vsuall strong
With thirstie vengeance, and the sense of wrong,
Her hand drownes in his skull; the roots vp-tore
Of his lost fight, imbrude with guiltie gore.
The men of *Thrace* incenfed for their King,
Weapons and stones at *Hecuba*, now fling.
She, gnarling, bites the follow'd flints, her chaps,
For speech extended, barke. Of whose mis-haps.
That place is nam'd. She, mindfull of her old
Mis-fortunes, in *Sithonian* deserts howld.
Tho *Troians*, *Gracians*, those who loue or hate;
Yea, all the Gods commiserate her fate.
Euen *Spitfull Iuno* did to this descend;
That *Hecuba* deseru'd not such an end.
Aurora had no leasure to lament

^a *Cytherea*, which is the
name of the bitch.
^b *Thracians* *Sithonia* being a
part of *Thrace*.

^c Who hated the *Troians*.

^d *Tubonus* her husband being
brother to *Priamus*.

MEMNON.

(^d Although those armes the fauour'd) the event
Of *Troy* or *Hecuba*. Domestickall
And neerer griefe, afflicts her for the fall
Of *Memnon*, whose life blood the lance imbrude
Of sterne *Achilles*. This when first she viewd,
The rose die, that deckt the Mornes vp-rise
Grew forth-with pale, and clouds immur'd the skies.
Nor could indure to see his body laid
On funerall flames: but with her haire displaid,
As in that season, to high *Towe* repaires;
And kneeling, thus, with teares, vnfolde her cares.
To all inferior, whom the skie sustaines
(for mortals rarely honour me with Fanes)
A Goddesse yet, I comme: nor to desire
Shrines Festiuals, nor Altars bright with fire;
Yet should you weigh what I, a woman, doe,
The night confine, and sacred Day renewe,
I merite such: such sute nor now our state;
Nor such desires affect the desolate.
Of *Memnon* rob'd, who glorious armes in vaine
Bare ^e for his vnkle, by *Achilles* slaine
In floure of youth (so would you Gods) come I.
O chiefe of Powres, a mothers sorrow, by

^e For *Priamus* brother to his
father *Tubonus*.

Some

Some honour giuen him, lessen: death with fame
Recomfort! *Ioue* assents. When greedy flame
Deuour'd the funerall Pile; and curling fumes
Day ouer-cast: as when bright *Sol* afflumes
From streames thick vapors, nor is seene below.
The flying sparkles dying ioyntly grow
Into one body. Colour, forme, life, spring
To it from fire, which lightnesse now doth wing.
First like a fowle, forth-with a fowle indeed:
Innumerable fifters of that breed
Together whiske their feathers. Thrice they round
The funerall Pile; thrice ^a the mournfull found.
In two battalions then divide their flight;
And like two strenuous nations fiercely fight:
Their opposites with beake and talions rend;
Cusse with their wings; in sacrifice descend,
Now dying, on the ashes of the dead:
Remembering they were of a Valiant bred.
These new sprung fowle, men of their author call
Memnonides. No sooner *Sol* through all
The Signes returns, but reinfors againe
In ciuill warre they dye vpon the flaine.
While others therefore doe commiserate
Poore barking *Hecuba* in her chang'd fate:
Aurora her owne griefe intends; renews
Her pious teares which fall on earth in dewes

^a The Sun

^b Accomplishing the

Yet fates refist that all the hopes of *Troy*
Should perissh with her towres. ^c The Sonne and Ioy
Of ^d *Cytherea*, with his ^e household Gods,
^f And aged Sire, his pious shoulders lodes.
Of so great wealth he onely chose that prize,
And his ^g *Ascanius*: from ^h *Antandros* flies
By seas, and shuns the wicked *Thracian* shore,
Desid'd with blood of murdred *Polydore*:
With prosperous winds arriving with his traine
ⁱ At *Phabus* towne, where *Anius* then did raigne;
Apello's holy Priest; who, with the rest,
Into the Temple leads his honour'd Guest:
The city, with the sacred places, shoves;
And ^k trees held by *Lalona* in her throwes.
Incense on flames, and wine on incense powr'd;
Entrails of slaughter'd beeces by fire deuour'd;
His Guests conduits to Court: on carpet spread.
^l With *Ceres* and *Lycan* bountie fed.
When thus *Anchises*: O to *Phabus* deare!
I am deceiue'd; or, when I first was here,
Foure daughters and a sonne thy solace crown'd.
He shooke his head, with sacred fillets bound;
And sighing said: O most remoud of men,
I was the father of five children then:

^c *Æneas*.
^d *Venus*: Of the Iland *Cy*.
^e *Is* consecrated vnto her.
^f Their Images.
^g *Anchitis*.
^h His sonne by *Stena*.
ⁱ A Port towne of *Perga*.

^j *Delos*, a city of the Iland
name with the Iland.

^k A Palme and an Olive
tree when deliuered of *Apello*.
^l *Is* and *Diane*.

^m Bread and wine.

ANNEVS
DAUGHTERS

Whom

Fff 3

Whom now (such is the change of things!) you see
Halfe childlesse: for my absent sonne to mee
Is of small comfort; who, my Vice-roy, raignes

a An Island of the *Aegean* sea,
the first of the *Cyclades*.
b *Apollo*; at *Delos* where hee
was borne, and honoured.

In sea-girt *Andros*, which his name retaines.
Him, *Delius* with prophetick skill inspir'd.
A gift past credit, still to be admir'd,
My daughters *Bacchus* gaue; above their sure:
That all they touch should presently transmute

c For *Minerva* produced the
Olive tree.

To wine, to corne, and to *Minerva's* oyle.
Rich in the use. To purchase such a spoile,
Great *Troy's* Depopulator, *Atreus* Heire,
(Least you should thinke wee haue not borne a share

d *Agamemnon*,

In your mis-haps) with armed violence
Inforc't them from me: charged to dispence
That heavenly gift vnto th' *Argolian* Host.
They scape by flight: two to *Eubaea* coast;
Two fled to *Andros*: these the Souldier
Perfude, and threaten (if vnrender'd) warre.
Feare nature now subdues: his sisters were
By him reign'd; forgiue a brothers feare.

e *Grecian*,

Not *Hector* nor *Aeneas* then were by
To guard histowne, who so long guarded *Troy*.
About to bind their captiue armes in bands;
Rearing to heauen their yet vnchained hands,
O father *Bacchus* helpe! While thus they praid,
The Author of that gift presents his aid.
(If such a losse may be accounted fo)

Y et how they lost their shapes I could not know;
Nor yet can tell. It selfe the sequell proues;
Conuerted to thy *Wiues* white-feather'd Doves.

f *Ceres* the wife of *Anchises*;

With such discourse they entertaine the feast:
That ta'ne away, dispose them selues to rest.

g *Italy*, mistaken by *Anchises*
for *Creece*.

With day they rofe; the Oracle exquire:
Who bids them to their ancient Nurse retire,
And kinred shores. Now ready to depart
The King presents rich gifts, wrought with rare art
A scepter to *Anchises* giues: a braue
Robe, and a quiver, to *Ascanius* gaue:
A cup to *Aeneas*, which surpass the rest;
By *Theban Thersites* sent him once his Guest.
Mylean Alcon made what *Thersites* sent;
And caru'd thereon this ample argument.

ORIONS
DAUGHTERS.
h *Thebes*
i See the comment.

A Citie with seuen gates of equall grace;
h These serueth for names to character the place.
i Before it, exequies, tomes, piles, bright fires.
Dames with spread haire, bare breasts, and torne attires,
Decipher mourning: Nymphs appeare to weep
For their dire Springs: sap-searing cankers creep
On naked trees: Goats lick the foodlesse ground.
In midst of *Thebes*; *Oriou's* daughters crownd

k *Atthis* and *Menippe*.

with

With fillers stand: This proffers to the sword
Her manly brest, Her hands her death afford,
For common safetie. All the people mourne;
And with due funerals their bodies burne.
Yet least the world should such a linage lose,
Two youths out of their virgin ashes rose.
These Orphan wandring Fame *Corone* calls:
Who celebrate their mothers funerals.
The antick brasse with burnisht figures shin'd:
Whose brim neat wreaths of guilt *Acanthus* bind.

Nor were the *Troian* gifts of lesse expence:
Who gaue a *Cenfor* for sweet frankincense,
An ample *Chalice* of a curious mold;

m An hearb so called.

With these a crowne, that shone with gemmes and gold.
In that the *Tencreans* sprung from *Tencreus* blood,

They saile to *Creet*: *C* but *Ioue* their stay with-stood.
Leauing those *d* hundred Cities, now they stand

For wilt *e* *Ausonia's* destinat strand.
Toft by rough Winter and the wrath of seas,

They anchor at the faithlesse *Sirophades*.
Thence frighted by *f* *Aello*, saile away

By steepe *Dulichium*, stonie *Ithaca*,
Samus, high *Neritus* clasp'd by the Maine;

All subiect to the slye *Vlysses* raigne.
Then at *Ambra* touch, the strife and grudge

Of angrie Gods; *h* the image of the Iudge
Behold, by them conuerted into stone:

Now by *i* *African Apollo* knowne.
Then the *Dodonian* *k* speaking Okethey view;

Chaonia, where *l* *Molossus* children slew
With aiding feathers from the impious flame;

Next to *Phaacia*, rich in Orchards came;
Then to *Epirus*: at *Buthrotos* staid,

Whose scepter now the *m* *Phrygian* Prophet swaid;
And see resembled *Troy*. Fore-told of all

By *Priam's* *Helennus*, that would befall,
They reach *n* *Sicania*. This *o* three tongues extends

Into circumfluent Seas. *Pachynus* bends
To shewie *Auster*; flowrie *Zephyr* blowes

On *Lilybæus* browes; *Pelorus* shewes
His Cliffs to *Boreas*, *p* and the frozen *Beare*

That shuns the *Ocean*. Vnder this they steare
And stretch their oares; who fauour'd by the tide,

That night in *Zancle's* *q* crooked harbor ride.
The right-side dangerous *r* *Scylla*, turbulent

f *Charybdis* keeps the left; on ruine bent,
t Shee belches swallowed ships from her profound:

u Her fable womb, dogs, euer rau'ning round;
Yet beares a virgins face: if all be true

That Poets sing, she was a virgin too.

b Who came from *Creet* to
to *Phrygia*.

c For the name of the
meant *Italy*, from which
Dardanus came into *Greece*.

d *Dardanus* came into *Greece*
marrying the daughter of *Phrygia*.

e *Ceres* commanded that the
called after-ward *Proserpina*.

f *Phrygia* the third in descent
from *Dardanus*.

g *Creet* had a hundred cities,
in *Latium*, apart of *Italy*.

h One of the *Harpyes*.

i A city of *Epirus*. See the
Comment.

k A fable vnknowne.

l So named for fauoring *Augu-*
stus in the battaile of *Actium*,

against *Marcus Antonius*, who
emplified his temple with the
city, which of that victory
he called *Nicopolis*.

m The Oke of *Dodona* which
gave Oracles.

n Were turned into birds: an
obscure fable.

o *Helennus*. See the Comment.

p *Sicilia*.

q Three Promontories, *Pachy-*
nus stretching to the south,
Lilybæus to the west, and *Pelo-*
rus to the north.

r A Northern constellation
never vnder our Horizon.

s Called thereof *Zancle* after
Meletem.

t A rock on the North side of
those Straights.

u A Gulph at the entrance of
the Straights of *Meletem*.

f *Charybdis*.

u *Scylla*.

By

By many fought, as many she despis'd:
To Nymphs of Seas, of Sea-nymphs highly priz'd,
She beares her vifetts; and to them discouers
The hiftorie of her deluded louers.

^a A Sea Nymph, the daughter of *Nereus* and *Doris*.

To whom thus ^a *Galatea*, fighing, faid;
While *Scylla* comb'd her haire. You, louely Maid,
Are lou'd of generous-minded men, whom you
With fafetie may refufe, as now you doe.

^b The *Nereides*, of whom there were fixty.
^c *Polyphemus*.

But I, great *Nereus* and blue *Doris* Seede,
Great in ^b fo many filters of that breede;
By fhunning of the ^c *Cyclops* loue prouok't
A fad reuenge. Here teares her vtterance chok't.

^d So called of their whiteness.

Thefe cleanfed by the ^d marble-finger'd maid;
Who, hauing comforted the Goddeffe, faid:
Relate, o most ador'd, nor from me keepe
The wretched caufe that makes a Goddeffe weepe;

^e *Galatea* the daughter of *Nereus*.
^f *Scylla*, the daughter of *Cretus*, a River of Calabria.

For I am faithfull. ^e *Nereus* confents,
And thus her griefe to ^f *Cratus* daughter vents.

^g The daughter of the River *Simeus*.
GALATEA & ACIS

The Nymph ^g *Simeus* bore a louely Boy
To *Faunus*, *Acis* call'd; to them a ioy;
To vs a greater. For the fweetly-Faire
To me an innocent affection bare.

His blooming youth twice-told eight birth-dayes crowne;
And clothe his cheekes with fcarce-appearing downe.

As I the gentle boy, fo *Polypheme*
My loue perfude; our lous a like extreame.

Whether my loue to *Acis*, or my hate
To him were more, I hardly can relate.

Both infinite! o *Venus*, what a powre
Hath thy command! He, ftill auster and fowre,

A terror to the woods, from whom no gueft
With life efcape, accuftomed to feaft

On humane fiefh; who all the Gods aboue,
With them ^h *Olympus* fcorne'd; now stoops to loue.

Forgetfull of his flocks and caues, a fire
Feedes in his breaft, inflamed with defire.

His feare now intends, now bends his care
To pleafe: with rakes he combs his ftubborne haire;

His briftles barbes with fcithes: and by the brook's
Vnfolid mirror calmes his dreadfull lookes:

His thirft of blood, and loue of flaughter ceafe;
Leffe cruell now: fhips come and goe in peacc.

When *Telemus* came from *Sicilian* fea,
The Augur *Telemus* ⁱ *Eurymidas*,

And faid to *Polypheme*, thy browes large fight
^k Shall by *Polypheme* be depriv'd of light.

O foole, he laughing faid, thou tell'ft a lye;
^l A female hath alreadie ftolne that eye.

Thus flouts the Prophets true prediction:
And with extended paces ftalks vpon.

ⁱ The Ion or *Eurymidas*, a Prophet among the *Cyclops*.
^k *Homers*, *Odysse*, l. 9. See the Comment on the 14. booke.

^l *Galatea*.

The

The burnd shore, or wearie, from the waue-
Beat beach retireth to his gloomie caue,

A promontory thrusts into the maine;
Whofe cliffie fides the breaking Seas reftaine:

The *Cyclop* this afcends: whole fleecie flock
Vnforced follow. Seated on a rock;

His ftaffe, a well-growne Pine, before him caft,
Sufficient for a yard-fupporting maff;

He blowes his hundred reeds: whole fqueaking fil
The far-refounding Seas, and echoing hills.

Hid in a hollow rock, and laid along
By *Acis* fide, I heard him fing this fong.

O *Galatea*, more then lilly-white,
More frefh then flowrie meads; then glaffe more bright;

Higher then Alder trees, then kids more blithe,
Smoother then fhells whereon the furges driue,

More wifht then winters Sun, or Summers aire,
More fweet then grapes, then apples farre more rare,

Clearer then Ice, more feemely then tall ^a Planes
Softer then tender curds, or downe of Swans,

More faire, if fixt, then gardens by the fall
Of fprings in chace. Though thus, thou art withall

More fierce then faluage bulls, who knowe no yoke,
Then waues more giddy, harder then the oke,

Then vines or willow twigs more eaf-ly bent,
More ftiffe then rocks, then ftreames more violent,

Prowder then peacocks prais'd, more rafh then fire,
Then Beares more cruell, sharper then the brier,

Deafter then Seas, more fell then trod-on fnake;
And, if I could, what I would from thee take,

More speedie then the hound-purfued Hind,
Or chased clouds, or then the flying wind.

If knowne to thee, thou would'ft thy flight repent;
Curfe thy delay, and labour my content.

For I haue caues within the liuing fhone,
To Summers heat, and Winters cold vnknowne:

Trees charg'd with apples; fpredding vines that hold
A purple grape, and grapes refembling gold.

For thee I thefe prefere, affected Maid.
Thou ftawberries fhalt gather in the fhade,

Autummal cornels, plummes with azure rind,
And wax-like yellow of a generous kind;

Nor fhalt thou chef-nuts want, if mine thou be,
Nor fcalded wildings: feru'd by euery tree.

Thefe flocks are ours: in vallies many ftray,
Woods many fhade, at home as many ftay.

Nor can I, fhould you afke, their number tell:
Who number theirs, are poore. How thefe excell,

Believe not me, but credit your owne eyes:
See how their vdders part their ftadling thighs.

Ggg

^a Plane trees.

Red berries with hard ftones
which are not ripe vntill
Otober.

I

I in my sheepe-coats haue new-weaned lambs;
 And frisking kids late taken from their dams.
 New milke, fresh curds and creame, with cheefe well prest,
 Are never wanting for thy pallsast feast.
 Nor will we gifts for thy delight prepare
 Of easie purchase, or what are not rare:
 Deere, red and fallow, Roes, light-footed Hares,
 Nests scal'd from cliffes, and Doues produc't by paires.
 A rugged Beares rough twins I found vpon
 The mountaine late, scarce from each other knowne,
 For thee to play with: finding these, I said,
 My Mistris you shall serue. Come louely Maid,
 Come *Galatea*, from the surges rise,
 Bright as the Morning; nor our gifts despise.
 I knowe my selfe; my image in the brooke
 I lately saw, and therein pleasure tooke.
 Behold, how great! not *Iupiter* aboute
 (For much you talke I knowe not of what *Ioue*)
 Is larger siz'd: curls, on my browes displaid,
 Affright; and like a groue my shoulders shade.
 Nor let it your esteeme of me impaire,
 That all my bodie bristles with thick haire.
 Trees without leaues, and horses without maines,
 Are sights vnseemely: grasse adorne the plaines,
 Wooll sheepe, and feathers fowle. A manly face
 A beard becomes: the skin rough bristles grace.
 Amid my fore-head shines one onely light;
 Round, like a mighty shield, and cleere of sight.
 The Sunne all objects sees beneath the skie:
 And yet behold, the Sunne hath but one eye.
 Besides, your Seas obey my fathers throne:
 I giue you him for yours. Doe you alone
 Vouchsafe me pittie, and your suppliant heare:
 To you I onely bow; you onely feare.
 Heauen, *Iupiter*, his lightning I despise:
 More dread the lightning of thy angry eyes.
 And yet your come my patience lesse would moue,
 Were all contemn'd. Why should you *Acis* loue,
 And fight the *Cyclop*? why to him more free?
 Although himselfe he please, and pleaseth thee,
 (Which frets me most) could I your darling get,
 He then should finde my strength and me like great.
 His guts I would extract, squeeze out his braines,
 Throw his disseuered lims about the plaines:
 And if with thee hemingle, mixe thy waue
 With his hot blood, and make thy deepe his graue.
 For ô, I frye! despid affection burnes
 With greater rage: my bulke to *Æne* turnes,
 And all her flames are in my bosome pent:
 Yet *Galatea*, wilt not thou relent.

a See the Comment.

b Neptune.

c A burning mountaine
whereon he dwelt.

This

This said, he rose; (for I beheld him well.)
 Nor could stand still, but terrible and fell,
 Hurries about the woods and well knowne coast;
 Much like a bull that hath his heifer lost.
 Who me and *Acis*, too secure, espy'd:
 And with a voice that sutes a *Cyclop*, cry'd,
 This houre shall be the last of all your ioyes.
 Affrighted *Æne* roared with the noise.
 I vnder water diu'd: he flying said;
 Helpe *Galatea*! you, ô parents, aid
 The vtterly vndone; and entertaine
 Your issue in the Empire where you raigne.
 A tome-off rock the following *Cyclop* threw:
 Whose corner ouerwhelmed *Acis* flew.
 We did, what could be licens'd by Fate:
 Refuming *Acis* to his Grand-fires state.
 The purple blood from his crush'd body fled;
 Which presently forlooke the native red:
 First like a raine-discoloured streame appeares;
 Then chriftalline, The rock in funder teares:
 Whole crannies with vp-starting reeds abound,
 And in the breach insulting waues rebound:
 From whence a youth arose about the wast;
 His horned browes with quivering reeds imbrac't.
 'Twas wonderous strange: but that his looks appeare
 More blew, and he more great, it *Acis* were.
 And so it was: although he now became
 A liuing streame, which still preferes his namé.
 Here *Galatea* ends, th' assembly brake:
 To smiling Seas the Nymphs themselues betake.
Scylla returning, dares not trust the Deepes:
 But naked, nigh the thirstie grauell keeps;
 Or wearie, in the more-frequented waues
 Her comely limmes in cooling water bathes.
 Loë, *Glaucus* in the Sea but lately knowne.
 Transformed neere *Eubæan Anthedon*,
 Through yeelding waues arriues: rapt with her sight;
 By gentle words attempts to stay her flight.
 She faster fled: who swift with feare ascends
 A lofty hill, which neere the shore extends:
 Whole round congested summit, crown'd with wood;
 Did ouer-pecre the vnder-swelling flood.
 There staves, secured by the place, nor knewe
 If God, or Monster: much admires his hiew,
 His spreading locks, which all his shoulders veile;
 And hinder parts, that beare a fishes taile.
 Perceiued; leaning on a rock, he said:
 I am no beast, nor prodigie, faire Mald:
 Not *Proteus*, *Triton*, *Æthamanti des*,
 Are greater Gods, or more command in Seas.
 Yet once a mortall; and did then frequent

Ggg 2

Th'

d The son of a River.

e The river Simois.

f River. Gods were said to
have horses, as resembled to
Bulls, in regard of the noise
of the waters, and flexure of
their currents.

GLAUCUS.

g *Anthedon* is a city of *Æolis*,
here called *Eubæa*; the
land of *Eubæa* joining by a
bridge to *Thessia*.h Melicertes the son of *Attila*:
was conuerted into a Sea-
God and called *Poseidon*.

Clure of Eustathius, yet the figures in the shield informe the minde and eye to no meane contemplations. For here Vulcan had formed the variety of the flames, the arts and employments both of peace and warre; and what soeuer conducteth to a perfect government. Neither commends he vnto vs a slothfull and vnactive hit-sophy: but that which for knowledge and execution might comply with so great a spirit as Achilles.

In this contention for the Armor, that difference is arbitrated, how the courage of the mind, and strength of the body, is of lesse use in affaires of warre, then conuall and policy, the one personated in Ajax, and the other in Vlysses. Wherein our Poet hath admirably suted the words to the matter, and both to the quality of the persons. Ajax Oration is souldier-like; vehement, disdainfull, boasting of his birth and glory of his actions: Vlysses, on the other side, composed, rhetorically, and prenalent to his purpose, by which he obtaineth the Armour. Such is the power of Eloquence: agreeable to the answer of Thucidides to Archidamus King of Sparta, asked him pleasantly who wrestled best, either He or Pericles: (they euer opposing one another in the Senate) When I throw him, replied Thucidides, hee yet periwades the lookers on that I haue the fall. Ajax at this indignity grows distressed with wrath, and in his madnesse slaughters whole flocks of sheepe, mistaking them for the Grecian Army, hanging vnto two of an extraordinary size (whipping, & insulting ouer them with a furious mirth) for his Iudge and Competitor: When recovering his senses through griefe and impatience, hee fell on that sword which Hector had formerly giuen him. Fatale in that giuen by an enemy, as he complueth in Sophocles: so was the Belt, which he gave to the other, by which his body was dragged about the walls of Troy at Achilles his Chariot. This selfe-slaughter of Ajax, exemplifies the frailty of humane virtue. He, whom no force could subdue, is vanquished by sorrow. An act that deserves not the name of valour, but rather proceeding from a faintnesse of spirit, and disability to suffer.

The miserable easily life despise:
Mer: valiant he who beares his miseries.

And expects the resolution of fortune: as Iosephus, who constantly reiecteth the aduice of selfe-slaughter, was deliuered beyond all humane apprehension: when Cassius contrarily fatally misinterpreting the gratulation of friends, even within view and hearing, for the insultation of enemies; by a precipitate dispaire, both lost himselfe, and the publique liberty. Yet the killing of a mans selfe was by the Stoick in some cases allowed of, and dignified by the practise of former ages. At Marseilles in France, a city, saith Tacitus, well tempered with the Grecian civility and Provinciall frugality, they accustomed to keepe poyson for such as desired to make themselves away; first hauing their reasons approved by the Senate. But so deceitfull physick! which by curing the short sorrowes of this life, transmits vs to eternall! where we vainly wish our former condition, and euer labour with a fruitlesse penitence. A truth not unknowne to the ancient Pagans: vindicated by the Poet from the tyranny of custome, and seducing Philosophy.

The next those peniue wretches hold, which flew themselves, and cast away their soules, & c. how
The hated light. How faine would they againe
Returne to wand and toyle! but Fates restrain;
And the vrenauigable Stygian fount,
Whose nine times winding streames their mansions bound.

His

nebus in aduersis facile est con-
temnere. etiam.
Fortis illi fuit qui miser esse
posset. Marciall

Proxima deinde tenet mæli la, qui sibi
letum
Infantes perepere manu, lucrosi, perosi
proicere animas: quam uelint elidere in
alto
vixit & pauperum, & duros perire la-
bore
Fata obstant, arduisq; non inuicibilis unda
Aligatae mouetur iuxta interitus coarctat.
Virg. Eneide.

His blood is feigned to haue beene converted into an Hyacinth: either because that flower was after his death first discovered by the inhabitants of Salamina, which was his city; or that it presents the two first letters of his name, both the one, and the other expressing lamentation. Of the Hyacinth enough hath beene spoken in the fable of Hyacinthus. Ajax was intombd on the Promontory of Rheacum. The Æolians, who inhabited Crete, reported how after the shipwrack of Achilles, the armes of Achilles were cast by the sea on the basis of his monument.

Achilles shield, which Hector's blood disdain'd
By partiall sentence fly Vlysses gain'd:
Which wrack, on Ajax tomb just Neptune threw.
Though men with-hold, the Gods giue each their due.

Acidae ut doro perfusa (anguine) factus:
Quid Græcorum litore sacro iacuita dedis
Iulio arripuit Nestor: non agnora iactura
Naufragis, ut dicitur non posse edere sumus.
Ale Em 12.

So their owne Apollo gave the deserved Palme of wisdom to Socrates, whom they vniuersally condemned of Atheisme. Vlysses after his victory sets saile for Lemnos, and brings backe Philoctetes, with the arrowes of Hercules: without which Troy could not be taken, as foretold by the Oracle; to declare how no great matter can be achieved without heroicall assistance.

Now Ilium flames in one funerall Pile and suffers what soeuer a remorselesse enemy could inflict. But no calamity was like that of Hecuba, to whom old age became the worst of punishments.

HECUBA.

Priam, Troy flourishing, in pompe had gone
To great Asaracus then borne vpon
The necks of his braue sonnes amidst a throng
Of weeping Ilians; ere Cassandra sung
Neglected truths, or faire Polixena tore
Her golden haire; if he had dy'd before
Bold Paris built his ships. What did his age
Produce? He saw all ruind by the rage
Of sword and fire, the Asian Powers ore-thrown,
The feeble Souldier puts his armour on,
And at Ioues Altar falls: resembling now
An aged Oxe, borne by th'vngatefull plow:
Which his leane withered throte and vfelesse life
Submits vnto his cruell Master knife.
Yet men thus dy: but his suruiuing Quene
Barkt with fierce iawes. Old age too much had seen.

Incolum Troia Priamus uenisset ad umbras
Assuraci magnus sollembus, Hectoris funus
Portante, ac reliquis stratum ceruicibus, in-
ter
Iudum lacrimas, ut prius edere placet
Cassandra inuiperet, scissiq; Polixena pul-
si foret eximius diceret tempore, quo iam
Ceperea audaces Paris discerent carinas.
Langua dicitur quid non uult? emere vi-
dit
Euerit, & flammæ Asiæ, frangit, cedit, &c.
7 uic miles tremulus posita tulit arma stans,
Et ruit ante aram Iouum Iouis, & uentus
Bis
Quid Domini cultus tenet, & miserabile col-
lum
Pruet, ab ingratis iam scissidius cerebro,
Exiuit ille uicunque hominis: sed torus ca-
neno
Lar uulsi rictu, quæ post hunc uixerat, ex-
or.

Iuv. Sat. 10.

Shee hauing lost by violent death so many of her valiant sonnes, scene her husband slaughtered before the Altar of Iupiter, Cassandra rauish't in the Temple of Minerva, Astianax throwne from the top of a tower, Polixena sacrificed on the tombe of Achilles, fallen from the greatnesse of birth, and glory of Empire, to that contempt and poverty, that none would haue accepted her for a seruant, had shee not beene cast by lot vpon Vlysses: which affords a sad consideration of humane instability, and may abate their pride and confidence who too much insult in prosperity; high fortunes confining scope precipitations. Lastly: that sorrow might proceed to distraction, poore Hecuba encounters with the corps of her young Polidorus, murdered by greedy Polymnestor, to whose charge he was committed; who with the helpe of the Trojan women pulls out the eyes of the Tyrant: when stoned by the Thracians

Thracians, she became a bitch, and bit the stones they threw at her. This feigned conversion, was not only derided from her contemptible condition; but from the acerbity and fury of her sorrow, expressed in revilings and execrations: for which they threw so many stones at her, as buried her under their burden. On whom Aulonius bestowes this Epitaph

*Que regina sui que cerno nata Myante,
Que Priami genitrix, Heu! ta que videri,
Heu! ta quodammodo interit, superbiu suum
Sed, oides, lingue, et tunc tamen vltima prius
Fidite regna, & populi, & stirpe parentum,
Quicquid hoc nesci, nesci enim vultuologies,
Aulonius.*

A Queene, great Dima's daughter, Priams wife;
Who gaue the all illustrious Hector life.
Here lies, oppress'd with stones vpon me flung;
Yet first reveng'd with curses of my tongue.
Trust they to thrones, high birth, and glorious seed,
Who on the Bitches monument this read.

In the Thracian Chersonesus there is a place called Cynosema, which signifies the tombe of the Bitch, renowned for her Sepulcher.

MEMNON.

Tythonius.

The disasters of Hecuba were deplored by all the Cælestials: Aurora, onely excepted, confounded with a neerer sorrow for the death of Memnon, lately slaine by Achilles. Her sonne by Tythonius the brother of Priamus, whom the innamor'd Goddess took to her husband, and obtained for him immortality from Iupiter. Notwithstanding growing old and decrepit she loathed his bed; the cause why she visiteth so timely. Which fable signifieth pleasure: so affected in the morning and prime of our youth, that we make it our only darling; desire a perpetuity thereof, and how to ingrosse it to our selues: forgetfull of that satiety & tediousnesse, which liketh to old age, ere we are aware, it begets by continuance. Memnon is said to haue led an army from Ethiopia vnto Troy in succour of his vnkle. Perhaps supposed an Ethiopian in regard of his complexion. But as others write hee reigned in Susa a City of Persia: who in that he came from the East, was said to bee the sonne of the morning. For Arianus reports that Alexander incountr'd with blacke men in those countries. And such I verily beleene were the Cussites, who inhabited thereabout (I knowe not by what naturall cause or supernaturall iudgement) who after removed into Ethiopia. For it can be neither the soyle nor fernor of the Sunne which produceth that colour: since it is well knowne that black men dwell on the one side the river Niger and tawnie on the other. Neither are there any Negro's but of that race in the vniuers. Who though they change their clime, neuer change their complexions, if vnmix'd with others. Notwithstanding it is to bee supposed that Memnon extended his conquests as farre as Ethiopia; for it is written that hee row'd his haire vnto Nilus, when he should returne from the Trojan warre. And neere Egyptian Thebes in the grone of Serapis, he had his miraculouse statue, sitting and consisting of a hard darke marble: made with such admirable art, that when the rising sun cast his beames thereon, it would render a mournfull sound, & salute as it were his approaching mother: which Tacitus reporteth (as a wonder & no fable) to haue beene scene by Germanicus at his being in Egypt. Neither is this much to be doubted, if we but consider the wonderfull skill of the Egyptians: Nor vnlike or lesse to be admired, is that experiment of Cornelius Dribles, who without touching of a key, by the cooperating rayes of the Sun, will play on the Virginals. Now Iupiter, in honour of Memnon, conuers the sparkles into Fowle which ascends from his funerall Pile: who fly ouer his ashes, and teare one another with miserable schreeches: in the same sort yearly solemnizing his exequies. The fable deriued from a kinde of birds, black of colour, with crooked beakes & hooked talons, who at a certaine season flocketo those parts that neighbour his sepulcher; which

which stood by the river Belus in the valley of Acre, not farre from a City of that name, who thereupon were called Memnonides. This Metamorphosis was like wise deuised to glorify their dead Prince, and flatter his successor. Alluding also to the custome of those Easterne Countries where the neerest seruants and fauorites of Princes, hauing compassed the funerall Pile with howlings and lamentations, throw themselves into the fire, that they might bee ready in another world to giue their attendance. So farther East, the wues of the Indians would eagerly contend for the honour of burning themselves with their dead husbands: performed with great alacrity and triumph: nor out of use in those parts as this day, if wee may giue credit to Linscot and the relation of others. The whole fable of Memnon perhaps expresth the lamented ends of such hopefull youths, as had possesst the world with high expectation. Who like the sons of the Morning, elated with empty and externall apparances, attempt what is above their abilities: prouoking and incourting with those valiant Heroës, by whose ods of strength they fall, and extinguish; whose deaths are accompanied with great commiseration. For nothing in humane destiny is more deplorable, or so powerfully workes vpon our compassion, as when budding virtue is crop'd by an untimely accident. For the first age of man neither gluts with satiety, nor lasts to bee enuid; which might lenify sorrow at their deaths, or moderate pity. Wherefore griefe and lamentation, not onely like these funerall birds fly about their Piles; but continue and propagate: especially when renewed in our desires, as by the rayes of the morning Sun, through new occasions, notions, and enterprises.

Yet Aeneas surkinning, all the hopes of Troy were not ruinated with her walls: this prophesy of Homer confirm'd in his posterity; who dyed before they were of any esteeme.

----- Fate doth his scape intend
For feare the stock of Dardanus should end:
Whom Ioue, (who now doth Priams race drest)
Of all begot on mortall dames leu'd best.
Aeneas and his childrens children, shall
The Trojans rule, and re-erect their fall.

Who now by bearing away his house-hold Gods, and aged father on his shoulders, as his chiefest treasure) purchased the perpetuall attribute of Pious. Nor much inferior was the piety of those women, when Conrade the third besieged the Duke of Bauaria, who hauing their liues granted them by the Conqueror, vpon the surrender of their City, with as much of their goods as they could carrie about them, tooke up their husbands and sons on their backs; and by that honest deceit preferred them from slaughter. The like liberty being giuen at the taking of Cales, by that victorious and noble Earle (desirous to secure the honour of the women) a Spanish Lady, neglecting whatsoeuer was pretious, though young and beautiful, bore away her old and decrepit husband, whom before she had hidden. This piety of Aeneas was rewarded in his posterity with the greatest, & longest continuing Empire, that euer virtuous fortune afforded. Nor shall the fame of the Sicilian brethren, for the like preservation of their parents from the Conflagration of Aetna, be euer forgotten, if statues of brasse, or the Muse of Claudian, can promise eternity.

Lo! how they sweate beneath their reuerent loads!
Who merit equall honour with the Gods.

H h h

*Adipice sudantes verbeando pondera fixa
Tres
Dreus meritis semper honore, cabi.*

The

Insuper hauripada cesu reuerentia flamma,
 Exoritur uirga reppit: Atque facies,
 Complexu manibus saltem cernere parentis,
 Attenta uultus, acceperitque gradum. Et
 O bene natus memores, Documenta lu-
 perna
 In luce, Iuuenum Numina, vota secum:
 Non spera opibus mediis proposita in ignes,
 Nil propter sanctam tollere cauiti. m.
 Hanc equidem immerito tantis uirtute re-
 pressa,
 Procladi fances obrigisse uer:
 Ipse edundantem freuauit Mulieris Est-
 nam,
 Landeret exempli non monumenta pii.
 Scenarum elementa fidem pater affuit ather,
 Ter, aque maternum sedule iuuit onus,
 Quasi si natus amor prouocet in affra Laco-
 nes
 Eandem Phrygia rapta ut igne patet:
 Si uirtus Argolis illis gloria frater,
 Quasi uas maternum cella dedere iugo:
 Cur non Amphimomo, cur non tibi foris
 Auspi
 Aliternam Sicula templis dicantibus?
 Plura a facies homine dedit Trinacria Laudi,
 Quod uis hoc minus segetibus nihil,
 Nec didici dominus, que deus intulit ardor:
 Nec genat exilis ignis iurante domos,
 Quam patris pietas flamma cessante probat?
 Emptum est ingenti clade perenne decus.

ANNIUS DAVGH-
 TERS.

ORIONS DAVGH-
 TERS.

The furious flame in reuerence retires:
 And wondring *Aetna* checks her wandering fires:
 Their hands their parents on their shoulders stay,
 And with erected looks enforce their way &c.
 O youths well taught in natures sacred lawes:
 Of young and old the glory and applause.
 Who lighting wealth, rush through the violent rage
 Of fire, alone to rescue feeble age.
 The virtue which in these triumphed thus,
 Shut vp the iawes of fierce *Enceladus*,
 Eu'n *Vulcan*, to preserve these monuments
 Of pity, chokes *Aetna's* flaming vents.
 The Elements had sentle Their father Aire
 And mother Earth affits them with their care.
 If the two *Lacones* won immortal fame;
 Or he who bore his father from *Troys* flame:
 If glory the *Argolian* brethren crowne,
 Who to their mothers yokes their necks held downe;
 Why should not the *Sicilians* temples raise
 T' *Amphimomo*, and bold *Anapiss* praise.
 Although *Trinacria* haue great things brought forth
 Yet none that can compare with so great worth,
 Nor should shee mourne her losse, her people burn'd,
 Her feilds laid waist, her towies to cindars turn'd:
 Else such a piety she had not showne;
 Now by calamity renowned growne.

Aeneas flying from *Troy*, tooke ship at *Antandros*, and sailed from thence vnto *Delos*, where *Anius* the Priest of *Apollo*, then reigned. The concurrence of those two dignities in one person, declare that supreme authority should euer be accompanied with the care and protection of Religion. Of diuers such wee read both in sacred and prophane stories; *Trismegistus* taking his name (as observed by *Alexander ab Alexandro*) from being a King, a Priest, and a Philosopher. And *Julius Caesar*, the High Priest, obtaining the Empire; that office, with the other, was euer after vntied in the person of the Emperour, vntill *Gratian* cast off both the name and attire as contrary to the profession of a Christian. *Annius* relates the change of his foure daughters, who could turne what soeuer they handled into Corne, Wine or Oyle, and for that cause were surprised by *Agamemnon* to sustaine his Army, but by being conuerted into Dones, they auoyded their drance. This *Annius* was a carefull and prouident Prince in providing for his family, and his daughters as frugal in disposing; whereupon it was feigned, how all that they toucht conuerted into sustenance. Now the *Gracians* suffering much scarcity at the Siege of *Troy*, and hearing that *Delos* abounded with all necessities (the Ilands thereabouts prohibited to trade) they enforced *Anius* to furnish them with provisions, and carried away his daughters in hostage. When the plenty of the Ilands being utterly exhausted and they sent back, they were said to haue beene conuerted into Dones, (as great denouers of Corne) because all was consumed. A hungry conceit: but *Sabinus* is my Author.

Anius presents *Aeneas* with a Goblet, whereon was ingraue the story of *Orions* daughters who sacrificed themselves for their Country: from whose funerall *Pile*,

170

two youths ascend, who celebrate the obsequies of their mothers. The names of the virgins, *Meliocha* and *Menippa*: of those who sprung from their ashes *Corona*. And what were these, but the Crowning of their merits, and propagation of their glory to posterity? For *Baetia* labouring with a deadly drought, it was answered by the Oracle, that the anger of the Gods was only to be appeased by their sacrificing of two virgins. When these *Theban* Ladies, all other refusing, offered themselves for the publique safety. It is feigned how *Pluto* and *Prokripna*, commiserating their deaths, tooke away their bodies, and raised two stars in their roomes, which forthwith ascended the Firmament. This may enforcedly admit of the former interpretation. A temple was dedicated vnto them in *Orchomenus*; whether the young men and virgins of that Country brought presents year elys, and celebrated their memories.

Aeneas here consulting with *Apollo*, to know where he should plant himselfe and his *Troyans*, the Oracle replied.

You *Dardans*, let that fruitfull Land, the Seat
 Of your first fathers, harbor your retreat
 Your ancient mother fecke.

Which *Anchises* interprets for *Creet*, in that *Teucer* their ancestor came from thence into *Phrygia*: Thether they saile: where they began to build and manure the earth; when a morall pestilence caused them to suspect the mistaking of the Oracle: who were thus reformed by their Penates.

This Soyle is not design'd you; lanch your fleet:
 Nor did *Apollo* bid you, plant in *Creete*.
 There is an ancient Land, *Hesperia* nam'd
 By men of *Greece*, for warre and plenty fam'd,
 Till'd by th' *O Enotrii*; by their offspring since
 Call'd *Italy* of *Italy* their Prince:
 There must we fix. From whence great *Dardanus*
 And *Iasus* sprung: the roote of *Troy* and vs.

Aeneas therefore departing from *Creet* in the search of *Italy*, is driven by tempests on the Ilands of the *Strophades*; the seat of the *Harpyes*, of whom wee haue spoken before, proceeding on their voyage they passe by *Dulichium*, *Ithaca*, *Samos*, and *Neritus*; all vnder the command of *Vlisses*. From thence to *Ambracia*, a City of *Epirus*: where our Poet mentions the strife of the Gods, and a iudge conuerted into marble. A fable no where else to be read of. Vpon the top of the Cliffe, ouerlooking the Sea, stood the temple of *Apollo*, from whence by leaping into the Sea, it is said, that such, as vnforgottenly loved, were cured of that fury. To this the Poetresse *Sappho* was thus aduised.

Hieto *Ambracia*, since vnequall fires
 Consume thee. From a rock that there aspires,
Phaeus doth all the ample deepe suruay:
 Men call't *Aetneum* and *Leucadia*.
Deucalion, mad for *Pyrreha*, griefe to ease,
 Leapt downe from thence, and safely preft the seas.
 Forth with chang'd loue fled from the carelesse brest

H h 2

In iudicio doli, quod est in fine perennium
 Prima et ultima, admodum ubi hunc loco
 de iudicio doli, quod est in fine perennium
 Prim. de iudicio doli, quod est in fine perennium
 Prim. de iudicio doli, quod est in fine perennium

Matris sed, non breuius doli a iudicio
 Delius, ut Cretae iudicio considerare Apollon.
 Est huius, Hesperium Graui cognomine di-
 cunt,
 Terra antiqua, potens armis, atque ubere
 glebe.
 Genitrix colere vii: iuxta forma, Minores.
 Italiam dixisse duci de nominis egerem.
 He nobis propria felix, hunc Dardanus ortus.
 Iudicio patris, gema a sua pro cipe nati, am.
 Virg. Ecl. 1.

Quoniam non ignis aequi
 Perit, Amb. acceperit, et erenda tibi.
 Phaeus est excelso, quantum patet, afficit
 equum:
 Et huius populi, Leucadiamque vocant.
 Hinc de iudicio doli, quod est in fine perennium.
 Adh. et ille corpus preit equum.
 Nec mori, uerbo amos, fugit transiit
 mer?
 Perit: Deucalion igne leuatus erit.

Of

with a taile reversed. On the Boeotian shore there is a Promontory called the leape of Glaucus. He was said to haue his originall from the Genius of the sea in that so excellent a swimmer: who often would swim from the haven of Anthedon, the Townsmen looking on, so farre into the sea, as they could no longer discerne him: when concealing himselfe in some desert place, and swimming backe a day or two after, he would make them belicue, that all the while he had feasted with the sea-Gods, and enjoyed their conuersations. But in the end being lost in the sea, deuoured belike by some fish they reported that he was changed into a Sea-God: and with all to be Nereus his Prophet, in that out of long obseruation at sea, by the rising of the starres, and complexion of the sky, he could foretell what weather would follow. But the later age hath produced a man more deserving this honour, his name Colon, his Country Sicilia, of the City of Catane, who was called the sea-fish, for his admirable swimming and affection to that Element. Who abode in the water, more then on the land: not onely out of his inclination but a strong necessity, and would say how he neither could breath nor line, should be long forbear it. From what fate or influence thus sprung surpasseth all humane apprehension: which grew to such a habite, that he would swim like a Dolphin about five hundred furlongs together, even in a Tempest and against the rake of the billow, with incredible celerity. And what is as strange to report, would overtake a ship when vnder saile before a stiffe wind, hailing her, and calling the Marineres by their names: so well knowne to them all thereabout, that as a lucky signe they would receiue him a board, enquire from whence he came and whether he went, with the accidents which had befallen him at sea, refreshing him with their best provisions. Who after a while (hauing undertaken to deliuer their severall messages, and to dispatch what they trusted him withall) would leape from the Poop of the ship into the midst of the surges; now swimming to Caieta, now to the coasts of Salentina, Brutia, or Lucania, & sometimes to his native Sicilia: performing faithfully his severall ingagements. This was his practice: when at a solemae festrivall in the Phare of Messina, the King of Naples before a multitude of people caused a peice of Plate to be throwne into the Haven a reward for him who should fetch it from the bottome, which Colon attempted, but was never scene after. Either deuoured by a fish or ingaged in the concaves of the rock (whereof there are many) cast in, and choaked by the violent eddies and turnings of the waters: where he found a concealed sepulcher. But by the deifying of Glaucus they declared, that there is none of so humble and meane a condition: whom an extraordinary eminency in commendable arts cannot make immortall: as this of Glaucus may not improperly allude to the skill of Navigation; by which Barbarossa a fisher mans sonne became King of Tunis; Andrew Doria was courted by Charles the fifth, and Francis the first, steering as it were the fortunes of those powerfull Monarchs; and Columbus by his glorious discoveries more iustly deserved a place for his ship among the Southerne Constellations, then ever the Argonautes did for their so celebrated Argo.

OVIDS



OVID'S METAMORPHOSIS.

The Fourteenth Booke.

THE ARGUMENT.

I Nchanted Scylla, *bemb'd* with horrid shapes,
 Becomes a Rock; Cercopians turn'd to Apes.
 Sibylla weares i^a a Voice. Vlyffes men
 Transform'd to Swine, are re-transform'd agen.
 Picus a Bird: his Followers Beasts. Despaire
 Resolues sad-singing Canens into Aire.
 The Mates of Diomed vnreconcil'd
 Idalia turnes to Fowle. An Oline wild
 Rude Apulus deciphers. Turnus burnes
 Æneas ships: these Berecynthia turnes
 To Sea-nymphs; who Alcinoüs ship with ioy
 Behold a Rock. The Trojan flames destroy
 Besieged Ardea, from whose ashes springs
 A meager Herne, that beares them on her wings.
 Æneas, Deifi'd. Vertumnus tries
 All shapes. Rhamnusia, for her cruelties,
 Congeales proud Anaxarete to Stone.
 Cold Fountaines boyle with heat. T^a a beauenly throne
 Mars Romulus assumes. Herfilia
 Like grace receaues: who ioyne in equall sway.

NOW Glaucus, thron'd in tumid floods, had past
 High *Ætna*,^a on the iawes of Typhon cast;
 Cyclopien fields,^b where never Oxen drew
 The furrowing plough, nor ever tillage knew;
 Crookt *Zancle*,^c *Rhegium* on the other side;
 The wrackfull Straights, whose double bounds divide
 Sicily from *Æ* *Ausonia*: forward driues
 Through spacious Tyrrhen Seas; at length arriues
 At heartie Hills, *Phæbean* *Circes* seat,
 With sundry formes of monstrous beasts repeat.
 When, mutually saluting, *Glaucus* said:
 A God,^d & Goddesse, pittie: on your aid
 Alone relies (if my desert might moue
 So deare a grace) with asswagement of my Loue.
 For none then I, *Tisania*, better knows
 The powre of herbs, that was transform'd by those.
 T^e informe you better, in *Italia*
 Against *Messena*, on a sandie Bay,

SCYLLA.

- ^a Whereof in the first booke;
^b The Cyclops, who dwelt
 about *Ætna*, were all of this
 Shepherds & Herdsmen.
^c *Messina*, built in a semi-
 circle,
 & a city in *Calabria*, oppo-
 site to *Messina*.
^d Italy.
^e A Promontory in *Italy* cal-
 led *Circæum* abounding with
 medicinable simples.
^f The daughter of *Phæbus*.
^g *Circe*.

ⁱ *Circe*, descended of the *Ti-*
sons.

I *Scylla* saw: it shames me to recite
My slighted court-ship, answered by her flight.
Doe thou, if charmes avail, in charmes vntie
Thy sacred tongue: or fougaine Hearbs apply,
If of more power. Yet I affect no cure,
Nor end of Loue: like heat let her endure.

But *Circe* (none to such desires more prone,
Or that the cause is in her selfe alone;
Or stung by *Venus* angrie influence,

a The Sun who discovered
her adultery with *Stars*.

In that her ^a Farther publiht her offence)
Reply'd: The willing with more ease persue;
Who with the same, whom equall flames subdue.
For Thou o well deseru'st to be persude:
Giue hope, and, credit me, thou shalt be woo'd.

b The daughter of the Sunn.

Rest therefore of thy beauty confident:
Loe, I, a Goddesse, ^b radiant *Sols* descent:
In hearbs so potent, and no lesse in charmes;
Proffer my selfe, and pleasures to thy armes.
Scorne her that scornes thee; her, that seeks, persue:

c On mee who would not
grant thy request, and on
Scylla who condemns thee.

And so at once be thou reueng'd of two.

Glaucus reply'd to her who sought him so:
First thadie groues shall on the billowes grow,
And Sea-weeds to the mountaine tops remoue;
Ere I (and *Scylla* liuing) change my loue.
The Goddesse frets: who since she neither could
Destroy a Deitie, nor, louing, would;
On her, preferd before her, bends her ire:
And high-incens'd with repulst desire,
Forth-with infectious drugs of dire effects
Together grinds; and ^d *Hecate's* charmes injects:
A sea-greene robe puts on, the Court forsakes
Through throngs of fawning beafts: her iourney takes
To *Rhegium* opposite to *Zancle's* shore;
And treads the troubled waues that lowly rore.
Running with vnwet feet on that Profound;
As if sh' had trod vpon the solid ground.

d The Inventresse of sorcery

e The true description of
that place.

A little Bay, by *Scylla* haunted, lies
Bent like a Bow; scost from the Seas and skies
Distemper, when the high-pitcht Sun invades
The world with hottest beames, and shortest shades.
This with portentuous poysons she pollutes;
Besprinkled with the iuyce of wicked roots:
In words darke and perplexed nine-times thrice
Inchantments mutters with her magicke voice.
Now *Scylla* came, and, wading to the waft,
Beheld her hips with barking dogs imbrac't.
Starts backe: at first not thinking that they were
Part of her selfe; but rates them, and doth feare
Their threatening iawes: but those, from whom she flies,
She with her hailes. Then looking for her thighs,

Her

Her legs, and feet, in stead of them she found

a The mouthes of *Cerberus*, inviron'd round
With rau'ning Curres: the backs of salvage beafts
Support her groine; whereon her belly rests.

Kind *Glaucus* wept, and *Circe* bed refus'd:

Who had so cruelly her Art abus'd;

But *Scylla*, still remaining, *Circe* hates;

b Who for that cause destroy'd *Vlysses* mates.

And had the *Troian* navie drown'd of late,

If not before transform'd by powerfull Fate

Into a Rocke: the stonie Prodigie

Yet eminent, from which the Sea-men flie:

This, and *Charybdis* past with stretch'd oares;

The *Troian* fleet, now neare th' *Ausonian* shores,

Crosse winde, and violent, to *Libya* draue.

There, in her heart, and *pallace*, *Dido* gaue

Aeneas harbor: with impatience beares

Her ^c husbands flight: forth-with a Pile she reares,

Pretending sacrifice; and then doth fall

Vpon his sword: deceiu'd, deceiuing all.

Flying from *Carthage*, *Eryx* he re-gaind;

There where his faithfull friend ^d *Acestes* raignd.

His ^e fathers funeralls re-solemniz'd,

He puts to Sea, with ships well-nigh surpriz'd

By ^f *Iris* flames, ^g *Hippotades* Command.

The ^h sulphur-fuming Iles, ⁱ the rocky Strand

Of ^k *Acheloian* Sirens leauing, lost

His ^l Pilot: to ^m *Inarime* then crost,

To ⁿ *Prochyta*, and ^o *Pithecusis*, wall'd

With barren hills: ^p so of her people call'd.

For ^q *Jupiter*, detesting much the flie

^r And fraudulent *Cercopean's* periurie,

Into deformed beafts transform'd them then;

Although vnlike, appearing like to men:

Contracts their limmes, their noses from their browes

He flats, their faces with old wrinkles ployes;

And, couering them with yellow haire, affords

This dwelling, first depriuing them of words,

So much abus'd to periurie and wrongs:

Who iabber, and complaine with stammering tongues.

Then on the right-hand left: *Parthenope*,

^a *Misenu* on the left, far-stretcht in Sea,

So named of his Trumpetor: thence, past

By slimie Marishes, and anchor cast

At *Cuma*; entring ^b long-lin'd *Sibyls* Caues,

A passage through obscure ^c *Avernus* craues

T' his ^d Fathers *Manes*. Shee erects her eyes,

Long fixt on earth, and with the ^e *Deities*

Reception fild, in sacred rage repli'd.

Great things thou seekst, o thou so magnifi'd

Iii

a Life those of that infer-
nal Dogge,

b The Posthere speakes of
what befaller: *Ulysses*

loos'd of *Circe*, loos'd of
his life in those straits,

from *Ulysses*.

c *Aeneas* his fleet,

d A dangerous Gulph at the
entrance into the straits
of *Messina*.

e The shores of *Palatium*.

f As *Carthage*.

g As *Carthage*: marriage con-
summated in a Cause:

h A city in *Sicilia* on the top
of a mountaine, dedicated
to *Venus*: wherof there was
called *Byzina*.

i His mother being a *Troian*
who before had entertained
him and his father; where
his father died.

k *Archelaus*.

l Who by *Iunus* appointment
perford: the *Troian* wo-
men to let them on fire.

m *Aeneas* the son of *Achelaus* the
daughter of *Hippotes* the *Troian*.

n Called the *Aelian* lands
lying West of *Libanus*.

o The Promontory of *Min-
erva*.

p The daughters of *Achelois*.

q *Palmaris*.

r Islands in the Bay of *Puteoli*.

s *Pithecia* signifying an ape.

CERCOPIANS.

f See the Comment.

t *Ulysses* so called of *Parthe-
nope* the *Siren*.

u A Promontory on the
South-side of the Bay of
Puteoli.

SIBYLLA:

x Who then had liued fea-
ren hundred years.

y A Lake not far from *Cuma*;
so infectious that no bird
could fly over it; and there,
fore so named: supposed a
passage to *Hell*.

z *Achelois* Ghost.

a *Apollus*; whole Priest there
was.

For

^a Who carried his father on his shoulders through the flames of Troy.

Formighty deeds: ^a thy piety through flame,
Thy armethrough Armies consecrate thy name.
Yet feare not, *Troian*, thy desires enioy:
T' *Elysian* Fields, th' infernall Monarchie,
And Fathers shade, I will thy perfon guide:
No way to noble Vertue is denide.

^b *Proserpina*, called *Avernian* or infernall *Iuno*; as *Plato* the infernall *Iupiter*.
^c See the Comment.
^d His Ancestors the offspring of *Dardanus*,
^e Italian.

Then to a Golden bough directs his view,
Which in ^b *Avernian Iuno's* Hort-yard grew:
^c And bade him pull it from the sacred tree.
Aeneas her obeyes; and now doth see
The Spoyles of dreadfull Hell; his ^d Grand-fires, lost
In death, and great *Anchises* aged Ghost.
There knowes the customes of the ^e *Latian* State,
The toyle of future warre, and following fate.
Then, in retreat, his weary steps applyde:
And by discourse with his *Cumaean* Guide
His toyle beguiles; as in that horrid way,
Through gloomie twy-light, he remounts to Day.

(*Sibylla*.)

Whether, said he, thou bee'st a Deity,
Or of the Gods below'd; for euer I
Will serue thee as a Goddesse; and confesse
That by thy fauour I haue wonne acceffe
Vnto th' abodes of Death; that by thee I
Escape from his infernall Monarchie.
And therefore will, when I to day returne,
A Temple build, and incense to thee burne.

The Prophetesse on him reverts her eye;
And sighing, said; I am no Deitie:
To mortalls offer no immortal Dues;
Least ignorance thy gratitude abuse.
Yet had beene free from deaths impetuous powre,
Had I to *Phabus*, giuen my virgin flowre.
While hopefull, tempting me with gifts, he said,
Aske what thou wilt, my faire *Cumaean* Maid,
And take thy wish, I shew'd a heape of land,
And wisht as many Birth-daies as my hand
Contained graines: forgot to adde the prime
Of youthfull yeares, which should haue crown'd my time.
Who this had granted also, if my bed
He could haue won. His gifts despis'd, I led
A single life. Those happier times are gone;
And crasie age with trembling steps comes on.
^a Seauen Ages haue I liu'd; and liue I must
Till yeares haue equalled those graines of dust.
Three hundred Harvests consummate the summe;
Three hundred Vinages. The time will come,
When length of daies my body shall abate,
And little leaue in quantitie or weight.
None then will thinke that I below'd had beene,
Or pleas'd a God. ^b He, by whom all is scene,

^g Seauen hundred yeares.

^b *Apollo*.

(Such

Such change shall I indure) or, will not knowe,
Or else deny, that he had lou'd me so.
No eye shall see me: ^a yet a voice alone
Shall will afford, by which I shall be knowne.

^a See the Comment.

Thus *Sibyl*, as they clim'd that steepe ascent.
Aeneas through this *Stygian* vent
To *Cuma* rose; and sacrificing, came
To shores since called of his ^b Nurfes name:
Neptunian *Atacareus*, the friend
Of *Phabus* did here his travells end.
The knowing *Achemenides*, of late
On the left, admires to see his mare
Long giuen for dead. What chance, or God, said he
To *Achemenides*, hath set thee free?
How comes a *Grecian* souldier to be found
In *Troian* vessell? for what Country bound?

^b *Enrica*.
^c *Gracianus* of *Naples* a mon-
taine of *Libia*.
^d *Phylis*, of *Libia*, where hee
was borne.

When *Achemenides*: (not now forlorne,
Now like himselfe, his rags not pind with thorne)
May I tell *Polyphem* behold againe,
^e Whose jawes ore-flow with blood of strangers slaine;
If I this home preferre not farre about
Vlysses ship; or lesse *Aeneas* loue
Then my owne father, Could I render more
Then all my All, the recompence were poore.
That now I speake, I breath, Heauen, Sun-shine see
(Can I vnmindfull or vngratefull be)
Is by his bounty: that the *Cyclops* fowle
And hungry maw had not deuour'd my soule;
That now I may be buried when I die;
Or at the least, not in his entrailles lie.
O what a heart had I! with feare bereft
Of soule and sence! when I behind was left;
And saw your flight! I had an Out-cry made;
But that afraid to haue my selfe betrayd.
Yours, almost had *Vlysses* ship destroyd.
I saw him riuie out of the mountaines side
A solid rocke, and dart it on the Main:
I saw the furious Giant once againe,
When mightie stones with monstrous strength he flung:
Like quarries by a warlike engine flung.
Least ship should sinke with waues and stones I feare:
Not then remembring, that I was not there.
He, when your flight had rescu'd you from death,
O'r *Aeneas* paces, sighing clouds of breath:
And groping in the woods; bereft of sight,
Incounters iustling rocks: mad with despayre
Extends his bloody armes to vnder waues;
The *Greekes* pursues with curses, and thus rages:
O would some God *Vlysses* would ingage;
Or some of his, to my inflam'd rage!

POLYPHEMVS.

^e See the Comment.

^f *Eum. Chyl. d.*

^g His eye burnt out by *Vlysses*.

lil 2

Id

I'd gnaw his heart, his liuing members rend,
Gulpe downe his blood till it againe ascend,
And crash his panting sinewes. O, how light
A losse, or none, were then my losse of sight!

This spake, and more. My ioynts pale horror shooke,
To see his grim, and slaughter-smear'd looke;
His bloody hands, his eyes deserv'd fear,
Vast limmes, and beard with humane gore conceal'd.
Death stood before ming eyes (my least dismay):
Now thought my selfe surpriz'd; now, that I lay
Drown'd in his paunch. That time presents my view,
When two of ours on dashing stones he threw:
Then on them like a shagg'd Lyon lies;
Their entrails, flesh, yet mowing arteries,
White marrow, with crasht bones, at once deuoures.
I, sad, and bloodlesse food: feare chil'd my powres,
Seeing him eat, and cast the horrid food;
Raw lumps of flesh, wine mixt with clotted blood.
Even such a fate my wretched thoughts propound.
Long lying hid, afraid of every sound,
Abhorring death, yet coveting to die;
With mast, and hearbes repelling famine, I,
Forlorne, to death and torment left, at last
This ship espy'd: and waiting it, in hast
Ranne to the shore, nor safety vainly seeke:
A Trojan vessell entertain'd a Greeke.

Now, worthie friend, your owne adventures tell,
And what, since first you put to sea, befell.

He told how *Aeolus* reign'd in *Thuscan* Seas,

Storme-fettering *Aeolus* a *Hippotades*,
Who nobly gaue to their *Dulichian* Guide
A winde, inclos'd in an Oxes hide.

Nine daies they sail'd with successefull gales;
Sought shores deserv'd: the tenth had blancht their sailes
When greedy Sailers, thinking to haue found
A masse of envi'd gold, the wind vnbound.
This through rough seas the Navie backward driues,
Which at th' *Æolian* port againe arriues.

To *Lastrigonian* *Lamus* ancient a towne
From thence, said he, we came. That countries crowne
Antiphates then wore. Threethirther cent,

Two of vs scarce by flight our death prevent:

The third the *Lastrigonian* teeth imbrude
With his hot gore. *Antiphates* persude
Our flights; incites his troopes; who tumbling downe
Huge stones and trees, our men and vessels drowne.
One scap't; which vs, and sad *Phyffes* bore.

Ioyntly our lost companions we deplore;
And grieuing reach that *Sea*-invi'd land,
Which farre from hence you see: Still may it stand

a Of *Hippotes* the Trojan: rather to his mother *Aeetes*.
b *Phyffes*, of *Dulichium* an Island not farre from *Ithica*, vnder his government.

c An ancient King of the *Lastrigians*, the son of *Nephele*.
d Called after *Formis*.

e *Camebals* who liued on man's flesh.

f *Circium*, a Promontory in *Campania*, once an Island.

Farre

Farre from my sight! beware thou a Goddess Sonne,
Iust Trojan Prince, (for now the warres are done,
With them for euer end our enmitie)

From *Circes* Mansion, & *Æneas* sic,
There anchoring, mindfull of the *Cyclops* strand:
And fell *Antiphates*, we feare to land.

But casting lots, the lot elected vs,
Faithfull *Polites*, sage *Eurylochus*,
b *Elpenor* prone to wine, and eightene more
To visit *Circe* on that vnknowne shore.

Approching, we before the Portall staid.
A thousand Lyons, Beares, and Wolues invade
Our hearts with feare, which needed not for they
Insteed of teeth their flattering tales display;
And fawning follow: till her hand-maids came
And led vs through that marble-couerd frame
Vnto their Mistris. On a throne of State,
She in a sumptuous inward chamber sat:
With gold her vnder garment richly shone;
And ouer it a purple mantle throwne.

c *Nereides*, and Nymphs, nor carded wooll,
Nor following twine with busie fingers pull:
But weeds dispose in order; mingled flowres
Select in maunds, and hearbs of different powres,
At her direction: who the vertue knew
Of euery simple, of their compounds too;
And giues them their due weight. Saluted, shee
Salutes againe; her chearefull lookes as free,
As her full bountie to supplie our neede.

Who bids her readie damels mixe with speede
The pulp of barley, hony, curds, strong wines;
And to this sweet receit hid iuyces ioynes,
Then gaue the cup with her owne sacred hand;
Which thirstily we drunk, while with her wand
The direfull Goddess strokes our crownes. I thame
To tell yet tell: I presently became

With bristles rough: thinking, as I was wont,
Th' haue spoke, and shew'd my grieve in words, I grunt.
My lookes hung downe, my mouth extends t' a snout,
My stiffer neck with swelling brawnes ticks out;
And goe vpon those hands, where with of late
I tooke the cup. With those whom frightfull fate
Had thus vn-mand (so great a poencie
In potions lurks) included in a Stee.

Alone *Eurylochus* the shape of Swine
Auoides: alone refus'd the proffered wine.
Which had not hee reiected, with the rest
Himselfe had beene a bristle-bearing Beast.
Nor should *Phyffes* our mis-haps haue knowne;
Or forced *Circe* to restore his owne.

a *Æneas*, the son of *Venus*.

V L I S S E S M A T E S.

b In which place they now shew his Sepulcher.

c The daughters of *Nereus*.

Iii 3

Peace

^a Mercury, bearing his *Crocodem*, the enigne of Peace.

Peace-bearing *Hermes* gaue him a white flowre;
Call'd *Moly* by the Gods; of wonderous powre,
Sprung from a Sable root: inform'd withall
By heavenly counsell, enters *Circe's* Hall.
Proffering th' insidious Cup, her magick wand
About to raise, he thrusts her from her stand;
And with drawne sword the trembling Goddesse frights.
When vowed faith with her faile hand shee plights;
And grac't him with her nuptiall bed: who then
Demands in dowrie his transfigur'd men.
Sprinkled with better iuyce, her wand reuerst
About our crownes, and charmes with charmes dispersst;
The more shee sines, wee grow the more vpriight,
Our bristles shed, our clouen feete vnite,
Shoulders and armes possesse their former grace.
With teares our weeping ^b Generall we embrace,
And hang about his neck: nor scarce a word
Breathes through our lips, but such as thanks afford.
From hence our Paffe was for a yeare deferr'd;
In that long time much saw I, and much heard:
Of which, a Maid (^c one of the foure, prepar'd
For sacred seruice) closely this declar'd.
For while my ^d Chiefe with *Circe* sports alone,
Shee shew'd a young-mans Image of white stone
Clos'd in a Shrine, with crownes imbellished;
Who bare a Wood-pecker vpon his head.
Demanding whole it was, why placed there,
Why hee that Bird vpon his summit bare?
I will, reply'd shee, ^e *Macareus*, tell
In this my Mistris power: obsecrue mee well.

PICVS.

^e The son of *Saturnus*.
^f *Latium*, a part of *Italy*.
^g A great Souldier, to *Homer* calls *Agamemnon* the *Hefestomer*.
^h Games solemnized every fifth yeare neare *Olympia*.
ⁱ A city at the foot of *Olympus*: by which the *Gracians* computed the tune.
^j Wood-nymphs.
^k *Riuers of Latium*.
^l *Dionae*, who had her temple in *Syria*: *Tauris*, to whom these maidens were also dedicated.
^m *Canens*.
ⁿ One of the 7 hills where on *Rome* was afterward built.
^o See the Comment.

^p Of *Laurentum*, a city by him built in *Latium*, so called of the Laurel trees which grew about that place.

^a *Saturnian Picus* in ^e *Ausonia* raig'n'd,
^b Who generous horses for the battle train'd.
His forme, such as you see: whom had you known,
You would haue thought this feature were his own.
His mind as beautifull. Nor yet could hee
Foure *Gracian* wraistlings in ^h th' *Olympicks* see.
The ⁱ *Dryades*, in *Latian* mountaines borne,
His looks attract: nor Nymphs offountaines scorne
To sue for pitie. Those whom ^k *Albula*,
^l *Numicus*, ^m *Anio*, *Almo* thort of way,
And headie ⁿ *Nar* sustaine, the shadie Flood
Of ^o *Farfurus*, the ⁱ *Scythian Cynthis* wood'd-
Inuiron'd marshes, and neighbouring lakes.
Yet for ^m one only Nymph the rest forsakes:
Whom whilome on ^a Mount *Palatine*, the faire
Venilia to the ^o two fac'd *Ianus* bare.
The Maid, now marriageable, honoured
P *Laurentian Picus* with her nuptiall bed.
Her beaurie admirable: yet more fam'd
For artfull song; and there of *Canens* nam'd.

Her

Her voice the woods and rocks to passion moues;
Tames saluage beasts, the troubled *Riuers* smooths,
Detaines their hastic course, and, when the sines,
The birds neglect the labour of their wings.
While her sweet voice coelestiall musick yeelds,
Young *Picus* followes in *Laurentian* Fields
The saluage Bore, vpon a fierie Steed,
Arm'd with two darts: clad in a ^a *Tyrian* weed
With gold close-buckl'd. Thither also came
The ^b Daughter of the Sun, who left her name-
Retaining fields, and on those fruitfull hills
Her sacred lap with deawie Simples fills.
Seeing vnscene, his sight her sense amaz'd:
The gathered hearbs fell from her as the gaz'd:
Whole bones a marrow-melting flame inclos'd.
But when shee her distraction had compos'd,
About t' impart her wish, the following presse,
And swiftnesse of his horse, forbid access.
Thou shalt not so escape, said she, although
The winds should wing thee; if my selfe I know,
If hearbs retaine their powre, if charmes at least
My trust deceiue not. Then creates a Beast
Without a bodie, bid to runne before
The Kings pursuit, and made the ayrie Bore
To take a thicket, where no horse could force
His barr'd access. He leaues his foming horse
On foot to follow a deceitfull Shade,
With equall hopes: and through the Forrest straid.
New Vowes she straight conceiue, aid implores:
And ^c Gods vnknowne with vnknowne charmes adores,
Wherewith inur'd t' eclipse the pale-fac't Moone:
And cloud her ^d Fathers splendor at high Noone.
And now with pitchie fogs obscures the day,
From earth exhal'd. His Guard mistake their way
In thar deceitfull Night, and from him straid.
When shee, the time and place besitting, said:
By those faire eyes, which haue intrall'd mine;
And by that all-alluring face of thine,
Which makes a Goddesse sue, asswage the fire
By thee incens't, and take vnto thy Sire
The all-illuminating Sunne: nor proue
Hard-hearted to ^e *Titanian Circes* loue.

Her, and her prayers, despis'd; What ere thou art,
I am not thine, said hee: my captiue heart
An Other holds; and may thee hold it long.
Nor with a stranger will I euer wrong
Our nuptiall faith, so long as Nature giues
Life to my veins, and *Ianus* daughter liues,
^f *Titania*, tempting oft, as oft in vaine;
Thou shalt not scape my vengeance, nor againe

^a Scarlet.

^b Chere.

^c The Gods of that place.

^d The Sunnes.

^e Descended of the *Thians*.

^f Circe.

Returne

Returne to *Canens*. What the wrong'd can doe,
A wronged Louer, and a Woman too,
Thou shalt, said she, by sad experience proue?
For I a woman, wrong'd, and wrong'd in loue.
Twice turnes shee to the East, twice to the West;
Thrice toucht him with her wand, three charmes exprest.
He flies; at his vnwonted speed admir'd;
Then saw the feathers which his skin attir'd:
Who forth-with seekes the woods; and angrie still,
Hard okes assailes, and wounds them with his bill.
His wings the purple of his cloake assume;
The gold that clapt his garment turnes to plume,
And now his neck with golden circle chaines:
Of *Picus* nothing but his name remains.

PICUS HIS SERVANTS.

The Courtiers *Picus* call, and seeke him round
About the fields, that was not to bee found.
Yet *Circe* find (for now the day grew faire,
The Sunne and Winds set free to cleanse the aire)
And charge her with true crimes: their King demand
With threatening looks, and weapons in their hand.
Shee sprinkles them with iuyce of wicked might.
From ^a *Erebus* and ^b *Chaos* conjures *Night*,
With all her Gods; and ^c *Hecate* intreats
With tedious mumblings. Woods forsake their seats,
Their leaues looke pale, Herbs blush with drops of gore,
Earth grones, dogs howle, rocks horribly seeme to rore:
Vpon the tainted ground blacke Serpents slide;
And through the aire vnbodyd Spirits glide.
Frighted with terrors, as they trembling stand;
Shee strokes their wondering faces with her wand:
Forth-with the shapes of saluage beasts inuest
Their former formes; not one his owne posselt.

CANENS.
^d The Western; of *Tartessus*
a maritime city of Spain.

Phabus now entering the ^e *Tartessian* Maine,
Sad *Canens* with her eyes and soule, in vaine
Expects her Spouse. Her seruants shee excites
To runne about the woods with blazing lightes.
Who not content to weepe, to teare her haire,
And bear her breasts (though these expresse her care)
In haste forsakes her rooffe, and frantick, strays
Through broad-spread fields. Six nights, as many dayes,
Without or sleepe, or sustenance, shee fled
O're hills and dales, the way which fortune led.
Now tir'd with griefe and trauell, ^f *Tyber* last
Beheld the Nymph: on his coole banckes shee cast
Her feeble limmes; there weeps, and weeping sung
Her sorrowes with a softly warbling tongue.
Euen so the dying Swan with low-raisd breath,
Sings her owne exequies before her death.
At length her marrow melts with griefes despair:
And by degrees shee vanisheth to Aire.

^e A River which runs
through Rome.

Yet

Yet still the place doth memorize her fame:
Which of the Nymph the Rurals *Canens* name.

In that long yeere, much, and such deeds as these
I saw and heard. Vn-heru'd with slothfull ease,
Again we put to Sea: by *Circe* told
Of our hard passage, and the manifold
Disasters to ensue, I grew afraid
(I must confesse) and here arriuing, staid.

^a *Macareus* ends. ^b *Caieta* ^b Vrne-inclosed,
This verse had on her marble tombe imposed.
Here, with due fires, my pious Nurle-child mee
Caieta burnt; from *Gracian* fires set free.

^a *Eneas* his Nurle.
^b Her bones inclosed in a
Vrne.

They loose their cables from the grassie strand;
Auoiding *Circes* guilefull pallace, stand
Forthofe tall groues, where *Tyber*, darke with shades,
In *Tyrrhen* Seas his fandie streames vnclades:
The throne of ^c *Faunus* sonne, the *Latian* starre
^d *Lavinia* gaines; but not without a warre.
Ware with a furious Nation is comment;
Sterne ^e *Turnus* for his ^f promist wife iacent:
While all ^g *Hetruria* to *Latium* swarmes:
Hard victorie long sought with penfule armes.
To get Recrutes from forraine States they trie,
Nor *Troians*, nor *Rutulians* want supplie.

^c *Latinus*, King of *Latium*.
^d The daughter of *Latinus*.

^e King of the *Rutulians*.
^f *Lavinia*.
^g *Thucias*, which aided *Eneas*.

Nor to ^h *Euanders* towne *Eneas* went
In vaine: though vainely *Venus* was sent
To ⁱ banish *Diomedes* ^k Citie, late immur'd:
Those fields ^l *Iapygian* *Dawnus* had assur'd
To him in dowre. When *Venus* had donne
His embassie to ^m *Tydem* warlike sonne:
The Prince excusd his aide, as loth to draw
The subjects of his ⁿ aged father in-law
T'vnecessarie warre: that none remaine
Of his to arme. Least you should thinke I faine;
Though repetition Sorrow renouates;
Yet, while I suffer, heare the worst of fates.

^h *Palanteum*; built by him on
Mount *Palatine*.
ⁱ By his wife *Egiale*, who li-
ving in adultery with *Cyl-
lorus*, at his returne from
Troy drave him out of his
Kingdome of *Etolia*.
^k *Agrippa* in *Apulia*.
^l King of *Apulia*, called for-
merly *Iuppiter*.
^m *Diomedes*.
ⁿ *Dawnus*.

After that ^o *Tergamus* our prey became,
And lotie *Ilium* fed the *Gracian* flame:
A Virgin, for ^q a virgins rape, let fall
Her vengeance, to *Oileus* due, on all.
Scattered on faithlesse Seas with furious stormes,
We, wretched *Gracians*, suffer'd all the formes
Of horror: lightning, night, showres, wrath of skies,
Of Seas, and dire ^r *Capharean* cruelties.
To abridge the storie of so sad a fate,
Now *Triam* would haue pittied our estate.
Yet *Pallas* snatcht me from the swallowing Maine;
^s Then from my vngratefull Countrey chac't againe,
^t For *Venus*, mindfull of her ancient wound,
New woes inflict. Much on the vast Profound,

DIOMEDES SOVL-
DIERS:

^o *Troy*.
^p *Pallas*.
^q *Cassandra*, sanctified by *Alex-
ander* in *Mithras* temple.

^r A Promontory of *Euboea*,
where *Phaethon* in revenge
of the death of his son *Peleus*
mederhang out a light in a
tempestuous night, when the
Gracian imagining that it di-
rected to the harbor, fell v-
pon the rocks.
^s By his wife *Agale*.
^t See the Comment.

K k k

Much

Much suffering in terrestriall conflicts, I
 Oft call'd them happie, whom the injurie
 Of publick tempests, and the harborlesse
a *Caphareus* drown'd: envy'd in our distresse.
 The worst indur'd; with seas and battles tyr'd,
 My men an end of their long toyle desir'd.
 But *Aemon*, full of fire, and fiercer made
 By visuall slaughters: What remains (hee said)
 O mates, which now our patience would eschue?
 Though willing, what can *b* *Cytherea* doe
 More then sh' hath done? when worle mis-haps affright,
 Then prayers auaike: but when mis-fortunes spight
 Her worst inflictis, then feare is of no vse:
 And height ofills, securitie produce.
 Let *Venus* heare: although shee hate vs all,
 (As all shee hates that ferue our *c* Generall)
 Yet let vs all despise her emptie hate;
d Whole Pow'r hath made vs so vnfortunate.
e *Pleuronion Aemon* angrie *Venus* stung:
 Reuenge reuiuing with his lauish tongue,
 Few like his words: the most feuerely chid
 His tongues exccesse. About to haue reply'd,
 His speech, and path of speech, at once grew small,
 His haire conuerts to plume; plumes couer all
 His neck, back, bosom: larger feathers spring
 From his rough arme, his arme was now a wing.
 His feet diuide to toes, hard horne extends
 From his chang'd face, and in a bill descends.
Rhetenor, Nycteus, Lycus, Abas, Ide,
 Admir'd and in their admiration try'd
 Like destinie. Most of my Souldiers grew
 Forth with new Fowle; and round about vs flew.
 If you inquire, what shape their owne vn-mans,
 They are not, yet are like to siluer Swans.
 These barren fields, with this poore remnant, I,
 As sonne in law to *Daunus*, scarce inioy,
 Thus farre *f* *Oenides*. *Venus*us forsakes
g *Tydidies* Kingdome: by *Puteoli* takes
 His way, and through *Mesapia*: there suruaid
 A Caue, inuiron'd with a syluan shade,
 Distilling streames. By *h* halfe-goate *Pan* possist:
 Which erst the Wood-nymphs with their beauties blest.
 They terrif'd at first with sudden dread,
 From home-bred *Apulus*, the shepherd, fled.
 Straight, taking heart, despis'd his persuiue:
 And danced with a measure-keeping foot.
 He scoffs: their motion clowne-like imitates:
 Nor onely railleth, but obscenely prates:
 Nor ceaseth, till a tree inuets his throte.
 A tree whose berries his behaiour note.

a Where the Goddesses were
 wrackt in the storme, and
 Tires.

b *Cytherea*, of the Island *Cythera*
 where the Goddess *Venus* was
 born.

c *Venus*, the
 Goddess of
 love, and
 beauty.

f *Puteoli*, of the Coast
 of *Daunus*,
 in *Campania*.

h See the Comment.

ADVERBS

An

An olue wild, which bitter fruit affords,
 Becomes, dis-seined with his bitter words.
a Th' Embassador: retournes without the fought
b *Ætolian* succors: the *Retulians* fought
 Gaint foes and fortune; of that hope depriu'd:
 A hole streames of blood from mutuall wounds deriu'd.
 Loc, fire-brands to the Naue *Turnus* beares:
 And what escaped drowning, burning feares.
 Pitch, rozen, and like ready food for fire,
 Now *c* *Fulcan* feede: the hungrie flames aspire
 Vp to the sailes along the loftie mast;
 And catch the yards, with curling smoke imbrac't.
 But when the *d* Mother of the Gods beheld
e Those blazing Pines, from top of *Ida* feld;
 Lowd Shalmes and Cymballs vtherd her repaire:
 Who, drawne by *f* bridled Lyons through the aire,
 Thus said: Thy wicked hands to small effect,
 O *Turnus*, violate, what wee protect.
 Nor shall the greedie fire a part of those
 Tall Woods deuoure, which sheltred our repose.
 With that she thunders, powring downe amaine
 Thick stormes of skipping haile, and clouds of raine.
g Th' *Asrean* Sons in swift concursions ioyned;
 Tossing the troubled aire, and *Neptunes* brine.
 One sleet employes, whose speed the rest out-strips;
 That brake the Cables of the *Phrygian* Ships,
 And draue them vnder the high-swelling Flood.
 The timber softens, flesh proceeds from wood,
 The crooked Sterne to heads and faces growes,
 The Oares to swimming legs, fine feet, and toes;
 What were their holds, to slender sides are growne,
 The lengthfull keele presenting the back-bone;
 Theyards to armes, to haire the tackling grew:
 As formerly, so now, their colour blew.
 And they, but lately of the floods afraid,
 Now in the floods, with virgin pastime, plaid.
 These Sea-nymphs, borne on mountains, celebrate
 The Seas, forgetfull of their former state.
 Yet weighing, what themselves so oft indur'd
 On high-wrought waues, oft sinking ships secur'd;
 Excepting such, as *Gracians* carrie: those
 They hate, yet mindfull of the *Troian* woes.
 Who saw *Vlysses* ships in furies queld
 With pleased eyes; with pleased eyes beheld
h *Alcinous* ship, in swiftesse next to none,
 Vnmoueable; the wood transform'd to stone.
 'Twas thought this wondrous prodigie would fright
 The *Retuli*, and make them cease from fight.
 Both parts persist, both haue their Gods to friend;
 And Valour no lesse potent: nor contend

a *Venus*,
b *Diomedes* and his *Ætolians*.

TRIOIN SHIPPS.

c The God of Fire, here re-
 kenior Fire.

d *Cybele*.
e Both the Pine tree and
 that *Phrygian* mountaine,
 being consecrated vnto her.
f See the Comment on the
 tenth booke.

g The Windes, sons of the
 Giant *Asreus*.

ALCINOVS SHIP.
h King of the *Phœnicians*. See
 the Comment.

Kkk 2

Now

Now for *Latinia*, for *Latinus* crowne,
Nor dotall Kingdome; but for faire renoune:
Aitham'd to lay their brused armes aside,
Till death or conquest had the quarrell tride.

a *Aeneas*.
b His Regall City.

ARDEA.

Venus her sonne victorious sees at length.
Great *Turnus* fell; strong *Ardea* falls, of strength
While *Turnus* stood, deuour'd by barbarous flame,
In dying cinders buried. From the same
A Fowle, vnknowne to former ages, springs;
And fannes the ashes with her howering wings.
Pale colour, leanenesse, shrieking founds of woe,
The image of a captiue citie shewe.

c *Ardea*, in English a Heron.

ÆNEAS.

d Which she bare to the Trojan.

e *Alextas*, called formerly
Julius
f *Enchiridion*.

Who also still the Cities name retaines:
And with selfe-beating wings of Fate complains.

And now *Aeneas* vertues terminate

The wrath of Gods, and *Iuno* ancient hate.
An opulent foundation hauing laid
For yong *Iulus*, by his merit made
Now fit for Heauen: f the Powre, who rules in Loue
The Gods solicits; then, imbracing *Ioue*:

O Father, neuer yet to me vnkind;
Now o enlarge the bountie of thy mind.

A Deity, meane, so it a Deity be,
Aeneas giue; that art to him by me
A Grand-father: th'vn-amiable realmes

g In his descent into Hell
with *Sibyl*.

g Suffice it once t'haue scene, and *Stygian* streames,
The Gods agree; nor *Iuno*'s looks dissent.

Who with a chearefull freenesse forward bent.
Then *Ioue*; He well deserues a Deity:
Thy sute, faire Daughter, to thy wish enioy.
Shet, ioyfull, thanks returns: and through the aire,
Drawne by her yoked doutes, lights on the bare
Laurentian shores; where smooth *Numicius* creepes

h A Riuer of Latium.

Through whispering reedes into the neighbour Deepes.
Who bids him from *Aeneas* wash away
All vnto death obnoxious, and conuay
It silently to Seas. The horned Flood
Obeyes; and what subsists by mortall food,
With water purg'd, and onely left behind
His better parts. His mother the refine
Annoints with sacred odors, and his lips
In *Nectar*, mingled with *Ambrosia*, dips;
So deist'd: whom *Indiges* Rome calls;
Honour'd with altars, shrines, and festiualls.

i A God made of a mortall.

k *Ascanius* and *Iulus*.
l *Alba longa*.

k Two-nam'd *Ascanius* *Latium* then obeyd,
And l *Alba*: next, the scepter *Syluius* swaid.
His sonne *Latinus*, held that ancient name,
And crowne. Him *Epitus*, renowned by Fame,
Succeeds. Then *Capsus*. *Capetus*, his Son
Succeeded him. Next *Tibricine* begun

Hjs

Hisraigne: who, drown'd in *Thuscan* waters; gaue
a Those streames his name: who *Remulus* got, and braue-
Sould *Acrota*. But *Remulus* was slaine
With thunder; who the Thunderer durst faine.

a *Tiber*.

More moderate *Acrota* resign'd his throne
To *Auentine*, vpon the Mount whereon
He reign'd, intomb'd, b which yet his name retaines.

b One of the seuen hills of

Rome.

c Whodwch on Mount Pa-

latine another of the seuen

hills.

d Wood-Nymphs.

Over the c *Palatines* next *Procas* raignes.

Pomona flourish't in those times of ease:

Of all the *Latian* d *Hamadryades*,

None fruitfull Hort-yards held in more repute;

Orooke more care to propagate their fruit.

Thereof so nam'd. Nor streames, nor shadie groues,

But trees producing generous burdens loues,

Her hand a hooke, and not a janelin bare:

Now prunes luxurious twigs, and boughes that dare

Transcend their bounds: e now flits the barke, the bud

e Inoculates.

Insects; inforc't to nurse anothers brood.

Nor suffers them to suffer thirst, but brings

To moisture-sucking roots, soft-sliding Springs.

Such her delight, her care. No thoughts extend

To loues vnknowne desires: yet to defend

Herselfe from rapefull Ruralls, round about

Her Hort-yard wall's; t'avoid, and keepe them out.

What left the skipping *Satyres* vn-affaid;

Rude *Pan*, whose hornes Pine-briftled garlands shade;

Silenus, still more youthfull then his yeares;

Or f he who thecues with hooke, and member feares,

To taste her sweetnesse: but faire more then all

g *Vertumnus* loues: yet were his hopes as finall.

How often, like a painefull Reaper, came,

Laden with weightie sheafes, and seem'd the same!

Of wreathes of new-mow'd grasse his browes array:

As though then exercis'd in making hay.

A gode now in his hardned hands he beares,

And newly seemes to haue vnyok't his Steeres.

Of vines and fruit-trees with a pruning hooke

Corrects, and drestes; of a ladder tooke

To gather fruit: now with his sword the God

A Souldier seemes; an Angler with his rod:

And various figures daily multiplies

To winne excess, and please his longing eyes.

Now, with a staffe, an old-wife counterfeits;

On hoarie haire a painted miter sets.

The Hort-yard entering, admires the faire

And pleasant fruits: So much, said he, more rare

Then all the Nymphs whom *Albula* enioy,

Haile spotlesse flowre of Maiden chastitie:

And kist the prais'd. Nor did the Virgin knowe,

(So innocent) that old-wives kist not so.

Kkk 3

Then

h A head attire which old
women wore with labels hang-
ing downe at their eares.

i The river *Tiber*.

Then, sitting on a banke, observeth how
The pregnant boughs with Autums burthen bow.
Hard by, an Elme with purple clusters shin'd:
This praising, with the vine so closely ioyn'd:

Yet, saith he, if this Elme should grow alone,
Except for shade, it would be priz'd by none:
And to this Vine, in amorous foldings wound,
If but dis-ioyn'd, would creepe vpon the ground.
Yet art not thou by such examples led:
But shunst the pleasures of a happy bed.

I would thou wert: not *Helen* was so sought,
Nor *a* she, for whom the lustfull *Centaures* fought,
As thou shouldst be; no nor the wife *b* of bold
Or cautious *Ulysses*. Yet, behold
Though thou averse to all, and all eschue;
A thousand men, Gods, Demi-gods, pursue
Thy constant Scorne; and every deathlesse Powre

a Hippodamia
b The wife of Ulysses.

Which *c* *Alba's* high and shadie hills imbore.
If thou art wife, and wouldst well married be;
Or an old woman trust, who credit me,
Affects thee more then all the rest, refuse
These common wooers, and *Vertumnus* choofe.
Accept me for his gage; since so well none
Can know him; by himselfe not better knowne.
He is no wanderer; this his delight:

Nor loues, like common louers, at first fight.
Thou art the first, so thou the last shall be:
His life he only dedicates to thee.

Besides, his youth perpetuall; excellent
His beauty; and all shapes can represent.
With what you will, what ever hath a name;
Such shall you see him. Your delights, the same:
The first-fruits of your Hort-yard are his due;
Which ioyfully he still accepts from you.
But neither what these pregnant trees produce
He now desires, nor hearbs of pleasant iuyce:
Nor ought, but only You. O pittie take!
And what I speake, suppose *Vertumnus* spake.

d Venus, of *Idalium*, a wood
in *Cyprus* dedicated to her.
e *Rhame* is a town
in *Attica*, where shee had her
Temple.

Revengefull Gods, *d* *Idalia*, still severe
To such as slight her, and *e* *Rhameusia* feare.
The more to fright you from so foule a crime,
Receiue (since much I know from aged Time)
A story, generally through *Cyprus* knowne;
To mollifie a heart more hard then stone.

ANAXARETE.

f The son of *Telamon*: who,
banished by his father for
not revenging the death of
his brother *Alex*, came vnto
Cyprus, and there built the
city *Salamis*.

g *Phis*, of humble birth, by chance did view
The high-borne *Anaxarete*, who drew
Her blood from *f* *Teucer*. Seeing her, his eyes
Extracts a fire, wherein his bosome fires.
Long struggling, when no reason could reclaim
His turie, to her house the Suppliant came.

Now

Now to her Nurse his wretched loue displaid;
And by her foster'd hopes implor'd her aid:
Now humbly fues to some of most repute
In her affection, to prefer his suit.

The pleading *a* Wax his sad lines often beares
Of mirtle garlands, sprinkled with his teares,
Hangs on the posts: on the hard threshold laid
His tender sides, his sighs the doores vp-braid.
But she more cruell then the seas, imbroild
With rising stormes, more hard then iron, boyld
In fire-red furnaces, or rooted rocks;
Disdaines the louer, and his passion mocks.
Who to her froward deeds addes bitter words
Of no lesse scorne; nor hope to loue affords.
Impatient of his torment, and her hate;
These words, his last, he vtters at her gate.

O *Anaxarete*, thou hast o'r-come!
Nor shall my life be longer wearisome
To thy disdain. Triumph, o too vnkind!
Sing *b* *Paeans*, and thy browes with laurell bind.
Thou hast o'r-come; loe, willingly I dye:
Proceed, and celebrate thy cruell ioy.

a Taken for the Tables spread
with wax wherein they an-
ciently writ.

Yet is there something in me, ne'r the lesse,
That thou wilt praise; and my deserts confesse.
Thinke how my loue and life together left
My brest: at once of *c* two cleare lights bereft.
Nor rumour, but even I will death present
In such a forme, as shall thy pride content,
But o you Gods, if you our actions see
(This only I implore) remember me!
Let after ages celebrate my name:

b Songs of victory sung to
Apollo.

And what you take from life, afford to fame.
Then heaues his meager armes and watry eyes
To those knowne posts, *d* oft crown'd with wreathes, and tyes
A halter to the top. Such wreathes, he said,
Best please; hard-hearted, and inhumane Maid!
Then, turning toward her, he forward sprung:
When by the neck th' unhappy louer hung.
Struck by his sprawling feet, wide open flie
The founding doores; and that sad deed descrie.
The servants threeke; the Vainely raised bore
T' his mothers house; his father dead before.
His breathlesse corps she in her bosome plac'd;
And in her armes his heatlesse limmes imbrac't.
Lamenting long, as wofull parents vse;
And hauing paid a wofull mothers dues;
The mournfull Funerall through the City led:
And to prepared fires conueyes the dead.
This sorrowfull Proceffion passing by
Her house, which bordred on the way, there cry

c Eclipses, and the Sunnes.

d A custome of old to hang
garlands at the doores of
their beloued.

To

To th' cares of *Anaxarete* arrives:
 Whom now sterne * *Nemesis* to ruine drives.
 Wee'l see, said she, these sad solemnities:
 And forth-with to the lofty window highes:
 Whence, seeing *Iphis* on ^b his fatall bed,
 Her eyes grew stiff, blood from her visage fled,
 Vsurpt by palenesse. Striving to retire,
 Her feet stuck fast; nor could to her desire
 Divert her lookes: the hardnesse of her heart
 It selfe dilated into every part.
 This ^c *Salamis* yet keeps, to cleare your doubt,
 In *Venus* temple; call'd the *Looker-out*.
 Inform'd by this, ^d O lovely Nymph, decline
 Thy former pride, and to thy lower ioyne.
 So may thy growing fruits suruiue the frost:
 Nor ripening by the rapetull winde be lost.
 When this the God, ^e who can all shapes endue
 Had said in vaine, againe himselfe he grew:
 Th' abilitments of heatlesse Age depos'd.
 And such himselfe vnto the Nymph disclos'd.
 As when the Sunne, subduing with his rayes
 The muffing clouds, his golden brow displaies.
 Who force prepares: of force there was no need;
 Struck with his beautie, mutually they bleed.
 Vniust *Amulius*, next th' *Ausonian* State
 By strength vsurpt. ^f The nephewes to the late
 Depos'd *Numitor*, him re-inthroned:
 Who *Rome*, in ^g *Pales* Feasts, immur'd with stone.
 Now *Tatius* leads the ^h *Sabine* Sires to warre.
ⁱ *Tarpeia's* hands her fathers gates vnbarre:
 To death with armelets prest; her treasons meede.
 The *Sabine* Sires like silent Wolues proceed
 T' invade their sleeping ^j *sonnes*, and seeke to seaze
 Vpon their gates; barr'd by ^k *Iliades*.
 One ^l *Iuno* opens: though no noyse at all
 The hinges made; yet by the barres lowd fall
 To ^m *Venus* knowne: who this had shut, but knewe
 That Gods may not, what Gods haue done, & vndoe.
Ausonian Nymphs the places bordering
ⁿ To *Ianus* held, inched with a spring.
 Their aid th' implores. The Nymphs could not deny.
 A fure so iust, but all their floods vntie.
 As yet the Fane of *Ianus* open stood:
 Nor was their way impeached by the flood.
 Beneath the fruitfull spring they sulphur urne;
 Whose hollow veines with black bitumen burne:
 With these the vapours penetrate below;
 And waters, late as cold as *Alpin* snow,
 The fire it selfe in fervour dare provoke:
 Now both the posts with flagrant moisture smoke.

These

These new-raisd frames the *Sabine* Powre exclude,
 Till ^a *Mars* his Souldiers had their armes indu'd
 By *Romulus* then in *Batalia* led:
 The *Roman* fields the slaughtered *Sabines* spred;
 Their owne the *Romans*: ^b Fathers, & *Sonnes* in law.
 With wicked Steele, blood from each other draw.
 At length conclude a peace; nor would contend
 Vnto the last. Two Kings one throne ascend
 With equall rule. ^c But noble *Tatius* staine,
 Both Nations vnder *Romulus* remaine.
 When *Mars* laid by his shining caske; and then
 Thus spake vnto the ^d Sire of Gods, and men.
 Now, Father, is the time (since *Rome* is growne
 To such a greatnesse, and depends on One)
 To put in act thy neuer-fayling word;
 And *Romulus* a heavenly throne afford.
 You, in a synod of the Gods, protest
 (Which still I carry in my thankfull brest)
 That one of mine (this ^e O now raise!)
 Should be advanc't vnto the starrie skie.
^f *Ioue* condescends: with clouds the day benights;
 And with flame-winged thunder earth affrights.
Mars, at the signe of his assumption,
 Leanes on his lance, and strongly vaults vpon
 His bloody charriot; lashes his hor hories
 With founding whips, and their full speed inforces:
 Who, scouring downe the ayrie region, staid
 On faire ^g mount *Palatine*, obscur'd with shade:
^h There *Romulus* assumeth from his throne,
 Rendering ⁱ not King-like iustice to his owne,
 Rapt through the aire, his mortall members wait,
 Like melting bullets by a ^j S'inger cast:
 More heavenly faire, more fit for lotic shrines;
 Our great and scarlet rob'd ^k *Quirinus* thines.
 Then *Iuno* to the sad *Herfilia*
 (Lost in her sorrow) by a crooked way
 Sent ^l *Iris* to deliuer this Command.
 Stare of the *Latian*, of the *Sabine* land;
 Thy sexes glory: worthie then, the vow
 Of such a husband, of *Quirinus* now;
 Suppress thy teares. If thy desire to see
 Thy husband so exceed, then follow me
 Vnto those woods, which on ^m mount *Quirin* spring;
 And had the temple of the ⁿ *Roman* King.
Iris obayes: and by her painted Bowe
 To earth descending, told *Herfilia* so.
 When she, scarce lifting vp her modest eyes:
 O Goddesse (which of all the Dieties
 I know not, sure a Goddesse) thou cleare light,
 Conduct me, O conduct me to the sight

LII

^a *Romulus* being the son of *Mars*.

^b *Sabines*.
^c *Romans*.

^d See the Comment.

^e *Iupiter*.

^f A hill in *Rome*.

^g See the Comment.

^h Not imperiously or tyrannically: the tyranny of *Tarquin*, and rape of *Lucretia* by his son ever after made the name of King odious among the *Romans*.

ⁱ By the violence of the throw.

^k *Romulus*, See the Comment.

HERSILIA.

^l Her messenger the *Raine-bowe*.

^m One of the 7 hills in *Rome*.
ⁿ *Romulus*.

Of

Of my deare Lord: which when the Fates shall shew;
They heaven on me, with all their gifts, bestow.
Then, with a *Thaumasias*, entering the high
Romulan Hills, a starre shot from the skie,
Whose golden beames inflam'd *Herfiliæ*'s haire;
When both together mount th' enlightned Aire.
The builder of the *Romane* Citie tooke
Her in his armes, and forth-with chang'd her looke:
To whom the name of *Orphe* assignd.
This Goddesse now is to *Quirinus* toynd.

a. In the daughter of *Thau-*
masias.

b. See the Comments.

VPON

VPON THE FOVRTEENTH BOOK OF OVIDS METAMORPHOSIS.

Glaucus, reiected by Scylla, solicites the arts of Circe; daughter to the Sun
and Peris, sister to *Æta*, and Aunt to Medea; who having poisoned her hus-
band Scythus king of Sarmatia, aswued that government: but shortly after
expelled for her tyrannie, she fled with a few of her women into Italy; seeking
her selfe on a little Island in the Tyrrhen sea, now ioyning to the continent, and called
at this day by her name. A famous inchanteresse, and skilfull in all magicall simples,
who lustfull by nature, or the revenge of Venus, for her fathers detecting her adul-
tery, endeavours to divert the affections of Glaucus to her selfe from Scylla. But
failing, and full of indignation, infects the bay, by the Nymph frequented with her
charmed poisons: wherein Scylla bathing, contracts this monstrous deformity; her
loynes incircled with howling Wolues and barking dogs, now a part of her body;
destroying all that came neere her. Scylla represents a Virgin, who as long as chaste
in thought, and in body unspotted, appears of an excellent beauty, attracting all
eyes upon her, and wounding the Gods themselves with affection. But once pollu-
ted with the force of Circe, that is, having rendred her maiden honour to bee
deflowred by bewitching pleasure, she is transformed to an horrid monster. And
not so only, but endeavours to shipwracke others (such is the envy of infamous wo-
men) vpon those ruining rocks, and make them share in the same calamities. Thus
the upper part of her body, is feigned to retain a humane figure, and the lower to
be bestiall; intimates how man, a diuine creature, endued with wisdom and intelli-
gence, in whose superiour parts, as in a high tower, that immortal spirit resideth,
who only of all that hath life erects his lookes vnto heaven, can never so degenerate
into a beast, as when he giueth himselfe over to the lowe delights of those baser
parts of the body, Dogs and Wolues, the blind & saluage fury of concupiscence

SCYLLA.

Some say, how reason governes in the heart;
Some, in the braine; none, in the nether part.

*Cardi alii Sybilian, ubi inbuere crebro:
Inferiora modis, nec ratio vlla tenet.*
Altera.

This monster Scylla was said soone after to haue beene changed into a rocke, in re-
gard of the impudency of lasciuious women, hardened by custome. Right against the
Promontory of Pelorus, there is a steepe round cliffe, which thrusts it selfe far out
into a bay, resembling (as some fancy) the forme of a woman, which is called Scyl-
la: below are many sharpe rocks full of holes and concauities frequented by great
fishes. Among these the enraged Seas make a noyse, the dogs that are imagined to
bark, whereon those ships, which too fearefully avoided Charybdis, formerly fell,
and were crushed in peeces; the miserable Marriners deuoured by the fishes. From
hence sprung this fable, and her fabulous forme. The dangerous sailing betweene
Scylla and Charybdis, commends the safetie of the middle course; and deterres
from either extremitie. Thus allegorized.

Scylla and
Charybdis.

Detraacting envy Scylla's cures imply;
Charybdis, the deep Gulph of pouerty,
Who thin Charybdis, vpon Scylla fall:
Still snarling Envy barks, Want swallows all:
If prudent, of two evils choose the least:
Rather be enui'd, then by need oppress.

*Invidia obstrictans mœstra est Scyllæ cœciti.
Fundum at murgens pauperum, vassa Chæ-
rybdis.
Incides in Scyllam, qui vult vitare Charybdis
Attracti sicut mordax, absorbet egellas.
Ex utroq; malum elige, qui sapit optat
Invidiosus enim magis quam miserabilis est.*
Anulus.

Lil 2

And

And such advice Vlysses receaved from Circe. But both of these dangers have now left their terrors by the altering of the current: expressed by that marble fountain in Massena, where Neptune holds Scylla and Charybdis in chains; with these under written verses.

imbia nodosa cobibetur Scylla catenis;
Pergit sicur per freta mœstra rates,
capta est prædatrix Siculig, infami Pomii,
Nec frenis in medijs seuâ Chariibdis aqua.

Tast binding fetters wicked Scylla hold:
Saile safely through our straights, braue ships be bold.
Th' infamous theefe, who kept these seas; is tane;
And fell Charybdis rageth now in vaine.

Dido.

The Tioian fleet, hating sudd'n these difficulties, is driven by contrary winds
on the Coasts of Lybia, still was fatally entertained by Dido.

Infelix Dida nulli bene nupta marito;
Hoc preuenit fugis hoc fugam peras.
Auton. epig.

Poore Dido, still vnfortunately wed!
Th' one murtherd, flying, dying, when this fled.

But others vpon better grounds haue determined that this was merely a fiction
of Virgil; and that Æneas never came thither. Among the rest Antonius on
her pt. three.

illa ego sum Dido vultu, quam confitetur lo-
phæ.
Affirmata modis, quæ horum mirifica
Talia exornat non Maro quam mihi fecit
esse metus:
Vita nec incerta letæ curâ iuuat,
Namq; nec Æneas videtur Troia vquam,
Nec Ilium abuenit claustra Iliacæ.
Sed facias fugam, atq; arma prociis larber,
Perceat fatis morte pudicitiam,
Perfice transfixo castos quod pertulit uestes,
Non furor aut læsa crudus amore dolor.
Sic cecidisse iuuent, vix sine vulnere fames,
P' illa vitæ, gressu mentibus oppellit.
Auton. in Epig.

For it is more then probable, that Dido arrived in Africa, two hundred eighty and
nine years after the destruction of Troy; being supposed to bee the Nece of Iczabell.
But to follow our Author: Æneas from Carthage returnes to Sicilia; where
he had buried his father Anchises; and sailing from thence by sundry places, arri-
ued at the Island of Pithecusa, lying in the Tyrrhen Sea; so called of the Circopi-
ans, whom Iupiter for their fraudulent periury converted into Apes, & there plan-
ted them. For when Iupiter had contracted with these to serve him in his warres
against Saturne, and bound them by an oath; Candalus and Atlanthus, two bro-
thers in deceit incomparable, being the principall, they not onely periurd them-
selves & kept back the pay, but sent him away with scoffes and derision. They there-
fore were aptly metamorphis'd into Apes; a Creature in general so like a man, both
in forme and imitation; as in particular to these Teering Circopians: The symbols
of impudence and petulance. From which consideration it was devised by Plato
that the soule of Therites (of all that came to Ilium the basest and most shame-
lesse) entred into an ape; still intimating the actions of men, but retaining his old
manners agreeable to that creature. For as in his manhood hee was so desperately
insolent as not to spare the sacred dignity of Princes; so now a beast, incessantly mo-
lest

CIRCOPIANS.

lest the Lyon, the King of Beasts, with his sightfull gamballs betweene whom
there is an innated Antipathy.

Æneas now landing at Cuma, came to the caue of Sibyll, who undertakes to
conduct him vnto his father in Elizium: first shewing him a golden tree in the
gloomy grout of Proserpina, and then sending him to crop a branch from the same;
without which there could be no admittance. By this fable Scruius, the Poets ex-
pressed, that purenesse of life, which leads to felicity; sūd to bee covered with sha-
dy woods; because in the confusions of this world, the integrity of viriue is clouded
with infamy of vices. Not unlike, but more theologically allegorized by Man-
tuan to be our faith and confidence in God, without which there is no entrance into
aternall ioyes; called truly the golden bough in regard of the honour and purity of
that mettall; and to bee hid in a wood, because the wisdom thereof is obscured,
through so great a diversity of Sects and opinions: Nor can bee found out, if not
showned by Sibyll; which is the will of the Almighty revealed by his Prophets. Pa-
lingenius a little otherwise.

SIBYLLA.

Truth is not easily found: that bough of gold
Which gloomy errors (obscure woods) with hold
From sight of humane search, is seene of none,
Vnlesse, by those pure Doves direction shewne.

Non cuius facile est in somno aperire atri-
um, hic elide ramos, medium quem maxima
silue
Aioribus desit cinctum, æque erroribus
atris
Obstructione celat, a cunctis aures vix
compositas, in fœtus quæ cœcæ columbe.

For others write, that Æneas was conducted thither by two white Doves: inter-
preted by some for Charity and Innocence.

Sibyll, in her returne from the lower world with Æneas, declines his promi-
sed honors, as being a mortall. A modestly in other Ethnicks not to bee found;
and resembling that of the Saints and Angels, who refused diuine worship, as onely due
vnto God; perhaps taught her by that Spirit, which by an extraordinary dispensa-
tion reuealed vnto her those excellent Mysteries, whereby shee yet speaketh. Shee
tells him how she might haue liued ener, if she would haue consented to Apollo;
yet must liue vntill she had accomplished a thousand yeares: who now worn to
age, should hereafter consume into a voice. Sibyll was seign'd to bee beloved of
Apollo, in that a prophesie: Propheysing of old ascribed vnto him, & to pro-
ceed from his spirit vnto others. And because the prophesied of the warres and Em-
pire of the Romans; she was sūd to reueale what should follow to Æneas, as to the
originall of that nation. Her verses contained the Oracles of a thousand yeares;
and therefore sūd to haue liued so long, after to bee changed into a voice, in that the
fame of her verse should continue for ener. Besides, it is reported, how a voice
from the inward recess of her Caue long after her death gaue answers.

Æneas departing from Cuma, arrives at Caieta, so called of his Nurse, whom
he there interred. Here Macareus with ioy and wonder meets with Archemenci-
des, both companions to Vlysses: the latter casually left behind him in Sicilia, whom
Æneas, though formerly an enemy, brought off from the terrors of Polyphemus.
For Vlysses, there landing in his returne from Ilium, entred his Caue, with twelue
of his fellowes. Of whom the Gyant eat two to his supper, two more the next mor-
ning at his breakfast, & at night as many. When drunk with the wine which Vly-
sses gaue him, and fettered with surfer and sleep, he had his onely eye burnt out by
him with a firebrand (according to the prophesie of Telemus, who among his shepe,
together with the rest of his Companions, escaped his search & so got a ship-board.
Now the Cyclops (as formerly sūd) were a salvage people giuen to spoyle and rob-
bery; unsociable amongst themselves, & inhumane to strangers: And no marvaile,

POLYPHEMUS.

when lawlesse, and subiect to no government, the bond of society; which giues to euery man his owne, suppressing vice, and advancing vertue, the two maine columns of a Common-wealth, without which it can haue no supportance. Besides man is a politicall and sociable creature: they therefore are to bee numbred among beasts who renounce society, whereby they are destitute of lawes, the ordination of ciuility. Hence it ensues, that man, in creation the best, when auerse to iustice, is the worst of all creatures. For iniustice, armed with power, is most outrageous and bloody. Such Polyphemus, who feasts himselfe with the flesh of his guests; more salvage then are the West-Indians at this day, who onely cate their enemies, whom they haue taken in the warres; whose slighting of death and patient sufferance is remarkable; receiuing the deadly blow without distemper, or apparance of sorrow; their fellows looking on, and hartily feeding on the meate which is giuenthem; yet know how they are to supply the shambles perhaps the day following. The heads of men they account among their delicacies, which are onely to bee eaten by the great ones, boyling oft times not so few as a dosen together, as hath bene scene by some of our Country-men. In iustice and cruelty, are euer accompanied with Atheisme; and a contempt of the Deity: which Polyphemus himselfe thus professeth in Homer:

*Sinulus et o inges, quod longi adueniis,
Qui me Deos habes sine timore,
Sine obsequio.
Non enim Cyclops Iouem a castra nutritum
curant,
Neque Deos beatos, quantum multo praestantiores sumus.
Neque ego Ioui inimicitias entium, percam.
Neq. sitis, neq. Ioue, si me animus iubet.
Hom. Odiss. 9.*

O foole! that hether comst from farre abroads,
To bid mee feare or reuerence the Gods.
Wee Cyclops care not for the Goat-nurft Ioue;
More to bee fear'd then those who fway aboute.
Nor will I, for Ioues wrath, forbear to kill
Thee or thy Mates: My God is my sterne will.

Like the Scythians who in their barbarous deuotions accustomed to fix a speare in the ground, and worship it, as the onely God they acknowledged. But this contemner of Gods and men, this inhumane Monster, is surpris'd in his drunkennesse, and deprived of his onely eye by despised Vliſſes; who would not kill him, the longer to protract his punishment. In the person of Vliſſes, that wisdom is disguised, which vndoubtedly and victoriously runs through all dangers: in Polyphemus, the folly of barbarous strength, infected with vices. He is also physically said to be subdued by the other, in that wisdom discouers the secrets of nature; which before they bee knowne seeme wonderfull and formidable. Now Scruius will haue Polyphemus a prudent person: feigned to haue had his one eye in his forehead; in that neerer the braine, the throne of the understanding; and put out by Vliſſes, as overcome by his greater wisdom.

Achemenides hauing told his owne misaduentures, desires Macarius to tell what befell Vliſſes, after his departure from the Cyclops. Who informes him how from thence they came to the Aolian Islands. These ly on the west of Sicilia: the principall Lipara; but Strongyle (so called of its rotundity, whose lofty top at this day, flames like a Beacon) was the habitation of Aolus; who is said to bee beloued of the Gods, in regard of his piety; and of men for his temperance and hospitality: in so much as the neighbouring nations, though in contention among themselves, submitted to his Empire. He is feigned to command the winds by the procurement of Iuno: whic h thus is by himselfe acknowledged.

*Tum, & Regina, quid optes,
Reginare labor, mihi iussa capessere fas est.*

----- O Queen, tis thine to will,
My duty thy commandment to fulfill.

This Kingdome Scepter and my grace with Ioue
Sprung from thy bounty; that I feast aboute
Among the Gods: by thee so potent made
Ore tempests and proud stormes.-----

*Tum mihi (quodcumq. hoc regni) tu sceptrum, &
venique
concedes, tu deus Egeia circumbre ditum,
Nimborum, Iacis, et tempestatum potentum.
Virg. li. 9.*

For the winds by the motion of the aire, which is Iuno, are created. The fable of this his dominion proceeding from his knowledge in Astronomy, especially in that part which concernes the nature of the winds, as also in that he could prognosticate of the weather by the rising of the Clouds, the tides of the Sea, and flaming of the mountaine, declaring withall that nothing happens without the diuine providence, when the winds themselves of a condition so light and inconstant, are not without their commander. No lesse a power hath he, who can bridle the tempests of his afflictions. Hee is said to bee the Grandchild of Hippotus, of the swiftnesse of the wind, in relation to the speed of a horse, and to haue had six sons, and as many daughters, of the severall winds whereof there were twelue, according to the ancient denision, the barren being called masculine, & the fruitfull feminine. Aolus feasteth Vliſſes, and giues him the winds in a bag (the West onely let loose to waſt him into his Country) which, while he slept, was opened by one of his Companions, when contrary gusts arose, and draue them back to the place they came from. The ordinary effects of curiosity and couetousnesse. Some, who haue searched the closet of nature, affirme that a bag of a Dolphins skin, with the addition of certaine ceremonies, will procure the desired wind, and that onely the ground, they say, of this invention of Homers. But the wisdom of Vliſſes was then as secure and sleep as himselfe, who could not watch so neere the end of his voyage: the consummation whereof would haue crowned his vigilancy. Manifested by the disaster; which admits in this kind of no second error; nor leaves any other comfort, but teares to the miserable. Whom formerly courteous, but now angry Aolus rejects; as a man in dis-favour with the Gods, and who by his sloth had frustrated his bounty.

Macareus told how from thence they sailed to Lamia now Formia inhabited by the Laestrigonians; man-eaters, and no lesse inhumane then the Cyclops; where their men were destroyed, and all their ships lost, but that alone which carried Vliſſes. Then came wee said hee, to yond rising hill, and points to the Promontory of Circes. Circe naturally signifying the circummolution of the Sun, whose heat and directer beames do quicken what soeuer is vegetiue, and therefore aptly seated in this place, producing such a number of Plants and herbs of different vertue. Wee haue said before that Circe was a famous enchantresse, who could turne men into beasts (as here Vliſſes mates into Swine) among her other miracles by making them drink of her charmed cup, and wauing her rod over them. Wherein the deuill perhaps aped that rod of Moles wherewith hee performed such wonders; or derined from the Egyptian Sorcerers, as now in use among those of that profession. But he could not preuaile over the person of Vliſſes, secured by the hearb Moly, which was giuen him by Mercury (a more cunning Magician, and inuenter of that art) who forced her to restore their former shapes to his seruants. For as the earth produceth malignant simples, so doth it Antidotes to resist their virulency; among those of this kind they reckon the Sarr-fish, the Iasper-stone, Christs-thorne, Agnus castus, and Fleawort; especially this Moly, which grows most naturally in Egypt, and was lately brought from thence into Italy by one Guilandinus a Physician of Padoa; as reported by Earle Bothwell, vnto whom he shew'd it, which is not to be extirped by man; in that deadly, as they say, vnto those who attempt it; or rather in that the roote thereof, according to Pliny, is thirty four long: whereof Homer.

LAESTRIGONIANS.

VLISSSES MATRES.

Lat. quidem nigra erat, Lat. quidem f-
mitia flore,
Atoly autem ipsum vocant dy: difficile au-
tem effus,
Dura vlt. mortalis, Hom. Od. l. 10.

The fable roote thrust forth a milke-white flower,
Cald Moly by the Gods; by mortall power
Hardly extirpt.

As there are remedies in nature against naturall euills; so are there charmes against the malice of charmes: one witch undoing what another hath done (whom they commonly call wise-women) as here Circe her selfe disenchants the Mates of Vlysses. But that a man can bee transformed into a beast, is vitterly against the opinion of S. Augustine; who affirms, that the Deuill can create nothing being himselfe a Creature, nor change that shape but onely in shew, which God hath created. All though Spondanus with much ferner oppose him; alledging that place in Aquinas, how the Angels, both good and euill, haue a naturall property and power to Metamorphize our bodies, going about to confirme it by sundry histories. But search wee a little higher, and first into the naturall sense of this fable. Circe is feigned to be begot by Solon and Perlis, the daughter of Oceanus; in that what euer hath being, is by the heat of the Sun and moisture ingendred. Circe is so called of mixing, because the mixture of the elements is necessary in generation which cannot bee performed but by the motion of the Sun: Perlis, or moisture supplying the place of the female, and the Sun of the male, which giues forme to the matter: wherefore that commixtion in generation is properly Circe, the issue of these parents. Her foure Hand-maids, which gather and select her magicall herbs and flowers, are no other then the foure Elements, aduising vnto vs, according to their power, the nature of all motion. Others take them for the foure seasons of the yeare, from this description in Homer.

Ancille autem interea quidam intra domum
sauebant
Suauior, que ei domi admissivae erant,
Nasus autem he erant ex fontibus et aq. vis,
Ex ex lacru fluminibus, que ad mare pro-
fluunt:
Horum una quidem iniecti throni stragula
pulchra
Purpurea superne, iussere lin'ea temia sub-
leiti
Altera vero ante toros extendi men'ia
Argentrea, his autem apposuit aureas lauce,
Tertia vero in cratere mellissimum vinum
misceret
Dulce inargiteo, distribuit aut' eu'ia specula
Quarta vero aqua crebat. et vna cunctis ig'e
Magnum sub tripodis magno, calicibus au-
tem aqua, Hom. Od. l. 10.

The first decyphering Spring; the second Summer, the third Autumne, & the fourth Winter. Circe was held to be immortall, in regard of the perpetual generation of the Elements: and to turne men into severall sorts of beasts, because the corruption of the one begets a forme farre different from it selfe. The Island where she was supposed to dwell was called *Ææa*, which is an ingemination of sorrow, for the diseases and complaints of the Creature, who by the wasted strength of their naturall compositions, are afflicted with sundry diseases. Yet Vlysses could not loose his shape with the rest, who being fortified by an immortall power, was not subiect to mutation. For the diuine & celestiall soule, subsisting through the bounty of the Creator, can by no assault of nature be violated, nor can that bee conuerted into a beast, which so highly participates of reason: although her Companions, the foure Elements, uniting in a humane body are daily obnoxious to changes: by which is expressed

expressed the immortality of the one, and frailty of the other. Scetius will haue Circe not onely an Inchantresse, but a notorious strumpet; and therefore feigned the daughter of the Sun, in that nothing more apparant, who by her lasciuious arts drew many from a morall life to a brutish; and therefore said to haue changed them. But Comes more fully. How Circe was said to bee the daughter of Solon and Perlis, in that lust proceeds from heat and moisture, which naturally incites to luxury, and getting the dominion, deforms our soules with all bestiall vices; alluring some to inordinate Venus; others to anger, cruelty, and every excess of passion: the Swines, the Lyons, and the Wolves produced by her sensuall charmes; which are not to bee resisted, but by the diuine assistance, Moly, the gniſt of Mercury, which signifies temperance. So the fortitude and wisdom of Vlysses, preferres him in the midst of vices against their strongest inuasions; when some of his Companions are deuoured by the Cyclops, some destroyed by the Læstrigions, and others conuerted into beasts by Circe: their headstrong appetites, which result from the sovereignty of reason (by which wee are onely like vnto God, and armed against our depraued affections) nor euer returne to their Country (from whence the soule deriueth her celestiall originally vnlesse disenchanted, and cleansed from their former impurity. For as Circes rod, waied ouer their heads from the right side to the left: presents those false and finisier perſuasions of pleasure, which so much deforms them: so the reuerſion thereof, by discipline, and a view of their owne deformity, restores them to their former beauties.

Macanus proceeds with the story of Picus (told him by one of the foure Damsells) who reiecting the loue of Circe, was by her conuerted into a Wood-pecker. Saturne, his father, formerly flying into Italy, had bene entertained by Ianus, then reigning in Aulonia, to whom he taught the unknowne art of husbandry: & therefore was by him made a partner in his Kingdome: stamping on their coine a head with two faces, to shew their vnited government. Whereupon Ianus was said to haue had two foreheads: as also of his excellent wisdom; who by looking backe to the times that were past, & comparing them with the present could better iudge of the future. Picus hauing married his daughter Cancus (so called for her melodious singing) succeeded Ianus in the Laurentine Kingdome. Who lost in hunting by the Circæan Promontory and neuer more heard of, was feigned to haue bene transformed by Circe: and into a Wood-pecker (a bird of no small estimation in Augury) in that so cunning an Augur, keeping one continually in his house, by which he diuined. And therefore his statue was made with an Augurs staffe in his hand, and that bird on his head. A Wood-pecker lighting on the head of Lucius Tubero the City Prator, saies there so gently that he took him of with his hand. The Prophets deuining that it portended destruction to the Empire, if it were let goe; or if killd, to the Prator; the Prator forthwith tare it in pieces and not long after fulfilled the prophesy. This Bird was consecrated to Mars, in that hardy, peir-
cing thrust Oakes to the marrow with his bill; being also deriued from Picus, a courageous souldier. They will clamber up trees like Cats: and by iobbing against the barke doe know if the worme ly vnder. They breed in round holes, which they dig with their bills in the bole or branches: these being stopp with pins of Iron, they will open them againe with a certaine heare, as reported by sundry Authors. Although this transcend my beliefe, yet I am certaine that a pilsfering thiefe confessed on the ladder, how by the aduice of one of his receptors he compassed this heare, which being put into the key-hole would make the lock fly back: whereby not feldome he had entered mens houses, and opened their Coffers. And I knew a fellow, who six or seuen yeares had bene a slave to the Spaniard in the West-Indies, who with desperate

M m m

oaths

PICVS.

oaths would avenge, how such an heave was common in those countries; inasmuch as the shackles would often unbolt, and fall from the feet of the horses, as they fed in the pastures; and how himselfe therewith had often opened a passage to the stuffing of his empty belly. Whether true or no, no doubt but he belicued himselfe in telling it so often. The servants of Picus are converted by Circe into salvage beasts: that is through rage and passion for the losse of their master, for a time deprived of their reason: the onely definition betweene the one and the other.

His wife Canens, now Swan-like singing on the banks of Tiber, consumes into aire with immoderate sorrow: sorrowes associates being paleness, macilency, drooping spirits, and killing consumptions. The change well suiting with her name (since the sound of the voice enaporates into aire) which the place retaines, as a monument of her consurgall affections.

As Picus, so Faunus his son was deified by posterity: the father of Latinus (the author of the Latine name) whose daughter Lavinia was now the cause of a fatall warre betwene Aeneas and Turnus. The latter sending Venulus to Diomedes, to entreat his confederacy and assistance: himselfe originally a Grecian and not ignorant of the ancient hatred which the other bore to the Troians. Diomedes then dwelt in Argarypa a city of Apulia. For returning into Atolia through many disasters from the sack of Ilium, he found his wife Egiala revolted from her duety and honour, for the love of Cyleborus, the son of Scheneleus: incited, as they feigne, thereunto by Venus, for the wound she received from his lance in the Trojan warres by Minerua's instigation.

The Son of great fould Tydeus her peruses
A midst the throng; and his sharp lance imbrues
In her faire hand; peirc't through her heau'nly vail,
Wrought by the graces: her fresh cheekes grew pale:
And from her palme th'immortall crinifon bleeds;
Such blood as from the happy Gods proceeds,
That neither feed on bread, nor tast strong wine:
Who therefore bloodlesse, and are stil'd diuine.

Diomedes detesting his vngratefull Country, puts againe to Sea; and was wrackt by tempests on an Island, lying in the Adriatick Gulph right against mount Gargarus: which after bore his name, and was honoured with his sepulcher and temple: where not a few of his souldiers, execrating, as they feigne, the aterall malice of Venus, were turn'd into Fowles, not unlike to Swans, by her fury. Pliny writes how by luba they be called Cataraetes: that their eyes are of the colour of fire, their feathers white, one leading the whole like a Capitaine, and another bringing up the reare: who would wash his temple with the water which they brought in their beakes; and at the arrival of strangers set up a menacing cry; but be gentle to the Grecians, as acknowledging them for their Country-men; being onely seene in that Island. Yet since a generation of birds (saith St. Augustine) I hold them to be no transformed men; but that the men, being neuer more seene, were destroyed by euill Angells, and the birds brought thither in their roome from vnkowne habitations. As for the washing of his Temple, their loue to the Greekes and rage to other nations, these may well proceed from the instinct of the deuill, to perfwade men that Diomed was deified, & iniure the true God, by adoring a false one. But Diomedes departing from hence, arrived in Italy, where he was entertained by Daunus; who gaue him his daughter in marriage,

with

with the barrenest part of the country in reward of a victory in his behalfe obtained: throughout his kingdome erecting his statues. Thus was Diomed much honoured; but pore in substance and subiects, when Venulus came thither, by which hee excuseth himselfe for not taking armes in the aid of Turnus. But the history proceeds, and declares how Daunus, hauing his kingdome afflicted with famine, inquired the cause of the Oracle; who answered how it proceeded partly from the imprecation of Diomed: (perhaps in that he rewarded his service with so barren a possession) but chiefly from the wrath of Venus. Whereupon Daunus, watching his opportunity, cut off his head, and overthrew his statues, as a man detested by the Gods, and to his benefactor vngratefull, who after was intombd in the Island and honoured with a temple as afore said. By this story we may contemplate the vnavoidable vengeance, which prosecutes such as are elated with the glory of their actions to that hight of arrogance, as to fight with the Gods themselves, & wound them as it were with their insolvency, when by how much the greater our prosperity, by so much the more should our gratitude and adoration increase for their bounties. His companions are said to haue bene changed into Fowle: not because infelicity and misery giue wings to our former friends to desert vs; but rather in that they truly loathe the excellency of men, who with brutish impatience blasphemize & repine at that which God hath ordained, nor should we, with these Swan-like birds, so much as deplore their calamities, who suffer by diuine vengeance. Others, by Diomed, conceine a man transported with zeale; who is seruent to suppress some sect of Religion (corrupt indeed, and infamous; as shadowed here under Venus not by argument and sincerity of life, but by fire and sword, provoked by Pallas, or the severity of prudence, whereby he achieueth much glory; especially among the vulgar, to whom nothing can both be gratefull & moderate, as the Champion and supporter of truth and religion. But this glory is seldome long liu'd; since all violent prosperity, by a fatall vicissitude, in the end is unhappy. For if, in the change of things, the suppressed sect gather strength, and growe into fauour, then the former fierce zeale is condemned, the party hated, all his honours demolished; and Diomed murdered by his father: differences in religion among neereest kinfolke begetting deceit and trechery. Now Diomedes companions; men of the same sect and opinion, by deploring his calamity, and divulging their griefe, are feigned to haue bene converted into Swan-like birds, or Fowles of Diomed; flying in the faces of the Troians, the favorites of Venus, or of the contrary faction.

Venulus in his returne sees a Cane in Mellapia, frequented by the halfe-gout Pan; whose body and habit expresth vniuersall Nature, as his name importeth. The hornes on his head expressing the rayes of the Sun and Moone. (So Moses for the radiancy of his face was said to be burned) the upper part of his body, like a man, representing the heauens; not only in regard of the beautie thereof, but of his reason and dominion: His goatish nether parts carrying the similitude of the earth; rough, overgrown with woods and bushes; his feet cloven in regard of the earths stability. Stat vi terra sua, vi stando vesta vocatur. Whereupon Aristarchus Samius, who held the motion of the earth from West to East in foure & twentie houres, to salue the apparant rapture of the heauens from East unto West was accus'd before the Areopagites, as presumptuously attempting the remouall of Vesta; and not a few at this day are guilty of the same absurditie. The braues of Pan are crowned with Pine branches, because those trees adorne the tops of the Mountaines: his mantle the skin of a spotted Panther presenting according to Probus, both starres and flowers; (as flowers may be called the starres of the Earth, and starres the flowers of the heauens) or rather the rare diversity of things. The

At m m 2

venfold

Ac cum tandem agnoscimus est malum per
turbans iniquus;
Tunc parvella lancta magnanimi Tydeus filius
Summam vulnerandi manum inflicis acu-
ta lincea
Imbecillam: Basim autem cu'em perforavit
Diuem per septum, quem ex Clauiculis ele-
borant iugis,
Extremum insulam fluctat autem immen-
talis sanguis Dux,
(Crux quatuor fuit rempe beatus Dux,
Nem enim parvum edunt, non bibunt ordet vini
Idem exanguis fuit et immortalis appellan-
tur.) Hom. Ill.

DIOMEDES SOVL-
DIERS.

Part.

venfold pipe which he blowes on, the variety of winds, with their inconstant changes. He is said to live solitarily, in that there is but one world; to bee the God of shepherds, and Hearersmen, because the earth affords h pasture for their flocks and heards; of whose sudden frights, and flights, as every noise from the woods or rocks, those are said, who feare without cause, to be possest with a Panick terror; and lastly he follows the Nymphs with insatiate lust, for that the world doth continually procreate, wherein moisture is chiefly requisite, as a matter most fit and proper for generation: Man being the greater worlds most exact epitome. But heare wee Alcianus.

*Pana colunt gentes (naturam hoc dicere re-
rum est)
Semiceprumq; homines, semitaurumq; Drum.
Est vir pube taurus, quod nobis infusa virgine
Corda virum, fidei ueritatem, arce sedet.
Time caper est, quia nos natura in secula pro-
pagat
Concubitusq; volucres, spuma, bruta, ferus
Quod commune aliis animalibus, est caper
index
Luceo, veneris signum aperta gerit.
Cordi aut Sophiam, illi in domo cecere;
Infusa amicos, nec ratio velle tenet,
Alcian. Emb. xviii.*

APPVLVS.

This *Cave* was also haunted by the Nymphs, till frightened from thence by the obscene behaviour and revellings of the rusticke Appulus: for which they converted him into a wild Olive, whose fruit is as bitter as formerly was his tongue, which gave an invention to the fable.

TROIAN SHIPS.

The Rutilians, sailing of their succour, fight without successe, when Turnus sets the Trojan ships on fire, by Cybele converted into Sea-Nymphs; perhaps so feigned because they sunke them to prevent their burning. But Plutarch writes, how they were fired by the Trojan women, in the absence of their husbands, to give a period to their wanderings; who meeting them in their returne, with imbracements and kisses, some to their husbands, and some to their kinsfolke, appeased their angers. Whereupon a custome arose among the Romans, which continued as long as their Empire, that none in saluting should kisse their lips, who either were of their blood or alliance. And like enough they were set on fire by the secret instruction of Eneas, as Agathocles and others burnt their Navies after their landings, to enforce theouldier to an obstinate valour, by taking away all meanes of retreating. The former fable of their transformation was only Virgils invention; those supposed Nymphs rejoycing when they saw Alcinoes ship converted into stone, which was lent to their ancient enemie Vlysses, as this latter Homers, in regard of a rocke which lay before the harbour of Phœacia retaining that figure.

ALCINOES SHIP.

ARDEA.

Eneas having overthrowne the Rutilians, with the slaughter of Turnus, sets Ardea his regall City, on fire; from whose ashes, a meagre Heron ascended. This was feigned by our Poet, partly in that the fowle and city have both one name in the Latin; and partly in regard of his vigilant feare, pale colour, macilency, and pitifull screaming; which denote the condition of a Towne besieged, and after sackt by the enemy. The name also signifies in Greeke a sweating of blood, the effects of warre; for that blood gusheth out of their eyes in the time of their Coiture: whose lofty flight prognosticates stormes.

The

The waues, themselves, and ships, disorder, when Swift Cormorants from seas to shoares resort With farr-head cries, or chattering seamewes sport Within the land: or when the Herneshaw flies From haunted Lakes, and climbs the lofty skies

*Iam tunc cum cursum male temperata veda ca-
vissus
Quum medio ceteris revolvit ex aequore
mergi,
clamoribus, ferunt ad littora; quibus marine
In sacro vultu pulces, natiq; galades
Deserit, ægæ altem furvolut Ardea natum.*

For the Heron, being a water Fowle, taketh pleasure in the condensed ayre, preceeding also the helpe of the gresser, in that her wings are so heavy and unwilldrie.

ÆNEAS.

Eneas having established his kingdom in Latium; with the consent of the Gods is now desired by his mother Venus: washing away what was mortall in the River Numicus: (For they held that none could bee entertained into the celestially assemblies, who first were not purged from their humane pollutions) and making him immortal with the infusions of Nectar and Ambrosia; Ambrosia signifying immortality, and Nectar a not being obnoxious unto death, the food of the Gods; & alluding (as diverse have observed) to that tree of life which was planted in Paradise. But the history relates how Eneas perished in the river Numicus; and being never found after, was desired by his sonne Alcianus; which he did not only in honour of his father, but to augment the reputation of himselfe and his posterity; calling him Iupiter Indiges (that is a Deity made of a mortall.) The Latines dedicated a temple to him with this inscription. To our holy Father and Terrestrial God; the governour of the waters of Numicus. He was said to be the son of Venus, of his goodly forme, and affability; or in that begotten by Anchises on an incontinent Dame, but of exquisite beauty.

Alcianus succeeded his father, him his brother Silvius (of whom his successors were named Silvij) the sonne of Lavinia, through the favour of the Latines: Iulius, Alcianus sonne, contented with the Sacerdotal dignity, from whom the family of the Iulij descended; the occasion that Iulius Cæsar was so ambitious of the high Priesthood, Latinus (to follow our Author, for the Catalogue of the Alban Kings doe not a little differ) succeeded Silvius; then Epirus, Capys, Capernus, Tyberinus (whose destiny gave a name unto Tiber) Remulus, Acrota, Aventine, and Procas.

Pomona flourished in the raigne of this king, the Goddess of the Hortyards and their fruitfull productions, taking from thence her name; who had her Temple, Flamen, and festivals. Beloved she was by Vertumnus; a Deity also; for Idolatrous antiquitie made not only Gods of what soever was to life beneficiall, but even of their passions, affections, vertues & vices who changing himselfe, to purchase access, into sundry shapes, at length becomes his owne bawd in the shape of an old woman: And to mollifie her the more, relates the story of Iphis, who bangd himselfe for the love of Anaxarete, converted into a statue of stone for her cruelty; By which is presented the hardnesse of her heart, and punishment of arrogancy; as in Iphis, the miseries of rejected love, with the desperate consequences, hapning especially to those who are naturally melancholy. For though love with much difficulty enters into the hearts of such, yet entred once, he for ever keeps his possession: These alwaies are prone to complaine and grieve, and not seldome hasten their owne destinies. Vertumnus, not prevailing in a false, reasumes his owne winning shape, and now enjoys his equality wounded Pomona. He was feigned to be that God, which turned the yeare about; and thereof so named; as in respect of the many mutations and seasons, to change himselfe into so many formes: now a Plow-man, now a Harrow-man, a gatherer of fruit, or one imployed in the vintage. Lastly, an old woman, which is when in the declination of the yeare he marries with Pomona; in that all fruits come then to maturity

VERTVMNVS

ANAXARETE.

maturity; and then his festivals were celebrated in October. Vertumnus is also taken for the inconstant mutability of our humane affections.

Amulius the sonne of Procus, next reigned in Aufonia, having not only deposed his eldest brother Numitor, but murdered his sonne Ægeus, and forced his daughter Ila to become a Vestall, who was not then to marry by her vow, intending thereby to cut off all his posterity. But Ila bare two sonnes at a birth, begotten, as pretended, by Mars, to cloake her incontinency: for to conceive by a God was counted an honour. Amulius gave in charge that the twins should be drowned, and Ila buried alive, according to the law, in that she had violated her vow of chastity. But she was preserved at the intercession of Ancho, daughter to the Tyrant, and her sons preferred by the relenting executioners; who were nourished, as was said, by a Wolfe, whereof there are many statues at this day extant; but, as some will have it, by a harlot the wife of Faustulus, called Lupa by the Latines, as their saying houses Lupanaria. But why might not a Wolfe give them, as a Bitch gave sucke unto Cyrus; being both one creature, and differing in nothing but the tameness of the one and wildnesse of the other? For those fierce Mastines carried by the Spaniard into the West Indies, to hunt and worry the Natives: turning after wild, became Wolves, and preyed upon the Cattle of their reuelled masters. And it is ordinary at this day in some parts of France for Goats to suckle the children of those poore women who either want milke, or have other imployments, which they doe with as great affection and sedulity, as if they were their owne Kids. These brothers, the one called Romulus, and the other Remus, now men, and made acquainted with their originall: deposed Amulius, and restored their Grandfather to his kingdom. Romulus succeeded Numitor: who built a City on the banks of Tiber, which of his owne name he called Rome, as his nation Romans. Now wanting wives, at a solemn shew they surpris'd the daughters of the Sabines, their neighbours (like those two hundred Beniamites, who stole the daughters of Shiloh, agreeable to those lawlesse times; and perhaps by necessity justifiable) the originall of a mortall warre. The Sabins led by Tatius, tooke the fort of Tarpeia through the treason of the Governours daughter, upon promise to receive what they wore on their left armes for her reward, she meaning their bracelets of gold; which they not onely gave her, but threw their shields upon her (a part of the bargain) and so prest her to death. From thence by night the Sabines attempted to have entered the City; but were repulsed by the late cold springs, now gushing sulphurous and scalding waters, which overflowed by the temple of Janus. This fable hath relation to an order of souldiers, initiated with certain ceremonious superstitions at the Lake of Vadimonius, which boyled with brimstone, who sallying that night out of Port Iannalis, repulsed the enemy. But Macrobius reports it thus out of Varro. The Romans, in the Sabine warres commenced for the ravished Virgins, made haste to shut a gate at the foot of Mons Piminalis (called after Iannalis of the euent) the enimic falling on that quarter; which as often as they shut it, of it selfe flew open; whereupon they there placed a strong guard to defend it. While in another part the battle was fought with great fury, a sudden rumour arose, that Tatius had overthrowne vs; at which the terrified Romans who kept that passage tooke themselves to their heeles. When the Sabines were ready to enter, it is reported that a mighty torrent rusht through that gate from the temple of Janus, whose scalding waters either burnt the enimy, or devoured them in their whirlpits. Whereupon it was decreed, that in the time of warre, the doore of Janus his Temple should stand open, that the God might come forth to the succour of the City. The Romans and Sabines, at length reconciled by the media-

tior

SCALDING
STREAMES.

ROMULVS.

tion of the women, became one nation, Romulus and Tatius governing together. But Tatius being murdered by the Lavinians, for not righting their inur'd Embassadors, the other reigned alone, until he was deified by Iupiter and carried by Mars his father into heauen, called perhaps his sonne in that so eminent a souldier; Mars esteemed the God of warre, for teaching men first of all, how to arme, to order battailes, and what else belongs to that great profession. Feare and Terror, the names of his horses, which well comport with warres horrid encounters. Plutarch writes that Romulus was begotten by his unkle Amulius: then disguised in Armour (and therefore said to bee the son of Mars) when hee ravished his mother, which he did, not only to satisfy his lust, she being a woman of surpassing beauty; but to procure her destruction, as the heire of his elder brother, the law condemning a defiled Vestal to be buried alive. Romulus was rumord to have beene assumed by Mars into heauen; in that lost in a sudden tempest of lightning & thunder (so perished Strabo the father of Pompey; and the Emperours Anatusius and Caius) as he was making an Oration to his army. But the enraged people suspecting (which comes neerer the truth) that he was made away by the Lords of the Senate, who for his rigour to them, and too much indulgency to the other, hewed him asunder in the Senate house, and conveyed him away in small peeces under their long robes: (as the Senators of Orchomene rid themselves of the Tyrant Pylistratus) were appeased by Iulius Proculus, who swore how he saw him ascend into heauen; whereupon they consecrated Temples unto him, and gave him divine honours; changing his name into Quirinus, to gratifie the Sabines.

Or of a speare which Romans *Quiris* call;
The souldier made by warre celestiall:
Or so nam'd by his Speare-men, or assign'd
For that the Cures he and Romans ioynd.

*Sive quod bestia, Quiris præcū est dila. Sa.
lūis,
Nūllū a telū vultū in ostia Dūas:
Sive (ut regi nomen præfere Quirites,
Sua quia Romanis iuncturae ille Cures
Ovid. Fall.*

Of whom the Romans were called Quirites.

Hersilia the wife of Romulus (one of these maids which were ravished from the Sabines) was also for her coming all loue assumed by Iuno, the president of nuptials, into heauen to her husband; her name changed into *Ora*, the same with the Latines, that *Hebe* is with the Grecians, the Goddesse of Youth, called also *Horta*, in that, according to Plutarch, she exhorteth young men to vertue and noble indeavours. This Goddesse was placed in one shrine with Quirinus; signifying that an Empire is not to be purchased nor conserved by sloth; but by vertue and fortitude, the flower of youth best susing with warfare. Thus changed they the names of those, whom they deified, that they never might be thought to have beene mortall.

HERSILIA.

OVIDS



OVID'S METAMORPHOSIS.

The Fifteenth Booke.

THE ARGUMENT.

*Lack Stones conuert to White. Pythagoras
 In Ilium's lingring warre Euphorbus was.
 Of transmigrations, of the change of things,
 And strange effects, the learned Samian sings.
 Recur'd Hippolytus is deified;
 Whom safer Age, and name of Virbius hide.
 Ageria shawes into a Spring. From Earth
 Prophetick Tages takes his wondrous birth.
 A Speare a Tree. Graue Cippus vertues shun
 The Crowne, his Hornes present. Apollo's Son
 Assumes a Serpent's shape. The Soule of Warre,
 Great Cæsar, slaine, becomes a Blazing Starre.*

Meanewhile, a man is fought that might sustaine
 So great a burthen, and succeed the raigne
^a Off such a King: when true-foreshewing Fame
 To God-like *Numa* destinates the fame.
 He, with his *Sabine* rites vnatisf'd,
 To greater things his able mind appli'd
 In Natures search. Incited with these cares,
 He leaues his countries ^b *Cures*, and repaires
 To ^c *Croto's* Citie: asks, what *Gracian* hand
 Those walls erected on *Italian* land?
 A Native then, in time and knowledg old,
 Who much had heard and seene, this storie told.
^d *Iouis* sonne, inricht with his ^e *Iberian* prey,
 Came from the ^f Ocean to ^g *Lacinia*
 With happie steps: who, while his cattle fed
 Vpon the tender clouer, entered
 Heroick *Croto's* rooffe; a welcome Guest:
 And his long trauell recreates with rest.
 Who said, departing: In the following age
 A citie here shall stand. A true preface.
 There was one *Mycilus*, *Argolian*
Alemons issue: in those times, no man
 More by the Gods affected. ^h He, who beares
 The dreadfull Club, to him in sleepe appeares;
 And said: Be gon, thy countries bounds forsake;
 To stonie ⁱ *Æfarus* thy iourney take.

N n n

^a Of *Romulus*.

^b A City of the *Sabine's*.
^c *Crotone*; standing in the bay
 of *Tarentum*.

^d *Hercules*.
^e *Geryon's* Oxen brought out
 of *Spain*.
^f Without *Hercules's* Pillars.
^g A Promontory in *Italy*,
 which deuides the *Ionian* sea
 from the *Adriatick*.

MYCILVS.

^h *Hercules*.

ⁱ A River of *Calabria*, not far
 from *Crotone*.

And

And threatens vengeance if he dis-obay.

The God and Sleepe together flew away.

He, rising, on the Vision meditates :

Which in his doubtfull soule he long debates.

The God commands; the Law forbids to goe :

Death due to such as left their Countrie fo.

a The Sun.

Clearer a *Sol* in seas his radiant fore-head vaild;

Swart Night her browes exalts, with starres impal'd;

The selfe same God the same command repeats :

And greater plagues to disobedience threats.

Afraid, he now prepares to change his owne

For forrein seats. This through the Citie blowne;

Accus'd for breach of lawes, arraign'd, and try'd;

They proue the fact, nor by himselfe deny'd.

His hands and eyes then lifting to the skie :

b *Hercules*; of whose labors, see the Commentary on the 9. booke.

O thou, b whom twice Six Labours deifie;

Assist, that art the author of my crime !

White stones and black they vs'd in former time;

The white acquit, the black the pris' nor cast:

And in such sort this heauie sentence past.

Black stones all threw into the farall Vrne :

But all to white, turn'd out to number, turne.

c *Hercules*.

Thus by c *Alcides* powre the sad Decree

Was strangely chang'd, and *Mytilus* set free.

d *Hercules*; of *Amphytrio* his mothers husband.

Who, thanking d *Amphytrionides*,

With a full fore-wind croft th' *Ionian* Seas.

e *Tarentum* built by the *Lacedemonians*. f *A River* of *Calabria*.

e *Lacedemonian Tarentum* past,

Faire *Sybaris*; f *Neat* bus running fast

By *Salentinum*, *Thurin*'s crooked Bay,

High *Temesis*, and strong *Lapygia*;

Scarce searching all that shores sea-beaten bound,

The fatall mouth of e *Asarus* out-found.

A Tomb, hard by, the sacred bones inclos'd

Of famous *Croto*: here, as erst impos'd,

g *Mytilus*

g *Alcmons* sonne erects his citie walls :

Which of th' intomb'd he *Crotona* calls.

Of this Original, this Citie boasts:

Built by a *Gracian* on *Italian* coasts.

h *Pythagoras*. i *Polycrates*, then Tyrannizing in *Samos*.

Here dwelt a h *Samian*, who at once did flie

From *Samos*, Lords, and hated i *Tyrannie* :

Preferring voluntarie banishment

Though farre from heauen, his mind's diuine ascent

Drew neere the Gods : what natures selfe denies

To humane Sight, he saw with his Soules eyes.

All apprehended in his ample brest,

And studious cares; his knowledge he profess

To silent and admiring men : and taught

The Worlds original, past humane thought :

What Nature was, what God: the cause of things ;

From whence the Snow, from whence the lightning springs:

Whc-

Whether loue thunder, or the winds, that rake

The breaking Clouds : what caus'd the Earth to quake;

What cour'd the Starres obseru'd; what e'r lay hid

From vulgar sense: and first of all forbid

With slaughtred creatures to defile our boords,

In such, though vnbeleu'd; yet learned Words.

Forbear your felues, o Mortalls, to pollute

With wicked food: fields smile with corne, ripe fruit

Weighs downe their boughs; plump grapes their vines attire;

There are sweet hearbs, and laurie roots, which fire

May mollifie, milke, honie redolent

With flowers of thime, Thy pallat to content

The prodigall Earth abounds with gentle food;

Affording banquets without death or blood.

Brute beasts with flesh their rau'nous hunger cloy :

And yet not all, in pastures horses ioy :

So flocks, and herds. But those whom Nature hath

Indu'd with crueltie, and saluage wrath

(Wolues, Beares, *Armenian* Tigres, Lions) in

Hot blood delight. How horrible a Sin,

That entrails bleeding entrails should intomb !

That greedie flesh, by flesh should far become !

While by one creatures death another liues !

Of all, which Earth, our wealthie mother, giues;

Can nothing please, vnlesse thy teeth thou imbrue

In wounds, and dire a *Cyclopean* fare renewe

Nor satiate the greedy luxury

Of thy rude panch, except an other die;

But that old Age, that innocent estate,

Which wee the b Golden call; was fortunate

In hearbs, and fruits, her lips with blood vndy'd.

Then Fowle through aire their wings in safetie ply'd :

The Hare, then tearlesse, wandred o'r the plaine ;

Nor Fish by their credulitie were ta'ne.

Nor treacherous, nor fearing treacherie,

All liu'd secure. When hee, who did enuie

(What God so e'r it was) those harmelesse cares,

And cramb'd his guts with flesh, set open the gates

To cruell Crimes. First, Slaughter without harme

(I must confesse) to Pietie, did warne

(Which might suffice) the reeking steele in blood

Offsaluage beasts, which made our liues their food:

Though kild, not to be eaten. Sinne now more

Audacious; the first sacrifice, the Bore

Was thought to merit death; who, bladed corne

Vp-rooting, left the husband-man forlorne.

Vine-brouzing Goates at *Bacchus* altar flaine,

Fed his reuenge: in both, their guilt their bane.

You Sheepe, what ill did you? a gentle beast,

Whose vdders swell with *Nectar*, borne t'ineest

N n n 2

PYTHAGORAS HIS ORATION.

a The *Cyclops* were Man eaters.

b Described in the first booke

Exposed

Expos'd man with your soft wooll; and are
 Aliue, then dead, more profitable farre.
 Or what the Oxer a creature without guile,
 So innocent, so simple, borne for toyle.
 Hec most vngratefull is, deseruing ill
 The gift of corne; that can vn-yoke, then kill
 His painefull Hinde: that neck with axe to wound
 In seruice gall'd, that had the stubborne ground
 So often tild; so many crops brought in.
 Yet not content therewith, t'ascribe the sinne
 To guilelesse Gods: as if the Powres on high
 In death of labour-bearing oxen-joy.
 A spotlesse sacrifice, faire to behold,
 ('Tis death to please) with ribbands trickt, and gold,
 Stands at the altar, hearing prayers vnknowne:
 And sees the ^a meale upon his fore-head throwne,
 Got by his toyle: the knife smeard in his gore,
 By fortune in the ^b lauer scene before.
^c The entrails, from the panting bodie rent,
 Forth-with they search; to know the Gods intent.
 Whence springs so dire an appetite in man
 To interdicted food? ^d Mortals, can,
 Or dare you feed on flesh? henceforth forbear
 I you intreat, and to my words giue care:
 When limmes of slaughtred Beecues become your meat;
 Then think, and know, that you your Seruants eat.
Phabus inspires; his Spirit wee obay:
^d My *Delphos*, heauen is selfe, I will display;
 The Oracle of that great Powre vnfold:
 And sing what long lay hid; what none of old
 Could apprehend. I long to walke among
 The lostie starres: dull earth despis'd, I long
 To back the clouds; to sit on ^e *Atlas* crowne:
 And from that hight on erring men looke downe
 That reason want: those thus to animate
 That feare to dye; t'vnfold the booke of Fate.
 O You, whom horrors of cold death affright;
 Why feare you *Styx*, vaine names, and endlesse Night;
 The dreames of Poets, and faine miseries
 Offorged Hell? Whether ^f last-flames surprise,
 Or Age deuoure your bodies; they nor grieue,
 Nor suffer paines. Our Soules for euer liue:
 Yet euermore their ancient houses leaue
 To liue in new; which them, as Guests, receiue.
 In *Troian* warres, I (I remember well)
Euphorbus was, *Panthus* sonne; and fell
 By *Menelaus* lance: my shield againe
 At *Argos* late I saw, in *Iuno's* Fane.
 All alter, nothing finally decayes:
 Hether and thether still the Spirit strays;

^a A Ceremony instituted by
Zeus.

^b Laid before in cleare wa-
 ter, that all might be cleane
 which was imployed about
 the sacrifice.

^c By which the *Amphici* diui-
 ned of good or bad fortune.

^d By him beloued; a Citie of
Ptoeis, where *Apollo* gaue ora-
 cles.

^e A high Mountaine in *Afri-
 ca*, faine to support the hea-
 uens.

TRANSMIGRATION
 OF SOULES.

^f Funerall fires, where in they
 burnt their dead.

Hom Iliad. l. 17.

Guest

Guest to all Bodies: out of beasts it flies
 To men, from men to beasts; and neuer dyes.
 Aspliant wax each new impression takes;
 Fixt to no forme, but still the old forsakes;
 Yet it the same: so Soules the same abide,
 Though various figures theire reception hide.
 Then least thy greedie belly should destroy
 (I prophesie) depressed *Pictie*,
 Forbear t'expulsethy kindreds Ghosts with food
 By death procur'd; nor nourish blood with blood.
 Since on to vast a sea, my saile's vnfurld,
 And stretcht to rising winds; in all the World
 There's nothing permanent; all ebbe and flow:
 Each image form'd to wander too and fro.
 Euen time, with restless motion, slides away
 Like liuing streames: nor can swift *Riuers* stay,
 Nor light-heel'd *Howers*. As billow billow driues,
 Driuen by the following; as the next arriues
 To chase the former: times so flye, peruse
 At once each other; and are euer new.
 What was before, is not; what was not, is:
 All in a moment change from that to this.
 See, how the Night on Light extends her shades:
 See, how the Light the gloomie Night inuades.
 Nor such Heauens hew, when Mid-night crown's repose,
 As when bright ^a *Lucifer* his taper shoves:
 Yet changing, when the Harbinger of Day
 Th' enlightned World resignes to ^b *Phabus* sway.
 His raised Shield, earths shaddowes scarcely fled,
 Lookes ruddie; and low-sinking, lookes as red:
 Yet bright at Noone; because that purer skie
 Doth farre from Earth, and her contagion flie.
 Nor can Night-wandering ^c *Dian's* wauering light
 Be euer equall, or the same: this night
 Lesse then the following, if her homes shee fill;
 If shee contract her Circle, greater still.
 Doth not the image of our age appeare
 In the successefull quarters of the Yeare?
 The Spring-tide, tender; sucking Infancie
 Resembling: then the iuycefull blade sprouts high;
 Though tender, weak; yet hope to Plough-men yeelds:
 All things then flourish: flowers the gaudie fields
 With colours paint: no vertue yet in leaues.
 Then following Summer greater strength receiues:
 A lustie Youth: no age more strength acquires,
 More fruitfull, or more burning in desires.
 Maturer Autumne, heat of Youth alaid,
 The sober meane twixt youth and age; more staid
 And temperate, in Summers waine repaires:
 His reuerent temples sprinkled with gray haire.

THE VICISSITUDE
 OF THINGS.

^a The Day-Riders

^b The Sunnes,

^c The Moones.

Nnn 3

Then

Then comes old Winter, void of all delight;
 With trembling steps : his head or bal'd, or white.
 So change our bodies without rest or stay:
 What wee were yester-day, nor what to day,
 Shall bee to morrow. Once alone of men
 The seeds and hope, the womb our mansion: when
 Kind Nature shew'd her cunning, not content
 That our vext bodies should be longer pent
 In mothers stretched entrailes, forth-with bare
 Them from that prison, to the open aire.
 Wee strenghtesse lye, when first of light possesse;
 Straight creepe vpon all foure, much like a beast;
 Then, staggering with weak nerues, stand by degrees,
 And by some stay support our feeble knees:
 Now, lustie, swiftly run. Our Youth then past,
 And those our middle times, wee post in haist
 To inevitable Age: this last deuoures
 The former, and demoliseth their powres.
 Old ^a *Milo* wept, when he his armes beheld,
 Which late the strongest beast in strength exceld,
 Big, as ^b *Alcides* brawnes, in flaggie hide
 Now hanging by slack sinewes: *Helen* cry'd
 When she beheld her wrinkles in her Glasse;
 And asks her selfe, why she twice rauisht was.
 Still-eating Time, and thou ô miuse Age,
 All ruinate: diminish by the rage
 Of your deuouring teeth, All that haue breath
 Consume, and languish by a lingering death.
 Nor can these Elements stand at a stay:
 But by exchanging alter euery day.
 Th'eternall world foure bodies comprehends,
 Ingendring all. The heauie Earth descends,
 So Water, clog'd with weight: two light, aspire,
 Deprest by none; pure Aire, and purer Fire.
 And though they haue their seuerall seates, yet all
 Of these are made, to these againe they fall.
 Resolued Earth to Water rarifies;
 To Aire extenuated Waters rise;
 The Aire, when it it selfe againe refines,
 To elementall Fire extracted, shines.
 They in like order back againe repaire:
 The grosser Fire condenseth into Aire;
 Aire, into Water: Water thickning, then
 Growes solid, and conuerts to Earth againe.
 None holds his owne: for Nature euer joyes
 In change, and with new formes the old supplies.
 In all the world not any perish quite:
 But onely are in various habits dight.
 For to begin to be, what wee before
 Were not, is to be borne, to dye, no more

^a A Wrestler of *Crotone*,
 famous for his prodigious
 strength.

^b *Hercules*.

^c By *Theseus* first, and after by
Pari.

Then

Then ceasing to be such: all though the frame
 Be changeable, the substance is the same.
 For nothing long continues in one mold.
 You Ages, you to Silver grew from Gold;
 To Brass from Silver; and to Iron from Brass.
 Euen places oft such change of fortunes passe:
 Where once was solid land, Seas haue I seene;
 And solid land, where once deepe Seas haue beene.
^a Shells, far from Seas, like quarries in the ground;
 And anchors haue on mountaine tops been found.
 Torrents haue made a valley of a plaine;
 High hills by deluges borne to the Maine.
 Deepe standing lakes suckt drie by thirstie fand;
 And on late thirstie earth now lakes doe stand.
 Here Nature, in her changes manifold,
 Sends forth new fountaines; there, shuts vp the old.
 Streames, with impetuous earth-quakes, heretofore
 Haue broken forth, or sunk, and run no more.
 So *Lycus*, swallowed by the yawning Earth,
 Takes in an other world his second birth.
 So *Erastus*, now is hid, now yeelds
 His rising waters to *Argolian* fields.
 And *Mysus*, his first head and barcks displac'd,
 Else, where ascends and is *Caucus* nam'd.
 Coole *Amasenus*, watering *Sicily*,
 Now fills his bancks; now leaues his channell dry.
 Men formerly drunk of *Anigrus* streames:
 Not to be drunk (if any thing but dreames
 The Poets tell) since *Centaurus* therein washt
 Their wounds, by great *Alcides* arrowes gasht.
 So *Hypanis*, deriu'd from *Scythian* Hills,
 Long sweet, with bitter streames his channell fills.
Antissa, *Tyrus*, and *Aegyptian Phare*,
 The floods imbrac't: yet now no Ilands are.
 Th'old Planter knew *Leucadia* Continent:
 Which now the Sea hath from *Epirus* rent.
 So ^b *Zancle* once on *Italie* confind;
 Till interposing waues their bounds disioynd.
 If *Bura* and *Helice* (*Gracian* townes)
 You seeke, behold, the Sea their glorie drownes:
 Whole buildings, and declined walls, below
 Th'ambitious flood as yet the Sailers shew.
 A Hill by ^c *Pithean* *Troizen* mounts, vncrownd
 With syluan shades, which once was leuel ground.
 For furious winds (a storie to admire)
 Pent in blind caernes, strugling to expire;
 And vainly seeking to inioy th'extent
 Offireer aire, the prison wanting vent;
 Puffs vp the hollow earth extended so,
 As when with swelling breath wee bladders blow.

^a Such hues I seene in *Amorica*.

LYCVS.

ERASTVS.

MYSVS.

AMASENVS.

ANIGRVS.

HYPANIS.

ANTISSA. TYRVS.

PHAROS.

LEVCADIA.

ZANCLE.

^b *Messina* in *Sicilia*.

BVRA, & HELICE

THE MOUNTAINE
 NERB *TROIZEN*.
^c Built by *Pitheus* the Grande
 father of *Theseus*.

The

The tumor of the place remained still,
In time growne solid, like a loftie hill.
To speake a little more of many things
Both heard and knowne: New habits fundrie Springs
Now giue, now take. Hornd *Hammons* at high Noone
Is cold; hot at Sun-rise, and setting Sun.
Wood, put in bubbling *Arhamas* is fir'd
The Moone then farthest from the Sun retir'd
Ciconian streames congeale his guts to stone
That thereof drinks: and what therein is throwne.
Crathis, and *Sybaris* (from your mountaines rold)
Colour the haire like amber, or pure gold.
Some Fountaines, of a more prodigious kind,
Not onely change the bodie, but the mind.
Who hath not heard of obscene *Salmacis*?
Of th' *Aethiopian* lake? for who of this,
But onely tast, their wits no longer keep,
Or forthwith fall into a deadly sleep.
Who at *Clitorius* Fountaine thirst remoue,
Loath wine, and abstinent, meere water loue.
Whether it by antipathic expell
Desire of wine, or (as the Natiues tell)
▪ *Melampus* hauing with his hearbs and charmes
Snatcht *Prætus* frantick daughters from the harmes
Of entred Furies, their wit's physick cast
Into this Spring, infusing such distast.
With streames, to these oppos'd, *Lyncæstus* flowes:
They reele, as drunk, who drink too much of those.
A Lake in faire *Arcadia* stands, of old
Call'd *Pheneus*, suspected, as two-fold:
Feare, and forbear, to drink thereof by night:
By night vnwholsome, wholsome by day-light.
So other lakes and streames haue other powre.
Ortygia floted once, fixt at this houre:
Once^b *Argo* teard the iustling *Cyane*s;
Which rooted now, resist both winds and seas.
Nor *Aëna*, burning with imbowed fire,
Shall euer, or did alwayes, flames expire.
For whether^c *Tellus* be an Animall,
Haue lungs, and mouthes that smoking flames exhale;
Her organs alter, when her motions close
These yawning passages, and open those.
Or whether winds, in caues impris'd, raue;
Iustling the stones, and minerals which haue
The feede of fire, inkindled with their rage:
Their furious flames the falling winds aswage.
Or if Bitumen doe the fire prouoke;
Or sulpher burning with more subtil smoke:
When Earth that food and oyle nourishment
With-drawes, the matter by long feeding spent;

The

The hungrie fire of sustenance bereft,
Ill-brooking famine, leaues by being left.
In *Hyperbore in Pallene* liue
A People, if to fame wee credit giue,
Who, dining three time thrice in *Tritons* lake,
Of Fowle the feathers and the figure take.
The like, they say, the *Scythian* Witches doe
With magick oyles: incredible though true.
If wee may trust to triall, see you not
Small creatures of corrupted flesh begot?
Burie your slaughtred Steere (a thing in vse)
And his corrupted bowels will produce
Flowre-sucking Bees; who, like their parent flaine,
Loue labour, fields, and toyle in hope of gaine.
Hornets from buried horses take their birth.
Break off the Crabs bent clawes, and in the earth
Burie the rest; a Scorpion without faile
From thence will creep, and menace with his taile.
The Caterpillars, who their cop-webs weaue
On tender leaves (as Hindes from prooue receiue)
Convert to poyfous Butterflies in time.
Greene Frogs, ingendred by the feede of slime,
First without teere, then leggs assume, now strong
And apt to swimme, their hinder parts more long
Then are their former, fram'd to skip and iump.
The Beares deformed birth is but a lump
Of fluing flesh: when lick'd by the Old,
It takes a forme agreeing with the mold.
Who sees the Young of honie-bearing Bees
In their sexangular inclosure, sees
Their bodies limme-lesse: these vnformed things
In time put forth their feet, and after, wings.
▪ The starre-imbellisht Fowle, which *Tuno* loues,
▪ *Tones* Armour-bearer, ▪ *Cytheres* Doues,
And birds of euery kinde, did we not know
Them hatch of eggs, who would coniecture so?
Some thinke the pith of dead-men, Snakes becomes;
When their back-bones corrupt in hollow toms.
Yet these from others doe deriue their birth.
One onely Fowle there is in all the Earth,
Call'd by th' *Affryans* Phoenix, who the waie
Of age repaires and fowes her selfe againe.
Nor feeds on graine nor hearbs, but on the gumme
Of Brankincense, and iuyce Amomum.
Now, when her life^d fūe ages hath fulfilld;
A nest her horned beake and talons build
Vpon the crowner of a trembling Palme;
This strew'd with Cassia, Spiknard, precious Balme,
Bruz'd Cinamon, and Myrrh; thereon she breeds
Her bodie, and her age in odors ends.

O o o

This

TRITONS LAKE.

SCYTHIAN
WITCHES

BEES

HORNETS.
SCORPIONS.

BUTTERFLIES.

FROGGS.

BEARES.

GRUBS.

BIRDS.

▪ The Peacock,
▪ The Eagle,
▪ Consecrated to *Venus*.THE PITH OF A
MANS BACK-BONE.

THE PHOENIX.

▪ Five hundred yeares.

This breeding Corps a little Phoenix beares:
Which is it selfe to lue as many yeares.
Growne strong; that load now able to transerre;
Her cradle, and her parents sepulcher;
Deuoutly carries to ^a *Hyperion's* towne:
And on his flamie Altar layes it downe.
If these be wonderfull, admire like strange
Hyens's, who their sexe so often change:
Those foodlesse creatures, fed by ayre alone,
Who euery colour, which they touch, put on.
The Lynx, first brought from conquered *India*
By vine-bound *Bacchus*, his hot pisse, they say,
Congeales to stone. So Corall, which below
The water is a limber weed, doth grow
Stone-hard, when toucht by aire. But Day will end,
And *Phæbus* panting Steeds to Seas descend,
Before my scant oration could persue
All sorts of shapes, that change their old for new.
For this wee see in all is generall.
Some Nations gather strength, and others fall.
Troy, rich and powrefull, which so proudly stood;
That could for ten yeares spend such streames of blood;
For buildings, onely her old ruines shewes;
For riches, tombs; which slaughterd Sires incloſe.
Sparta, *Mycene*, were of *Greece* the flowres;
So *Cecrop's* Citie, and *Amphion's* towres:
Now glorious *Sparta* lyes vpon the ground;
Loſtie *Mycene* hardly to be found;
Of *Edipus* his *Thebes* what now remains,
Or of *Pandion's Athens*, but their names?
Now fame reports that *Rome* by *Dardan* Sons
Begins to riſe, where yellow *Tyber* runs
From fountfull *Appennines*; and there the great
Foundation of ſo huge a fabrick feat.
This therefore ſhall by changing propagate,
And giue the World a Head. Of ſuch a fate
The Prophets haue divin'd. And this of old,
As I remember, *Priam's Helen* told
To ſad *Aeneas*, of all hope forlorne,
In ſinking *Troy's* eclipse. O! Goddeſſe-borne,
If our *Apollo* can prelaſe at all;
Troy, thou in ſaſetie, ſhall not wholly fall.
Both fire and ſword ſhall giue thy vertue way:
Flying, with thee, thou *Ilium* ſhalt conuay;
Vntill thou find a Land, as yet vnknowne,
To *Troy*, and thee, more friendly then thy owne.
A Citie built by *Phrygians* I fore-ſee;
So great none euer was, is, or ſhall bee.
Others ſhall make it great: but *He*, whoſe birth
Springs from *Iulus*, Soueraigne of the Earth.

^a *Heliopolis* in *Aegypt*, the cit-
ty of the Sunne.

HYÆNA

CAMELLION.

LYNX.

CORALL.

^b *Athen's*, of *Cecrops* the fiſt
King.

^c *Thebes*, immured by *Am-
phion*.

^d Where *Oedipus* raigard.

^e Of *Pandion* King of *Athen's*.

^f *Trains* deſcended from
Dardanius.

^g A ridge of mountaines that
extend through all *Italy*.

^h The Prophet *Helenus* the
ſonne of *Priamus*.

ⁱ *Aeneas* the ſonne of *Peneus*.

^k *Rome*.

^l *Augustus Caesar*, deriued by
his Mother from *Iulus* (called
elle *Aſcanius*) the ſonne of
Aeneas.

He, hauing rul'd the World, ſhall then aſcend
Æthereall thrones, and Heauen ſhall be his end.
This, I remember, with propheticke tongue,
Sage *Helen* to diuine *Aeneas* ſung:
Weioy to ſee ^a our kindreds Citie grow:
The *Phrygians* happy in their Over-throw.
But leaſt our heedleſſe Steeds too farre ſhould range
From their propoſed courſe; All ſuffer change:
The heauens themſelues, what vnder them is found;
Earth, what thereon; or what is vnder ground.
Wee, of the World apart, ſince we as well
Haue Soules as Bodies, which in beaſts may dwell:
To thoſe, which may our parents Soules inueſt,
Our brothers, deareſt friends, or men at leaſt;
Let vs both ſaſetie, and reſpect afford:
Nor heape their bowels on ^b *Thyeſtes* boord.
How ill inur'd! to ſhed the blood of man
How wickedly is he prepar'd, who can
Aſunder cut the throats of calues; and heares
The bellowing breeder with relentleſſe eares!
Or ſilly Kids, which like poore infants cry,
Stick with his knife! or his voracity
Feed with the fowle he fed! ſo to what ill
Are they not prone, who are ſobert to kill!
Let Oxen till the ground, and die with age:
Let Sheepe defend thee from the winters rage:
Goates bring their vdders to thy payle. Away
With nets, grins, ſnars, and arts that doe betray:
Deceale not birds with lime; nor Deere incloſe
With ^c terrors; nor thy baits to fiſh expoſe.
The hurtfull kill: yet only kill: nor eate
Deſiling fleſh; but feede on fitter meate.
With other, and the like Philoſophy
Inſtructed, *Numa*, now return'd, was by
Th' intreating *Latines* crown'd. ^d Taught by his Bride
The Nymph *Ageria*, by the Muses guide,
Religion inſtitutes; a People rude
And prone to warre, with laws and peace indu'd.
His raigne and age reſign'd to funerall,
Plebeians, *Roman* Dames, Patricians, all
For *Numa* mourne. ^e His wiſe the Citie ſted:
Hid in ^f *Aricia's* Vale, the ground her bed,
The woods her ſhroud, diſturbs with grones and cries
^g *Oreſteas Diana's* ſacrifice.
How off the Nymphs who haunt that Groue and Lake
Reprou'd her teares, and words of comfort ſpake!
How off the ^h *Theſean* Heroe, moderate
Thy ſorrow, ſaid! nor only is thy fate
To be deplor'd: on worſe miſ-fortunes looke;
And you will yours with greater patience brooke.

^a *Rome*, built by the of ſpring
of the *Trauent*. *Typhogras* in
times paſt hauing bene the
Troian Euphorbus.

^b *Atræus* feaſted his brother
Thyſtes with the lambes of
his owne ſonne.

^c Lines whereon feathers
were tied, with which they
droue the Deere into their
Toyles.

^d See the Comment.

^e *Ageria*,
^f A towne not far from *Rome*

^g *Oreſtes* brought the image
of *Diana* from *Taurica*, and
placed it in this groue of *A-
ricia*.

^h *Hippolytus* the ſon of *Theſeus*

He,

O o o 2

Would

HIPPOLYTUS.

Would mine were no example to appeale
So sad a griefe: yet mine your griefe may ease.

Perhaps y'haue heard of one *Hippolytus*;
By Step-dames fraud, and fathers credulous
Beliefe bequeath'd to death. Admire you may
That I am he, if credit, what I say.
Whom *Phadra* formerly solicited,
But vainly, to defile my fathers bed.
Fearing detection, or in that refus'd;
She turnes the crime, and me of her's accus'd.
My father, banishing the innocent,
Along with me his winged curses sent.

a A city of Peloponnesus, where
Pittheus the Grandfather of
Theseus by his mother Æthra
once reigned,

Toward a *Pitthean Traken* me my chariot bore:
And driuing now by the *Corinthian* shore,
The smooth seas swell; a monstrous billow rose,
Which, rousing like a mountaine, greater grows;
Then, bellowing, at the top asunder rends:
When from the breach, breft high, a Bull ascends;
Who at his dreadfull mouth and nostrills spouts
Part of the sea. Feare all my followers routs:
But my afflicted mind was all this while
Vnterrifi'd; intending my exile.
When the hot horses start, erect their cares;
With horror rapt, and chased by their feares,
O'r ragged rocks the totter'd chariot drew:
In vaine I striue their fury to subdew,
The bits all froth with foam: with all my strength
Pull the stretcht reins, lying at full length,
Nor had their heady fright my strength o'r-gon;
Had not the fervent wheele, which roules vpon
The bearing Axel-tree, rust on a stump:
Which brake, and fell asunder with that iump.
Throwne from my charriot, in the raignes fast-bound,
My guts drag'd out aliue, my sinewes wound
About the stump, my limbs in peeces hal'd;
Some stuck behind, some at the charriot traild;
My bones then breaking crackt, not any whole,
While I exhal'd my faint and weary soule.
No part of all my parts you could haue found
That might be knowne: for all was but one wound.

Ægeia.

Now say, selfe-tortred Nymph, or can, or dare
You your calamities with ours compare?
I also saw those realms, to Day vnknowne:
And bath'd my wounds in smoking *Phlegeton*.
Had not a *Apollo's* Son imploied the aid
Of his great Art, I with the dead had staid.
But when by potent herbs, and a *Paons* skill,
I was restor'd, against sterne *Plutos* will:
Least I, if leene, might enuie haue procur'd:
Me, friendly a *Cynthia* with a cloud immur'd:

b A burning river in Hell,
c Ægeulapius.

d Physick; of *Pæon* an excellent
Physician.

e Diana, of *Cythera* a mountain
in *Delos*.

And

And that, though scene, I might be hurt by none;
She added age, and lest my face vnknowne.
Whether in *Delos*, doubting, or in *Greet*;
Reiecting *Creet* and *Delos* as vnmeet,
Shee plac't me here. Nor would I should retaine
The memory of One by horses slaine:
But said; henceforward a *Virbius* be thy name
That wer't *Hippolytus*; though thou the same.
One of the Lesser Gods, here, in this Groue,
I *Cynthia* serue; preserued by her loue.

a Twice a man.

But others miseries could not abate
Ægeia's sorrowes, nor prevent her fate.
Who, couched at the bases of a hill,
Thawes into teares, that streame like ran; vnill
Apollo's Sister, pittying her woes,
Turn'd her t'a Spring; whole current euer flows.

ÆGEIA:

The Nymphs and a *Amazonian* this amaz'd;
No lesse then when the *Tyrrhen* Plough-man gaz'd
Vpon the farall clod, that mou'd alone:
And, for a humane shape, exchange'd its owne.
With infant lips what was but earth of late
Reueal'd the Mysteries of future fate:
Whom Natiues *Tages* call'd. He first of all
Th' a *Hetrurians* taught to tell what would befall.

TAGES.
b Hippolytus, the son of Theseus
by Hippolyta the Amazonian,
c Theban.

Or when astonisht *Romulus* of old
Did, on Mount *Palatine*, his lance behold
To flourish with Greene leaues: the fixed foot
Stood not on Steele, but on a liuing root.
Which, now no weapon, spreading armes displaid,
And gaue admirers vnexpected shade.

d Theban.
ROMVLVS HIS
LANCER.

Or when as *Cippus* in the liquid glasse
Beheld his hornes, which his beliefe surpass'd.
Who lifting off his fingers to his brow,
Felt what before he saw: nor longer now
Condemnes his sight. Return'd with victorie;
His eyes and hornes erecting to the skie:
You Gods, what e'r these prodigies portend;
If prosperous, he said, let them descend
On *Romans* and on *Rome*: but if they be
Vnfortunate, o let them fall on me!
An Altar then of liuing turf erects;
The fire feeds with perfumes, pure wine iniects;
And with the panting entrails of a beest
New slaine, consults, to knowe the Gods behest.
This, when the *Tyrrhen* Augur had beheld,
And saw therein endeaours that exceed,
Although obscure, he from the sacrifice
To *Cippus* hornes converts his steady eyes:
Haile King, to thee, and to those hornes of thine,
This place, and a *Latian* towres, their rule resigne.

CIPPVS.

O o 3

Delay e Rime.

Delay not; enter thou the yielding gate:
Hast, *Cippus*, hast: such is the Will of Fate.
Thou shalt be cround a King vpon that day:
And safely an eternall scepter sway.
He, starting backe, from *Rome* diuerts his face:
And said; You Gods, far hence this Omen chace:
Better that I in banishment grow old;

^a The Pallace in *Rome* although built long after by *Tarquinius Superbus*, and so called at the head of a man, turned vpon as they digged the foundation.

Then me, a King, the ^a Capitoll behold.
Hiding his hornes with leaue ornaments,
The people and graue Senate he conuents:
Then mounts a Mound, late by the Souldier made,
And praying first (as was the custome) said

Vnlesse expeld your Citty, here is One
Will be your King: though not by name, yet knowne
By his strange hornes. I heard the Augur say,
If once in *Rome*, you all should him obey.
He might, vnstopt, haue entred without feare:
But I with stood; though none to me more neare.

^b *Romans*.

Be he, ^b *Quirites*, into exile sent:
Or, if he merit such a punishment,
Bind him in heauy chaines, and keepe him sure:
Or with the Tyrants death your feares secure:

^c The East wind.

The troubled people such a murmuring make;
As when farre off the roling surges rake
On ratling shores; or when lowd ^c *Eurus* breakes
Through tufted Pines: then one distinctly speakes
In this confusion; asking, Which is he?
All seeking for the hornes they could not see,
Cippus repli'd; 'Tis I for whom you looke.
Then from his head (with-held) his garland tooke;
And shew'd the hornes which on his fore-head grew.
Not one but sigh'd, and downe his count'nance threw:
And those cleare browes (a thing beyond beliefe)
Adorn'd with merit, they behold with grieve.
Nor suffer him his honour to debace:
But on his head a laurell garland place.
And since he his owne entrance did with stand:
The nobles, in due fauour, so much land
To *Cippus* gaue, as well two oxen might
Round with a plough from morning vntill night.
The monumentall figure of his hornes,
So much admir'd, the golden Posts adorne.

^d *Asculapius*.

^d At *Rome*.

Now Muses, Goddesses of Verse, relate
(You know, nor yeares your memory abate)
How *Asculapius* in ^d our Citty found
A Temple, by circumfluent *Tyber* bound.
A deadly plague the *Latian* ayre distill'd:
Soules from their seats the pale disease exil'd.
Wearied with funerals, when physick fail'd;
Nor any humane industrie preuaild;

They

They seeke coelestiall aid. To ^a *Delphos* sent,
Built in the round Earths navel, and present
Their prayers to *Phæbus*; that he would descend
To their reliefe, and giue their woes an end.
His Temple, Laurell, and his Quiuer, shake:
Who thus, they trembling, from his ^b Tripod spake.
What here you seeke, you neerer should haue sought:
And seeke it neerer yet. *Apollo* ought
Not now to cure you, but ^c *Apollo's* Seede.
Goe with successe, and fetch my Sonne with speede.
The Senate hauing heard this Oracle,
The Citty search, where *Phæbus* sonne should dwell:
The shore of *Epidauræ* the ^d Legate seekes:
There anchoring, he intreats th' assembled *Greekes*:
To send their God: who might th' *Ausonian* State
To health restore; and vrg'd the ^e charge of Fate.
They varie in opinion, some assent
To send this succour; many, not content
To loose their owne in giuing others aid,
Striue to retaine him, and the rest disswade.
While thus they doubt, the Day declin'd his Light:
And Earth-borne shadowes cloth'd the world in Night.
'Th' Health-giuing God, in sleepe, appeares to stand
As in his Fane; a staffe in his left hand:
And stroking with his right his reuerend beard;
From his hope-rendring brest these words were heard.
Feare not, I come; my shape I will forsake:
View, and mark well this staffe-infolding Snake:
Such will I seeme, yet shew of greater size;
So great as may a Deitie comprize.
He with the Voice, with him and Voice away
Sleepe flew: fled Sleepe perfude by chearefull Day.
The starres now vanquish't by the mornings flame;
The doubtfull Nobles to the temple came,
Intreat him by coelestiall signes to shew
Whether he were content to stay or goe.
This hardly said, the God in Serpents shroud,
His high crest gold-like glistering, hift aloud.
His stauie altar, gates, the marble flore,
And golden roofe, shooke at th' approaching Powre.
He, in his Fane, brest-high his bodie rais'd:
Rouling about his eyes that flame-like blaz'd.
All tremble. The chaste Priest, his tresses ty'd
With sacred fillet, knew the God, and cry'd
'Tis he! 'tis he! all you who present are
Pray with your hearts and tongues: ô heavenly-Faire,
Propitious proue to those who thee implore!
All that were there the present Powre adore;
Reiterating what the Priest had said:
With heart and tongue the *Romans* also prayd.

^a A Citty at the foot of *Mount Parnassus* supposed to have been the birth-place of the god.

^b A Tripod whereon the god stood: at which time *Asculapius* returned his answer.

^c *Asculapius*, his sonne by *Leto*.

^d *Ogeon*.

^e *Apollo's* Oracle.

^f See the Comment.

^g Of *Epidauræ*.

He.

He, by the motion of his lofty crest,
 And doubled hilles, signe's to their request.
 Then sliding downe the polisht staires, his looke
 Recurts on his old altars; now forooke:
 Salutes his shrine, and Temple deckt with rowres.
 Then creeping on the ground, strewd with fresh flowres,
 Indenteth through the Citie, stopping where
 The Harbour is defended by a Peere.
 The following troopes, and those whose zeales assist
 In honouring him, with gentle looks dismist;
 He climes th^e *Aufonian* ship: which felt the waight,
 And shrunk with bearing of so great a freight.
 The toyfull *Romans*, offering on the strand
 A Bull to *Neptune*; anchor weigh and land
 Forake with easie gales. Rais'd on his traine,
 He, leaning, looks vpon the blew-wau'd Maine.
 Through ^c *Ionian* Seas by friendly ^d *Zephyrus* borne,
 They fell with *Italie* on the sixth morne.
^e *Lacinian* *Iunus* Fane, *Scyllaean* floures,
^f *Iapygia* past; they thun with nimble ores
Amphyrian rocks; *Ceraunian*, weather cleft;
Romechium, *Caulon*, and *Narycia* left:
Sticilian Straights o'r-come, and wrackfull seas;
 Saile by the ^g mansion of *Hippotades*:
 By *Temesa*, in 8 metalls fruitfull; by
Leucosia, and the ^h *Pessan* Rosary.
 Neere *Capree*, and *Minerva's* ⁱ Fore-land row,
Surrentine hils, where wines so generous grow;
Heraclea, *Stabia*, *Naples* borne to calce,
Gumæan *Sibyl's* Temple: next to these,
 Hot Baths; *Linternum*, sweet with mastick flowres;
Vulturnus, who his sandie channell skoures;
Sinuessæ, swarming with white Snakes, ill-air'd
Minturnæ, and ^k where piety prepar'd
 His Nurse a tomb: forth-with ^l the mansion make
 Offell *Antiphates*; and then the Lake-
 Befieged ^m *Trachas*; thence directly bore
 To *Circe's* Ile, and *Antium's* solid shore.
 The Sea now swelling high, this harbor holds
 The Saile-wing'd ship. ⁿ The God his wreathes vnfoldes:
 And, with huge doublings, o'r the yellow sand
 Slides to ^o his fathers temple on that strand.
 Rough waues affwag'd, the ^p *Epidaurian* Guest
 His fathers altar leaues; to Sea-ward prest,
 Slicing the sandie shore with rustling scales:
 And, by her sterne the ship ascending, sailes
 Till hee to *Castrum*, to *Lavinia's* name-
 Retaining Sear, and mouth of *Tyber* came.
 All hither throng; sons, daughters, mothers, fires,
 The ^q *Nunnes* who keepe the *Phrygian* *Pessa's* fires,

With

With lowd salutes of ioy. On either side
 The River, as the Veffell stemmes the tide;
 Altars, with incense fed, the aire perfume:
 And kniues from Sacrifices heat assume.
 Rome entering, the Worlds Head, He winds about
 The lostie mast; and from on high thrusts out
 His glittering head, to chuse a fitting place.
 The armes of *Tyber* doe an Ile embrace;
 Which equall streame from either banke diuides;
 Thither ^a *Apollo's* sacred Serpent slides:
 Who now coelestiall shape assuming, ends
 Their miseries, and health to all extends:
 He here, a forraigne Powre, makes his aboad.
 In ^b his owne Citie *Caesar* is a God.
 Glorious in Peace and War: whom war's surcease
 With triumphs croud, his gouernment in peace,
 Nor race of wonder with such quicknesse runne;
 More make a blazing Star, then ^c his great Sonne.
 For of all *Caesars* acts, none may compare
 With his adopting so diuine an Heire.
^d For, was it more t'o'r-come the *British* Ile?
 Fill the seauen mouthes of ^e paper-bearing *Nile*
 With conquering sailes? ^f *Numidians* rebelling,
^g *Cinyphian* *Inba*, *Pontus* proudly swelling
 In ^h *Antithridates* to subiect to Rome?
 Meriting many, to triumph for some?
ⁱ Then him beget, in whose dominion
 The Gods so abundantly haue fauour'd man?
 To ^k th'other they a Deitie decreed;
 That ^l this might not from mortall birth proceed.
 Which, when faire ^m *Venus* saw; and saw with all,
 Conspiring weapons threat ⁿ the High-Priests fall;
 Her colour fled: to every God she met,
 She said, behold, what fnares for me are set!
 To murder me in him how Treason striues;
 Who only of ^o *Iulus* race surviues!
 Still must I vnderferu'd afflictions beare?
 How lately wounded by ^p *Tydid*es speare!
 Now ill-defended? *Troy* againe is lost:
 My Sonne *Aeneas*, with long errors tost
 On wrathfull Seas, ^q I saw descend to Hell:
 Then ^r warre with *Turnus*; or, the truth to tell,
 With ^s *Iuno* rather. How remember I
 Old harmes sustaind in my posterity?
 I, through this feare, all former feares forget.
 Loe, they their wicked swords against me whet:
 O helpe! restrain their furies! nor, for shame,
 With the High-Priests blood extinguiish ^t *Pessa's* flame.
 Thus, through all heauen, her Sorrowes vainly speake;
 And melt the Gods: who, since they could not breake

P p p

The

^a Made of Stone and timber.^b Remains Rome standing in that part of Italy which was called *Aufonia*.^c Which voyes to the Adriaticke.
^d The west winde.
^e Which stood on the Promontory of *Lacinium*.^f The *Aeolian* Islands.^g Mines of Gold.
^h A maritime towne of *Lacina*, celebrated for abundance of excellent Roses.
ⁱ Promontory.^k *Cicuta*, so called of *Cicuta* his nurse by him there interred.
^l From whence she reigned, of whom in the former booke.
^m *Tenacilla*.ⁿ *Ustica*.^o *Aspeles*.
^p *Epidaurian* of *Epidaurum*.^q The *Vestal* Virgins who keepe the fire of *Vesta* still burning; whose Rites *Aeneas* brought with him out of *Phrygia*.^a *Aesculapius*, disguised in that shape.^b *Iulius Caesar*.
^c In Rome.^d *Agrippa*.^e See the Comment.
^f A great rush, whereof the first paper was made, & from whence ours is so called.
^g Of *Cinyphus* a river of *Africa*.
^h The great King of *Parthia*, father to *Pharnaces* whom *Caesar* overthrew.
ⁱ In that he adopted him.^j To *Iulius*.
^k *Agrippa*.
^l From whom the *Iulii* descended.
^m For *Iulius Caesar* was their High Priest.ⁿ The son of *Aeneas*, called also *Africanus*.
^o *Dianthes* the sonne of *Tydeus*, who wounded *Peleus* in the hand.
^p Whereof *Iunus* was the fauourer.
^q Whereof in the two former booke.
^r An enemy to the *Trojans*.^s Ever kept burning in her Temple by the *Vestal* Virgins, intimating Religion & Piety.

* The Destinies.

The ancient ^a Sisters adamantine doome,
By Iure Oftents demonstrate Woes to come.
Armes, clashing in the aire with clouds o'r-cast;
Terrible trumpets, and the cornet's blast;

* The Sunnes.

Proclaime the murder: ^b *Sols* afflicted looke
And pale eclipse, the World with terror strooke.
Of Meteors through the aire their flames extend:
Of drops of blood from purple clouds descend.

* The morning Starre.

Black rust obscures dimme ^c *Lucifers* aspect:

* The Moones.

And ^d *Cynthia's* charriot bloody stains infect.

* Infernal, as prefiging death

The ^e *Sygyian* Owle each where disturbs their sleepe
With ominous screeches: Iuorie Statues weepe.
The sacred Groues resound with yelling cries.
And fearefull menaces. No ^f sacrifice

/ See the Comment.

The Gods appeale: the headlesse inwards shew
Signes of succeeding Tumults, Death, and Woe.
Dogs nightly, in the Court, about the Gods,
And holy Temples howle. From sad abodes.
The Dead arise, and wander here and there:

Rome trembling, both with Earth-quakes and with feare.

These Warnings of the Gods no changes wrought
In Fate, or Treason. Murderous fwords were brought
Into the Temple: for no place might fort

With such a slaughter, but the sacred ^g Court.

Then *Venus* smote her brest: who fought to shroud,

And snatch him thence in that *Ethereall* cloud,

Which *Paris* from *Atreides* rage conuaid:

And ^h freed *Aeneas* from *Tydid's* blade.

ⁱ Daughter, said *Ioue*, canst thou resist the doome
Of conquering Fates? Into their mansion come.

There shalt thou see Decrees that needs must passe,

Writ in huge folds of solid Steele and brasse.

Which fate, eternall, euer fixed there;

My thunder, lightnings rage, nor ruine feare.

In lasting Adamant there maist thou reed,

What shall to thy great Progenie succceed.

I read, remember well, and will relate

What may informe thee in succeeding fate.

^m He, whom thou striu'st to saue, his race hath runne
Of Time and Glory: whom, thou and ⁿ his Sonne

Shall make in heauen a God, on Earth, with praire

And Temples dignifi'd. ^o His name great Heire

Alone his Load shall beare: and strongly shall

By our conduct revenge his fathers fall.

By his good fortune ^p *Antina* shall owe

To him her peace: *Phar'salian* fields shall flow

With blood, ^q blood twice *Philippi* shall imbrue:

On red *Sicilian* Seas he shall subdue

A mighty name. ^r Th' *Egyptian* Spouse shall fall,

Ill trusting to her *Roman* General:

g The Senate house.

h In his single combat with
Menechmus the son of Atreus.
Iliad 13.i As Diomedes the son of Ty-
deus was about to kill him.
Iliad 13.k His daughter by Diana a
Sea nymph.l Defended from her sonne
Aeneas.m Julius Caesar.
n Augustus, his sisters daugh-
ters son, by him adopted.o Caesar Augustus.
p In this haue n e precise-
ly rendered the words of the
Author but followed the hi-
story For Antonius hauing
beleeged Decius Brutus in
Mutina, Augustus by the com-
mand of the Senat raised the
siege with the overthrow of
Antony.q A city in Thessaly where he
overthrew Brutus & Cassius
and nere where Iulius had
formerly vanquished Pompeyr Sextus Pompeius, the son of
Pompey the Great, vanquish-
ed in a Naval fight not farre
from Sicilie.s Cleopatra, who had married
Marcus Antonius, their uni-
ted forces overthrowne by
Augustus at Actium.

To make our stately ^a *Capitol* obay

Her proud ^b *Canopus*, shall in vaine assay.

What need I of those barbarous people tell,

And Nations, which by either Ocean dwell?

He shall the habitable Earth command;

And stretch his Empire ouer sea and land.

Peace giuen to Earth, he shall conuert his care

To ciuill Rule, iust Lawes, and by his faire

Example Vertue guide. Then looking to

The future times, and Nephewes to ensue;

A ^c Sonne shall blesse him from a holy womb:

To him he shall resigne his name, and roome.

Nor shall, till full of age, ascend th' aboards

Of heauenly Dwellers, and ^d his kindred Gods.

Meane-while from this flaine corps his soule conuay

Vp to the starres, and giue it a cleare Ray:

That *Iulius* may with friendly influence

Shine on our Capitol and Court from thence.

This said: invifible faire *Venus* stood

Amid the Senate, from his corps, with blood

Deft' d, her *Cæsars* new-fled spirit bare

To heauen, nor suffer'd to relouue to aire.

And, as in her soft bosome borne, she might

Perceiue it take a Powre, and gather light.

When once let loose, it forth-with vp-ward flew;

And after it long blazing triffles drew.

The radiant Starre his Sonnes great acts beheld.

Out-shining his: and ioy'd, to be exceld.

Though he would haue his Fathers deeds preferd

Befor his owne: yet free-tongu'd Fame deter'd

By no commandment, yeelds th' avoided Bayes

To his cleare browes; and but in this gaine-layes.

So *Atreus* yeelds to *Agamemmons* fame;

Aegæus so to *Thescus*: *Pelem* name

Stoops to *Achilles*. That I may confer

Th' illustrious to their equals, *Iupiter*

So *Saturne* tops. *Ioue* rules the arched skie,

And triple world; the Earths vast Monarchie

T' *Augustus* bowes: both Fathers, and both sway.

You Gods, ^e *Aeneas* guides, whom made your way

Through fire and sword; ^f you Gods of men become;

^g *Quirinus*, Father of triumphant *Rome*;

Thou *Mars*, invincible *Quirinus* fire,

Chast *Vesta*, with thy euer-burning Sire,

^h Among Great *Cæsars* Household. Gods inshrind,

Domestick *Phæbus*, with his *Vesta* ioynd;

Thou *Ioue* whom in *Tarpeian* towres we adore;

And You, all You, whom Poets may implore:

Slow be that day, and after I am dead,

Wherein *Augustus*, of the world the Head,

^a The principall pallace in
Rome.
^b A City in Egypt famous
for luxury.

^c *Tiberius*, the son of *Livia* his
wife, by her former husband
the adopted Heire of his
name and Empire.
^d *Romulus*, and *Iulius*.

^e Whole Images he brought
with him from Troy.
^f *Aeneas*.
^g *Romulus*.

^h *Vesta* had her chappell in
his Pallace, & *Phæbus* a mag-
nificent Temple of his owne
erecting.

ⁱ *Iupiter Capitolinus*; his Tem-
ple adjoining to the Capit-
ol, called *Tarpeia*, of her who
betrayed that place to the
Sabines.

^a Yes in his life time hee suffered himselfe to bee adored for a God; nor restrained the erecting of Temples to his honour.

Leauing the Earth, shall vnto heauen repaire;
And fauour thoe that seeke to him by prayer.

And now the worke is ended, which, *Ioue's* rage,
Nor fire, nor Sword shall raze, nor eating Age.
Come when it will my deaths vncertaine howre;
Which of this body only hath a powre:
Yet shall my better part transcend the skie;
And my immortall name shall neuer die.
For, where so ere the *Roman* ^b Eagles spread
Their conquering wings, I shall of all be read:
And, if we Poets true prelaes giue,
I, in my Fame eternally shall liue.

^b Their ensignes borne on the tops of speares.

VPON

VPON THE FIFTEENTH BOOKE OF OVIDS METAMORPHOSIS.

NOW are wee in sight of shore: arrived at the last booke of this admirable Poem. Wherein his Muse flags not after so long a flight (the infelicity almost of all other Poets) but rather flies a more lofty pitch, both in matter and expression.

Numa Pompilius, by the election of the people succeeded their deified Romulus. A Sabine of the city of Cures, retaining his nationall severity, and strictnesse in manners. The wisest man of that age, in all knowledges whatsoever: not obscurely professed by Virgill.

What's hee, farre off, with Oliue crown'd, who weares
Those sacred robes? The *Roman* Kings white haire
I know; who first for *Rome* shall lawes prouide:
From poore and little *Cures* sent, to guide
A mighty Empire.

*Quis presertim aut ramis insignis oliua
Sacrosanctis nuda crines in canis mure
Regis Romani, primum qui legibus urben
Fundabit, cuius parsus, et paupereterna
Distulit imperium magnum.*
Vagile.

Servius writes how his haire was white from his childhood. Strabo reports as much of Tarquinius; and Sidonius of Socrates; all men of great wisdom. Numa to encrease his knowledge traualled to Crotona, a city in the farthest extent of Italy, built by the Argiue Mycilus by diuine appointement; who accused by his Citiizens, and condemned to dy according to their law for going about to abandon Argos; the black stones, by which they gaue the sad sentence, were changed into white, & he miraculously acquitted. Declaring that they were to endeavour whatsoever the Gods shall command, who would preserve the obedient from all danger and detrement, euen then when lost in humane apprehension.

He then came to heare the learning of Pythagoras; the first, who declining the arrogancy of others that would bee called Sophi, named himselfe a Philosopher, or a lover of wisdom. Borne he was in Samos, and went into Egypt with Amasis to learne the knowledge of the Egyptians, instructed therein by Oenupheus the Priest of Heliopolis; and that he might more freely participate of their mysteries, initiated in their orders, and withall circumcised: a custome deriued belike from their ill intreated Guests, the Hebrews; which euen the Coptics, the reliques of the ancient Egyptians, obserue at this day, although they be Christians. And as theirs so were all his expressions enigmaticall. Then traualled he to Babilon to bee informed by the Magi in the course of the starres, and naturall causes: from thence returned into his Country. But hating the tyranny of Polycrates, he underwent a voluntary banishment: then sailed into Crete, and after to Lacedemon: informing himselfe in the lawes of Minos and Licurgus; at that time in great veneration; and finally came vnto this Crotona, where he taught his acquired knowledges.

How pleasant in that Temple to reside
By learning raised, and wisdom fortified!
From thence to see how wandring mortals stray;
And through thick mists of error grope their way:
Contend in witt, in vaine nobility;

*Sed nil dolens est, bene quam munus temere
Edita doctrina sapientum, templis serena.
Dispicere unde quæui alios, posthinc videre
Errare, atq. viam palantes querere vias:
Certare ingenio, contendere nobilitate:
Nosset atq. dies mihi prestante labore*

*A diuinus emerge opes perennis, potius.
O miteras baculum mentes, o pectora carum.
Quid sit in te videris, quomodo periculis
Degitur hoc aus, quid curis, si non videris.
N. Adhuc sit natura latere, quid sit, cum
Cognoscitur facies doloris, quid sit, cum
Incedit sensus, curat semel in animum.
Lucr. lib. 2.*

*Vitam qua faciunt beatorem
Incedunt sine Martialis, hoc sunt.
Res non paria laboris, sed videris.
Non ingratum ager, sicut per an-
nis.
L. inquit, togata, mens
quies.
Prudentes salubre corpus,
Concordia facili, sine arte mens.
Nec videris, sed videris, sed videris.
Non tristes toros, atque iudi-
cia.
Somnus quiescit brevis tene-
bras.
Quid sit effe videris, nihil, malis.
Sunt enim nec metus diem, nec
opes.
Martialis: libro, Epig. 47.*

*Ipsa tacet facies, sicut ipsa tacuit imago.
Ostensa autem munda, mentis habet.
Pythagoras melius natura laud exprimit,
Quod nunc
Desiderat sapientis umbra flere dicet.
Scalig. in Horat.*

*Principia celi, et terra, composita liquentes,
Luceantem globum lune Titaniam, alta
Spiritus inter alii, totamque infusa per auras
Mens agitat molem, et magno se corpore
misce.
Inde hominum pecudumque genus, vitæque
volantum.
Et que marmore sit monstra sub æquæ
passum.
Ipsæque est Olli videris, et cælestis origo
Semina, quæ non noxia corpora trahit*

Both day and night their industry apply
To gather needlesse wealth, and climb on high.
O wretched minds of men! depriv'd of light!
Through what great dangers, ô hou dark a night,
Force you your weary lives! and cannot see
How Nature onely craues a body free
From hated paine, a chearefull Mind poss'ist
Of safe delights, by care nor feare oppress't.

But this is at thin dies to be prescribed by an Epicure: more sensually sup-
plied by an other of the same sect and profession,

These make a happy life compleat:
Goods left, nor got by care and sweat
Rich grounds, good fiers, no futes, vnprest
With state affaires, a quiet brest:
Cleane strength, a healthfull body, wise
Simplicity, friends that sympathize:
Food easily had, no curious faire;
No drunken nights, yet freed from care,
A chaste wife, apt to moue delight,
Sound sleepes, which shorten the long Night,
That wouldst be what thou art; t'envy
No highth; nor feare, nor wish to dy.

Pythagoras withdrew the Crotonians, with his doctrine, and example, from lu-
xury and idlenesse, to temperance and industry. Calming the perturbations of the
minde with the musick of his harpe; for he held, that vertue, strength, all good, and
euem God himselfe, consisted of harmony. He imposed on his schollers a fine years
silence (for learners should not argue but believe) and honoured fishes, above other
creatures, for their taciturnity: in so much, as he would buy whole draughts of the
fisher-men, onely to set them at liberty: which gaue to Scaliger that conceit upon
his picture.

These silent features, with his silence sign'd,
The sober vail of his æternall mind;
Pythagoras Nature could not better show;
Now preaching silence to the shades below.

Hee held that God was the soule of the world; from whom each creature received
his life, and dying reſtored it. And least it might be doubted that the soules of all
had not one originall, in regard of their different understandings; he alleged that
to proceed from the naturall complexion and composition of the body, as more or
lesse perfect: whose opinions are thus deliuered by Virgill.

The arched heav'ns, round earth, the liquid Plaine
The Moones bright orb and Rares Titanian,
A Soule within sustaines: whose vertues passe
Through euery part, and mix with that huge masse.
Hence men, hence beasts, what euer fly with wing,
And monsters in the marble Ocean, spring:
Of seed diuine, and fiery vigor full,

But

But what grosse flesh, and dying members dull,
Thence feare, desire, grieue, joy; nor more regard
Their heauenly birth, in those blind Dungeons barr'd.

But this opinion is confuted by St Augustine for the corruptible flesh made not
the soule to sinne; but the sinning soule made the flesh corruptible, from which
corruption many sins are deriued. But pride, infidelity, enuy, and the like, are pro-
perly corruptions of the soule; and raige in those wicked Angels which haue no
bodies. Moreover that this soule, or Godhead, diffused through all the world, got
it selfe such diuersity of names by the manifold operations, which it effected in
euery part of the visible vniuers. Of the same opinion was Varro, placing seve-
rall soules in severall parts of the world, all deriued from God, or the greater Soule;
and participating of his diuine nature. He was so pittifull euen to irrational crea-
tures, that he exclaimed against the killing, much more detested the eating of any;
as proceeding from iniustice, cruelty, and corruption of manners; not knowne in
that innocent age which was called the gold. And it is apparant by the sacred scrip-
tures, that before the deluge men fed not on flesh, but onely of such herbes and
fruits as the earth produced; a priuiledge granted after to Noah; because they
then had lost much of their nourishing vertue. Yet there is a nation at this day in
the East-Indies, (with whom our Merchants frequently trade) who are so farre
from eating of what euer had life, that they will not kill so much as a flea; so that
the birds of the aire, and beasts of the Forrest; without feare frequent their habi-
tations, as their fellow Citizens. Pythagoras the more to debort, drowelgth his
doctrine of the transmigration of the soule, not onely from one man into another,
but from man into beast, either cleane or vncleane, according to the life which hee
formerly led, and from beasts againe into men, so that by the killing of these, they
wickedly might expulse the soules of their friends, their kinsfolke and parents.
Hee remembers himselfe to haue bene once Euphorbus, the son of Pantheus, slaine
by Menelaus in the warres of Troy (a trick, saith Lactantius, to innoble his fa-
mely, in it selfe obscure, by the verses of Homer) after that a Peacock, then Ho-
mer the Poet, Piranda, Calidena, Alcea a beautifull Cutesian, Hermotinus, Pir-
thus a Fisherman of Delos, and lastly Pythagoras. But first of all Æthalides the
son of Mercury, who granted his sure of retaining his memory after death: affe-
cted by his not drinking of infernall Lethe, the river of forgetfulness. Where-
upon Æneas is made by Virgil to aske Anchises this question in Elisium.

*T. videris, in hant artus, mori, laudisq; munda
Hinc incidunt, cupimus, dolent, gaudentque
Hec curas
Resistant clausa temeris, et carceres cec-
Virg. Æn. 6.*

TRANSMIGRATION
OF SOULES.

O Father must these happy soules reuiue
Ætherall rayes? and to dull flesh retire?
Qf light haue wretches such a vaine desire?
Who answers him out of the opinion of Pythagoras.
A thousand yeares spun out, in generall
All these the Gods to drowly Lethe call;
Who then forgetting what in life befall,
Would now againe in mortall mansions dwell.

*O Pater ante aliquos ad cœlum hinc in pe-
tendum est.
Sublimis animas iterum, ad terda reuertis
Corporat: que lucis inferna tam dira cupido.
Virg. Æn. 6.
Hæc omnes, vbi mille vix voluere per annos,
Leuatum ad fluvium Deus cœcos agmine
magno,
Sollicitum: mores superat, et comæta reu-
lant
Rufus et incipit in corpora velle reuerti.
Virg. Æn. 6.*

This doctrine (originally received from the Egyptians) so possessed the world
through the renoune of the author, that the farre-sequestred Gauls were taught
it by their Druides; thereby imboldned to fight courageously for their country;
as fearelesse to part with that life, which should bee againe restored. Neither were
the Iewes vninfected with this error; Herod the Tetrarch conceiuing that the
soule

oule of St Iohn the Baptift, by him wickedly mured, was entred into the body of our blefled Saviour. And thus Iosephus in his oration to his desperate Companions in the case of Iotopata. Those pure foules, who depart from this life by the law of Nature, and obediently render what from God they receiued, shall by him bee placed in the highest heauens; and from thence againe, after a certaine revolution of time, descend by command to dwell in Chast bodies. When those who murder themselves are imprisoned in infernall darkenesse. But this absurdity saith Laetantius, is not to be dispured against, least it should be thought that any believed it. Plato held truly that foules should returne into humane bodies. Porphyry, falsely denying this, as truly maintained; that foules once in blisse should neuer reuert to the cuills and miseries of this world. Varro out of certaine misards (interpreting and refining Plato's opinion) saith, that there is a regeneration or second birth, when the soule and body shall returne to the same vnion and conjunction, which they had before. These three conuicted opinions agree with the truth of our bodies resurrection vnto toyes eternall (as observed by St Austin) whereof the Ethniks by tradition, and the bookes of the Sybills had an obscure notion. Pythagoras in the continuation of his oration, declares the vicissitude of all things through alternate generation and corruption; illustrated by various similitudes and examples; inferring, how the birth of things receiued increase, by increasing attained to their perfect vigour; from thence declining to old age, & after to corruption; the corruption of one being the generation of another, but not any thing reduced into nothing. Then proceeds to the miracles, and changes of things in particular.

Lycus, a river of Phrygia, swallowed by the earth not farre from Colossus, as it is eight furlongs off, and falls into Meander: Erasinus flowing from the Arcadian Lake Stympthalides, sinks, and conceales his Current, vntill he ascend in the field of Argos, thither conveyed, as they feigne, by Iuno. So Mylus a river of Mysia, forsakes the day and running through subterren passages, when againe emergent is called Caius. Like these a brooke in Surry loseth his selfe at the foote of a hill, which breaking forth on the other side in sundry drills reunites, & augmenteth the Thames with his waters. The cause is manifest: for vnder the earth there are many hollowes, and water by nature presseth to those empty places, where the rivers maintaine their obscured currents, vntill they meet with some solid opposition of matter which withstands and forces their ascension. Amatenus may bee paralleled by our Naile-bourns, which sometimes flow and as often show adry Chimuel. Anigras a river of Theffaly, formerly sweet became bitter; as they fable, by the Centaures walking of their wounds which they had receiued from Hercules, in the defence of his boatt Pholus, drawne thither by the excellent odor of his wine. This river often topt with barres of sand throwne vp by the sea, which swelling (in Nature of a quicksand) with the fresh, makes it altogether unpassable. Not farre from his fountaine it enaperates a filth by sauer, in so much as all together without fish, vntill it be augmented by the streames of Acidan; nor are those to bee eaten, the water contracting that sink from the quality of the soyle. Hypnistrum, through a part of Scythia; and after a long progresse falls into the Lake Meotis, becoming bitter by the receipt of a spring, nere the borders of the Halizones; bitter being no other then salt, as bitter Doris is used by Virgil for the sea. And many Fountaines we haue in the inland parts of this Kingdome, affording the best and whitest salt, which spring by the sides of fresh Rivers. Then speaks hee of Islands conuered into continents: as Antilla formerly separated from Lesbos: Pharos, whereof Homer.

An

An Ile there is by surging seas imbrac't,
Which men call *Pharos*, before *Ægypt* plac't;
Afarre remoed as a swift ship may
Before a whistling wind faile in a day

*Insula deinde quædam est vnde vndago in
pore.
Ægyptum ante (Pharos) terra ipsam vocant,
7 antum (Antilla) quantum iacta die causa noui
Concessit, cui fructibus ventura aequat a puppi.
Hom. Od. 13.*

Which now by the earths encroaching on the sea, adioynes to the haue of Alexandria. On this Ptolomeus Philadelphus caused a Tower to bee built of a wonderfull height, ascended by degrees, with Lanthorns on the top to direct the night sailing mariner; esteemed for the worlds seuenth wonder. Tyrus, a famous City, which possessed the whole circuit of that Island, was ioyned vnto the continent by the bold and vndisfaigable endeanours of Alexander: as formerly by Nebuchadnezzar; one distant seauen hundred paces from Phœnicia. Islands contrarily haue bene torne from their continents: as Leucada, taking her name from the whitenesse of her Cliffs, was cut from Epirus by the labour of the inhabitants. So Sicilia adioyned to Italy by the Promontory of Pelorus; & England vnto France, if wee may giue credit to antiquity.

Helice & Bura two Citties seated by the Gulph of Corinth, were ouertrowne by earth-quakes, and after surrounded by the violent incursion of the sea. Shall I feare to perish, saith Seneca, when the earth doth perish before mee? when those are shaken which shake vs; and ruine vs not without their owne ruine? The sea hath swallowed Helice and Bura: and shall I bee afraid of this little body? Two Citties are now failed ouer; two which wee knew; deriued by record to our knowledge. How many others in other places? how many people hath the earth, and sea deuoured? shall I repine, when I know I must haue an end: and that all things are finite? So sundry Citties at this day in the Netherlands are covered with the waters. They say that those quicksands which by before Deale were once firme land, and the possessions of Earle Goodwin: and that the Bishop employing the reuenues assigned to maintaine the banks against the incroaching of the Sea; vpon the building and endowing of Tenterden Church, the sea ouerwhelmed it. Wherevpon grew that Kentish Proverb, that Tenterden steeple was the cause of Goodwin Sands.

Nere Træzen, a City of Peloponessus, a Mountaine, by the eruption of subterren winds, and trembling of the earth, rose out of a Plaine. But what was this to that by Putzol in the Kingdome of Naples, which befall in the memory almost of the liuing: ascending partly out of a Lake, and partly out of the retiring sea affrighted with earth-quakes, with hideous roarings; horribly vomiting stones, and such store of Cinders, as overwhelmed the adiacent buildings. The fearefull inhabitants of Putzol, flying through the dark with their wives and children, naked, defiled, crying out, and detesting their calamities. Nor can what they suffered be euer forgotten, the monument of their terror being still in their eyes, advanced not much lesse then a mile from his basis. The cause of this and the like, proceeding from the hollownesse of the soyle; wherein easily ingendred exhalations, hurried about with a violent motion, inflame the dry and bituminous matter; casting it upward, & making way for their fiery exspirations: to which the retreat of the sea may likewise bee attributed; for struggling to breake forth they rarefy, and so raise the earth; which thereby made as it were more thirsty sucks the water through crannies into her spongy and hot entrails; increasing the vapors, nor decreasing the fire by reason of the Bitumen.

TYRUS.

LEUCADA.

SICILIA.

THE MOUNTAINE
NERE TRÆZEN.

Q99

A fonn.

THE VICISSITUDE
OF THINGS.LYCVS.
ERASINVS.

MYSVS.

AMATENVS.
ANIGRVS.

HYPNISTRVS.

ANTISSA.
PHAROS.

HAMMONS FOVN-
TAINNE.

A Fountaine in the Lybian deserts by the Temple of Iupiter Hammon, is at noonday Icy cold, and seething hot in the night time. Of this a number of Authors haue writ: among whom Lucretius, who hauing confuted the false thus renders the true reason.

*Quæ ratio est igitur? nimirum terra magis
quid
Rara tenet circum hanc fontem, quam cate-
ra tellus:
Mutat, (aut ignis prope semina corpus aequi
litue ubi reserpsit terram non abest umbræ:
Exemplo subactæ frigescit terra, cuique
Hæc ratione figit, tamquam compressa manu
fit,
Exprimat in fontem quæ semina cumq; ab-
bet ignis,
Quæ calidum faciens laicis tactum atque
sapientem,
Inde ubi solvada terram dimouit abstin-
Et reserpsit calido miscente vapores:
Rarus autem antiquæ reuoluit primordia fides
Ignis, & in terram cedunt color omnis aequi
Frigidus hanc ob rem fit foris in luce diurna.
Præterea solis radijs inflatur aequi
Humor, & in lucis tremulo rarefit ab alto:
Propterea fit, uti quæ semina cumque habes
ignis,
Dimittat, quasi sepe gelum, quod continet
in se,
Mittit, & exsoluit glaciem, non se relaxat.*

Lucræc. 6.

ATHAMAS.

Of the fountaine Athamas, thus Antigonus in his history of wonders: In Athamania, neere a Temple dedicated to the Nymphs; there is a Fountaine, exceeding cold of it selfe, yet heats whatsoeuer hangs ouer it: and sets dry wood on fire, or any combustible matter. Plinie writes of the like in Epicus. I haue seene a little Lake that would boyle an Egge as hard as a stone in an instant: and water so mingled with fire as might easily kindle a flame: but that the water it selfe should bee cold (whereof our author is silent) is hardly subiect to beliefe, although a reason for the same bee alleged by the former Poets, which is this in substance: That those feedes of fier, proceeding & bursting out from the bottom of the water, are not actually hott; whereby they neither inflame nor heat the water, of a contrary and resistive Nature; so as the water rather by Antiperistasis becoms the colder: but meeting abroad in the aire with matter combustible, hauing the feedes of fier and an aptnesse to kindle, as pitch, brimstone, torches, & the like; these take hold of those fiery feedes issuing through the water, as euaporation from the subterranean fires which at distance (although it touch not) inflames and kindles those apt and prepared bodies. And that there is in earth the vigour of fire is thus affirmed by Aristotle: In many places there are springs and Riuers of all taits & fauours: the cause of all, either of those which are within, or proceed from the earth, is to bee ascribed to the efficacy of fire: for the earth while it burnes: assumes, more or lesse, all sorts of formes, taits, smells, and colours. By this fire our modernes conceiue that the earth hath a soule: who iudge that her wonderfull operations; generation of metallis, and mineralis, in her bowells; hearbs, plants, & trees, on her superficies; exhalation of the springs, of mysts & cloudes; the several shapes of her stones, resembling men, beasts, fishes, &c. and expressing the fine regular bodies in her stones, hexangular in her Christallis, and the like; may challenge a soule for the efficient cause: not a sensitiue or reasonable one, but a different species, working all by an originally infused instinct.

Among

Among the Cicones, a people of Thrace, there is a River, which coagulates their bowells who drink thereof, and conuerts whatsoeuer it receiues into stone: for it hath a stime of such a nature as cleaues together & indurates, as the dust of Pætol, which being touched by water becomes stony: like the ash by the rains of the not fardistant temple of Venus, which still retains the forme of a tree, reported by such as haue seene it, by myself forgotten, or neuer obserued. So can, with this water, if it touch what is solid cleaues therunto, and candelas about it: into a rough as whatsoeuer is throwne in, is taken out a stone within a few dayes after. A spring of the like nature there is in the Forrest of Knauebrough.

Crathis and Sibaris, two Riuers of Calabria change other colourd haue into yellow: proceeding helike from the Mineral, through which they runne. Aristotle reports as much of Scamander: and thus Vitruuius; Cephisus and Sclerus riuers of Beotia, Crathis of Lucania, Xanthus of Troy, & sundry floods, & Fountaines in the fields of the Cazomenians, Erythreans, and Lodiensians, haue the property to make Cattell (at the time of conception when they daily driue them the ther to drink,) produce their young of feuerall colour according to the place, in some browne, in some black, and in others yellow; Which perhaps may proceed from the colour of the water, or the sand, or the weeds therein growing; as Iacobus pyed Lambs from the piled sticks which he layd before them: effected by the strength of the imagination, fixing upon the proposed object at that instant. So a black Mare hath produced a white child, resembling a beautifull picture which hung in her chamber: & an other woman a Monster hairy all ouer: such as is now to be seene at London) by fixing her eyes upon that of St Iohn Baptitt in his flaggy attire.

Salmacis a Fountaine of Caria enen alters the mind and makes it effeminate. Of this we haue commented in the fourth booke. But surely no water can haue such a power: rather so fettered, in that same infamous bath, frequented onely for luxury and pleasure, which infeebles the mind, & conuerts a man as it were, into a woman. Such an asperion had the baths at Baie, both of old & in latter times.

Thou wanton Baie shunst Marinus;
And fountaines too libidinus.
What maruell' lust doth age vndo:
O Tomacell, doth wine so too?
Falerian liquor old age cheeres;
And liberrall draughts of Thyons teares.
Takes age in ease, and sleepe content:
Then Baie what more foinnolent?
What craue the baths, but folace, foules
Discharg'd from cares, and flowing booles?

*Salmacis effeminat Mo. ius Baies
Et lenitas cum sum libidinis dos.
Quid mirum? si Nilon nescit libidinis
At non, o Tomacelle, si non prostant
Et prodit lenitas liuor Falerius,
Et prostant Latres Thyonianis
An non et lenibus Marine somnus,
Et prodit requies? superque prodit?
Baie foinnolentis quid ipsa
Sed Iliacæ, et si male, lenis mite
Prostant, Crathis iterumque prostant.*

Pont.

And Festus writes how this Fable was rais'd of that Fountaine; because, the entrance therunto being narrow, and inclosed with walls, both boys & women (no way being left for their escape) were there violated by the lust of such, as lay in waite for that purpose. Whereupon Ennius: Salmacis spolia sanguine & sudore. The like is reported by Cicero.

Lakes there are in Ethiopia, which procure either madnesse to the drinker or a deathlike Lethargy: hauing a like operation with wine, although farre more violent. For as drunkenness, untill the fumes be dried up, is the same with madnesse, and in that too heavy resolves into sleepe: so hath the sulphurous strength of

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THE CLITORIAN
FOUNTAIN.

these waters a stronger poison through the virulency of the aire, which either oppresseth the soule with sleepe, or provokes it to fury.

By Clitor a City of Arcadia, a Fontaine there is (Pliny calls it a Lake, and Vetrivius a Well) which makes those that drink loath wine, & withall the smell thereof. The reason he annexeth (if any can be given for Antipathies) & withall the Fable. For Mera, Euriale, Lytippe, & Iphianassa, the daughters of Præus King of Argos, deprived of their wits by Iuno, conceived themselves to be beasts, and madly ranged about the pastures, untill they were restored by the charmes and potions of Melampus the son of Amithaon; who threw the remainder of his Physick into this Fontaine, which gaue it that property; Pride, which proceeds from excessse, whereby we are bereft of our reason, being cured by sobriety & abstinence.

LYNCEUS.

Lyncæus, a River of Macedon, called also Acidula of his acrimony, is of a contrary quality; inebriating those that drink too liberally of his waters. Seneca will haue it the same in nature and operation with the formerly mentioned, which produced madnesse; but something lesse violent. And in the Ile of Andros there is, saith Pliny, the Fontaine of Bacchus, whose liquor in the Nones of Ianuary taste like wine; but carried out of the sight of his temple conuerts againe into water.

PHENIX.

Phœnix a Lake of Arcadia is deadly to drink of in the night time, but in the day time wholesome; proceeding perhaps from those infectious damps which rise thereabouts, and fall thereon in the absence of the purifying sun. This brings to my remembrance that tree which grows in the East-Indies, called there the Sor-rowfull, which displays his bloßoms by night, but by day conceales them.

ORTYGIA.

Ortygia, called after Delos, was said to haue once floated on the Egyptian Sea.

Quamvis arctonem, et cetera lupo a dicit
Eretem, et cetera, et cetera, et cetera, et cetera
Jimmotam, et cetera, et cetera, et cetera, et cetera
Virg. Æn. 13.

Which kind Ioue (shifting too & fro) did ty
To Gyaros, and high brow'd Micony
For culture fix'd, and bold winds to defy.

Said perhaps to be unstable, in that heretofore, as Zant at this day, shaken miserably with Earth-quakes.

CYANÆ.

The Cyanæ or Stympthalides (the first name given them of their blackish colour, & the latter of their supposed concussions) are two great Rocks, which ly where the Euxian Sea rusheth in at the Thracian Bosphorus; and in that sonere, as oft appearing but as one to the sayler, seeming all so to moue by the motion of the ship, they were feigned by the Poets unstable, & at sundry times to iustle one another. Yet this disprooues not but that Islands there are which swim on the water. I my selfe haue seene one (saith Seneca) in the Lake of Cutilia, adorned with trees and fruitfull in pasture, carried hether and thether, not onely by the wind but the aire, in so much as neuer constant to one station; proceeding from the grauity of the water and leuirty of the earth, though bearing trees, yet of no solidity. Created perhaps with the concretion of whatsoeuer floated on the Lake by the glutinous moistures, the stones poery, and not subiect to sink, of the nature of Pumice. I haue heard a Sea-man constantly anouch, and that with oaths how being about the close of the evening within sight of an Island, and lowering their sailes, least they should fall upon it in the dark, could neither see it in the morning, nor find it for all their search; not doubting of the remouall thereof in the meane season.

ÆTNA.

The mutations of Ætna, and causes of her flaming exhalations, the Poet here sufficiently, and wee elsewhere haue at large discussed.

Those

Those who wash themselves in a Lake called Triton, neere the Hyperborean Lake, were said to haue their bodies covered with plume. Herodotus writes that the feathers signifie snow, which fell in those Northern parts so thicke on the inhabitants. And Pliny, that neere the Ryphaean mountaines (where Palene is supposed to haue stoyd) in regard of the continuall snow which fell in flakes like feathers; the country was called Pterophoros, which added to the other, might make up the fiction.

The Scythian women turne men into Birds by sprinkling them with poison: SCYTHIAN why not, as well as into Ases and Wolves; for which there are both histories and WITCHES conuictions? But leaue we this to Wicrus, and his Antagonist Bodin.

Bury an Oxe and Bees will spring from his putrified bowels. An experiment first BEES. found out by Aristæus. A creature louing labour; the legitimate progeny of laborious parents. Of whom Virgil among his other praises.

Bees haue a part of the diuiner mind
And breath athercall.

Esse apibus partem diuine mentis, & bre-
uis
Aethere ducere. Virg. Georg. 14.

For the wisdom of the creature, according to Servius, is derived from the diuine Mind, as his body from the Elements; which since in Bees as in men (for they feare, desire, sorrow, and ioy; approved by their conflicts, their gatherings from flowres, & sense of the weather (to which may be added their forme of gouernment, obedience to authority, punishment of sloth, of sedition, and disbanding themselves by sending forth Colonies) that something they haue in them of diuinity. Nor is this way of producing Bees unlikely; Since Sampson found honey in the carcase of a Lion: Bees being bred hereof, and not feeling therein, as the Riddle importeth. And it is no vnusall practise to ingender Silke-wormes in like manner with a Calf; first fed with mulberry leaues, & then beaten to death with cudgels: store of the same leaues being buried with him in his belly.

The martiall horse produceth Hornets; alluded to those who degenerate from the strenuous vertues of their parents: and turning high-way theues, surprize the susceptible passenger.

Crabs with their Clawes broken off, and buried in the ground, conuert into Scorpions. The same is affirmed by Pliny. Yet are they unlike in shape, and more differ in magnitude. Nay some of the former so huge, as we read in the East Indian History, compiled by no vnfaithfull Author, that they haue torne the legs and armes of men from their bodies. But the Scorpion is not so big as a Creyfish; alike and much of that colour. The only creature, (some flies excepted) that stings with his tayle, mortall, if the sore be not presently anointed with their oyle, to be had in euery house in those countries which produce them.

Caterpillars conuert into Butterflies. So Silkwormes eating through their owne made prisons, become white flies; alike, but greater then moths: the male dying in coiture, and the female no longer surviving then onely to cast her seed, like that of a plant; which quickens the yeare following together with the sprouting of the Mulberry tree.

Frogs are ingendred of the knotty seed of that slime, which froths from their bodies. These quickning at the first are all head and taile; and after, thrusting forth feet, and changing their forme, creep out of the water. Some of the seed not feldome attracted by the sun, falls downe in little frogs with the raine. After six months they resolute againe, as they say, into slime, and renew the spring following.

The whelps of the Beare is no other then a lump of living flesh, before it bee licked BEARES: into

into forme by the Dam. By which the Egyptians presented a man deformed by Nature but beautified by art; or one who in his first of youth is dissolute and vndisciplined in minde, but after in his riper yeares adorned by discipline and experience. For the naturall histories record that the birth of the Beare is without eyes, without haire, or distinction of members; only hauing eminent pawes, the rest like a clot of concreted blood, which the Dam broods ouer with her brest and thighs, and by little and little giues it shape with her tongue. But Delecampus reports how hee saw a Beare big with whelpes, killed, and ripped up by the hunters, whose young ones were perfect in all their proportions. That ancient error proceeding from that tuffe thicke skin which infolds them, not to be got off, but by her long licking, appearing before like a lump without forme. This creature sleeps all winter in some close and warme Cane, a part of which time they stirre not at all; another part stirre but remoue it not. When the Dutch-men wintered in Nova Zembla, the Beares went to sleepe about the midst of November, & then the Foxes began to come forth, which durst not before. It is noted by some of the ancient, that the three Beare breedeth and lyeth in with her young, during the time of her rest; and that a Beare bigge with whelpes hath seldome beene seene.

GRUBS
BIRDS.

THE PITH OF A
MANS BACK-BONE

Grubs convert into Bees. So Cod-bates, and Straw-bates which ly under water into May-flies; and Nagots in the end haue wings. Who would beloeue that Pigeons, Peacocks, Eagles (but especially Ostriges) were produced from the yolke of an egge, if we did not knowe it? Some thinke that the Pith of the Backbone of a man, conuers in his sepulcher to a Serpent. Which Pliny also affirms that hee hath heard of many; for diuers creatures proceed from blind and occult originals. Plutarch reports that a Serpent was taken about the dead body of Cleomenes. And Paulus Aemilius, that one was found in the tombe of Charles Martel: which may confirme the former opinion; nothing but the corps being there to produce them. In the beginning the Serpent infused his poyson into man; and no marvaile if from that contagion a Serpent should be ingendred of his marrow.

THE PHOENIX.

From the dead body of a Phenix another ascends, who solemnises his funeralls: which here is elegantly enlarged. They say, (saith Pliny) I knowe not whether fabulous or no, that there is but one of that kinde, and hee seldome seene in the world; of the bignesse of an Eagle, glittering about the necke like gold, the rest of his body purple, his azure traine distinguished with rosecolour, and his head adorned with a plummy Coronet: in the rest agreeing with our Author. Neither, saith Scaliger, is the Phoenix altogether fabulous: for such wee read of in the Commentaries of the East Indian Navigations; although they discredit the history with their annexed fictions; as that his bill hath three tunnels, through which he makes a melodious sound, imitated by the inhabitants in their vnmusical instruments. Tacitus writes how a Phenix was seene in Egypt in the reign of Tyberius; Paulus Fabius, and Lucius Virelius then Consuls. The first care of the young one is to bury the old, who tries his strength by carrying the stone Muccha; and after transporting his fathers corps to the Altar of the Sun, there sacrificeeth it vnto him; to whom it is consecrated. These things, saith he, are vncertaine, and fabulously augmented, but no doubt but sometimes in Egypt such a bird is seene. Of his death, restoration, and long life, thus singeth the excellent Claudian.

O happy! thine owne heire: what ruins all.
Adds strength to thee, & restor'd by funerall.
Age, thou not dying, dyes: The ages gon

Were

OID'S METAMORPHOSIS

Were seene by thee; the revolution
Of time thou know'it; then when the tumid Maine
Swallow'd the mountains in his liquid Plaine;
When Phaëton errors set the world on fire,
None toucht thy safety, nor didst thou expire
With stifled earth. The Destinies nor draw,
Nor cut thy thread; not subiect to their law.

Vidisti quodcumq; fuit: & tota celsa
Cauda reuoluitur: tu nixq; & tempore Pho-

Fuderit clausa scopulis flagrantibus eadem
Quis Phaëtonem errantibus acribus armis
Et clades in nulla rapit, sedulq; iustissimam
Edomita tellure manes non Phœnia posce
In te dura legunt, non iam subire nocentem.
Claud. Epiq.

By this narration, how ever fabulous, and example of the Phenix; the ancient fathers, Terullian, Epiphanius, and Ambrose, goe about to illustrate the immortality of the soule, and resurrection of the body. These are said to be such who excell in piety and vertue; rare, if any, and renewed but once in five hundred yeares with the Phenix: Indifferent things are common; but the excellent are valued for their rarity.

The Hyenna alternately changeth his sex. A beast alike in shape but bigger then a Wolfe, with longer feet and greater legs, more resembling a mans. Wonderful things of this creature are writen; how among the sheep Coats, he will imitate the voice of a man, call the shep heards by their names, and then worry them; counterfeite the vomiting of a dog to allure others thither, that hee may satisfie his hunger. He sculks in Caves, and is so lone with mans flesh, that hee will scratch the buried out of their granes. The hunters take him as a Scaliger obserues, by training him into their Snares with songs and musick. The ancient opinion that they were of both sexes is reiected by Aristotle; the male hauing onely the marke of the female, and she of the male. But by the fiction of his yearly change, the Egyptians presented a man inconstant to himselfe, and his owne intentions, now vertuous, strong, and courageous, a subduer of his mind as well as of his body, and againe most vicious, miserably weak, and impotent in all his affections. Sabinus compares these diuinites to Hyenae, who in the mighty controversies of the Church, declare not themselves, but reach so ambiguously, as not appearing to adhere vnto either.

HYENNA.

The aire-fed Camelion partakes of those colours which he toucheth. A creature not altogether vnlike a Lizard, about the length of a mans hands. His head vnproportionably big, his eyes great and moving without the writhing of his neck, which is vnflexible; his back crooked, his skin spotted with little tumors, lesse eminent as neerer the belly; his taile slender and long, on each foot he hath fine fingers, three on the outside and two on the inside: slow of pace but swiftly extending his tongue, of a marvellous length for the proportion of the body, wherewith he preyes upon flies, the top thereof being hollowed by nature for that purpose. So that deceiued they be, who thinke they only feed vpon ayre, though surely ayre is their principall sustenance. For those who haue kept them a whole yeare together, could neuer perceiue that they fed vpon any thing else, and might perceiue their bellies swell, after they had drawne in the aire and closed their iawes, which they open against the rayes of the sun. Greene they be of colour, and of a dusky yellow; brighter and whiter towards the belly; yet spotted with blew, with white and with red. They change not into all colours, as reported; laid vpon Greene, the Greene predominates; vpon yellow, the yellow; but laid vpon blew, or red, or white, the Greene retaineth his heu not without standing, only the other spots recesse a more orient lustre; laid vpon black, they looke black, yet not without a mixture of Greene. All of them in all places are not coloured alike. They haue little blood in them, and are cold; onely about the heart, the want whereof maketh them naturally cold, and their coldnesse fearefull; the cause as Aristotle coniectures of their changing of colour; but rather proceeding

CAMELION

Quid mirum? tu quoque diuinus omnes,
Hoc tibi (inspicitur) ut reperi ab, tu origo
Peruenire; mortui non peruenire (ene-
au.

ding from their glassy and almost translucent bodies, which take and reflect the colours which are neereſt. The auncient opinion was that the Camelion could change into all colours, red and white excepted: which Alcias together with his feeding on the aire, thus applies out of Plutarch.

Sic & adulator populari vſatur aura,
Hians caſſa deorat:
Et ſolum mores imitatur Principis aures;
Alibi & pudici neſcius.
Alcias Em. LIII.

On popular aire ſo flatt'ry feeds
And palliats princes black miſdeeds:
All colours taking to invite
But modeſt red and ſpotleſſe white.

Exprefſing alſo thoſe verſatile wits that can ſute themſelves to all times and occaſions.

LYNX.

The Lynxes urine converts into ſtone. This is a ſaluage beaſt with a ſpotted ſkinne, which preyes upon others: inſomuch as in Scandia, where they moſt abound there are few wild beaſts beſides to beſee. Their urine was ſaid to turne into a hard and glassy ſubſtance, ſhining with a ſery luſtre, not unlike a Carbinckle, whereof they called it Lyncarius. This knowing they enviously cover their piſſe with the earth, which notwithstanding growes thereby the ſooner ſolid. But ſuch a ſtone either neuer was, or not now to be found. Of all Creatures the Lynx is the ſharpeſt ſighted: alluded to thoſe, who can cleereſly diſcerne, and ſee a farre off, as well with the eyes of their minde as their body.

CORALL.

Corall under the water a plant, ſoft, Greene and bearing white berries; dragd out of the ſea becomes red and equals a ſtone in hardneſſe: but of this enough formerly.

Pythagoras proceeds to the mutation of nations, kingdomes and Cities; their increaſe and ſatall diminution: how heauen and earth, all under the one, and upon the other, are obnoxious to alteration. Milo loſt his prodigious ſtrength, and Helena wept when ſhe beheld in her glaſſe the deformity of that face, which had ſet all Greece and Asia on combuſtion. And it was an auncient cuſtome among women to offer when they grew old, their looking glaſſes to Venus, that they might not behold ſo killing a ſpectacle.

He concludes with his former diſſuaſion from the ſlaughter and eating of the Creature, as a diſturbance to the ſoules departed, and an introduction to cruelty. Him alſo will we leaue with this Encomium, which is giuen him by Iuſtine. Pythagoras came to Crotona, and by the authority of his wiſedome, reduced that people from luxury to frugality; praifing vertue and condemning exceſſe, putting them daily in minde how many Cities had periſhed by that peſtilence. To the women he commended chaſtity and coniugal obedience: to the young men modeſty, and profitable ſtudies; above all extolling abſtinency, as the mother of euery vertue. From Crotona he removed to Metapont; where after his death they converted his houſe into a Temple, and decreed him diuine honours. In the warres which the Romans had with the Samnites, it was told them by the oracle of Apollo, that they then ſhould preuaile: when they had ſet up two ſtatues, one of the wiſeſt, and another of the valianteſt of all the Grecians, in the moſt frequented place of the city: whereupon they erected the ſtatues of Pythagoras and Alcibiades in the angels of the Comitium.

NUMA POMPILIUS

But Numa could be no diſciple to Pythagoras; who flouriſhed according to Heliarnaffeus, ſoure ages before him; and ſoure yeares before Crotona was erected by Micilius. Of whom formerly Liuy: They fully ſcrib the learning of Numa to the inſtruction of Pythagoras; who about a hundred yeares after (Ser-

vius

vum Tuſcius then raigning in Rome) had his ſcholes at Crotona and Metapont; ſeated in the moſt remote parts of Italy; From whence what ſame of him, had they beene Coſtanti, could haue arrived at the Sabins? had he deſired to haue learnt what commerce of language? or with what ſafety could one man haue trauiſled, through ſo many nations, diſſonant in ſpeech, and differing in manners? Rather I think that his mind had a naturall inclination to vertue, inſtructed not by forraigne arts, but by the auſtere and rigid diſcipline of the Ancient Sabins, then which none of old was more uncorrupted. Yet our Poet ſurely not out of ignorance, erred with others; but rather to intraduce the doctrine of Pythagoras, containing ſuch diuerſety of changes agreeable to his argument.

Numa, elected king of the Romans, governed that warlike nation with great peace and tranquillity; yet rather like a Preſt then a Prince, initiating many ſuperſtitious Ceremonies, grounded upon naturall cauſes: which made the Senate to burne his bookes (long after found in his unknowne ſepulcher by the turning up of a Plough); derogating from the honour of their Gods, and contrary to the religion then in uſe, as the Prator offered himſelfe to be ſworne. For the poiſon of his poli-
ticke Ceremonies (invented to bridle the barbarous people) had ſo farre preuailed, as the antidote of his better doctrine, adminiſtered out of his graue, which he had concealed as unreaſonable for that ruder age, had no power to expell. Hee built Temples to the Gods but erected no Images; not beſeining that they were Corporall, or to the eye apprehenſible. Had that cuſtome, ſaith Varro, continued, the Gods had beene worſhiped more purely. Of which opinion were diuers of the wiſeſt Heathen Law-giuers.

He dying, his wife Ageria forooke the City to vent her ſorrow (which deſires no witneſſe) in the woods of Aracina. For Numa gaue out that he nightly lay with that Nymph or Goddeſſe Ageria; who together with the Mules, revealed theſe his lawes and myſteries; to giue them the greater authority. For the ancient Law-giuers ſcribbed the receipt of their lawes from one deity or other to amuſe the minds of the ſuperſtitious vulgar with ſome forged miracle. As Oſyris from Mercury, Minos from his omnipotent father with whom for nine yeares ſpace hee conuerſed, Lycurgus from Apollo, Solon from Iupiter, and the lowly Mahomet from the Angell Gabriel.

Virbius once Hypolitus, now a God of thoſe groves, goes about to comfort Ageria; and extenuate her ſorrow with the relation of his former calamities; torne in peeces by his horſes through his ſtepmothers fraud and fathers imprecations. The Garſes of Parents fall heavy on their Children, although vnderſerued, as this of credulous Theſeus. Raſh beleife is the author of much miſcheife, and unſuſpended rage of ſo late repentance. The chaſt youth ſuffers for anothers unchaſtity. But vertue, though afflicted for a time, can neuer be finally ſuppreſſed: Eminent in the example of Bellerophon, but eſpecially of Ioleph and his miraculouſe aduancements. Miſerably diſoynted Hypolitus is ſet together and reſtored to life by Aſculapius; Diana, his patronneſſe (changing his youth into age, and his former ominous name into Virbius, which ſignifies twice a man, the better to conceal him,) conveyed him hether and made him one of the Inferior Deities. But what ſaith Lactantius? Diana when ſhe had almoſt loſt her loue, much bruifed and torne by his vnruly horſes, called Aſculapius, an excellent Philiſtian (and therefore feigned to reſtore life vnto the Dead) to his timely helpe, whom ſhe as ſoone as he was recovered, conveyed to thoſe ſequeſtered aboads. What ſhewed this diligence in his concealed cure? theſe priuate retreats? his long conuerſation with a woman, and that in a place vnfrequented: the change of his name? and laſtly her detection

HYPOLITVS;

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detection of heres? but the guilt of her incontinency; and of such a loue as agreed not with a virgin. This virbius, who boasted to haue benee Hipolytus was according to some authors a cunning Imposter, suborned by the Priestes of Diana Aricina, to draw a greater concourse to that Grove, that their gaine might increase by more frequent deuotion. Nor haue others in latter ages served their turnes with lesse incredible forgeries.

But nothing can comfort *Ægeria*, she resolues into teares; and those teares into a fontaine. Numa is said to haue benee her husband, as St Augustine reports out of Varro, in that often he repaired therether primely, and made vse of that water in his Hydromancy. Thus the actions of men are mingled with falsehoods, and converted into fables. Hydromancy is an art of deuining by water, first practised by the Persians. In which they also raised their Gods, or rather the infernall spirits by whom they were instructed. But as PSELLUS obserues, their answers were still delivered in a confused sound, which could not be fully understood (as their oracles elsewhere in words that admitted of several constructions) to cover their deceipt and uncertainty: From these this curious King is said to haue receiued those superstitious lawes, which he gaue to the Romans. Many also in springs themselves (as he belike in this fontaine) did see apparitions of things to come. Paulinus makes mention of a wall in *Ægina* by the Temple of Ceres, where he sick hauing sacrificed, beheld the end or continuance of their diseases. Iamblicus of another in a Cave at Colophon; of whose waters the Priest had tasted, after certaine night sacrifices, became invisible and gaue answers. Apuleius writes out of Varro, that the Trallians enquiring by this kind of Magick of the euent of the warres of Mithridates, one appeared in the spring to the boy who looks in, in the shape of Mercury, and sung the future success thereof in three hundred and sixty verses.

The transformation of *Ægeria* no lesse amazed Virbius and the neighbouring Nymphs, then that moving clod did the Ihuscan Plowman, which tooke a humane forme and was called Tages. Of whom thus Cicero in his second booke of diuination. Tages when the earth was turned vp, and the Plow had made a deeper impression, rose vp, as they say, in the Tarquinian fields, and spake to the Tiller. It is written in the Hetrurian records, that he was seene in the forme of a boy, although old in his wisdom. The husbandman amazed, and exalting his voice in admiration, drew thether a great concourse of people, and within a while all *Ihuscany*, who spake many things in that populous audience, by them remembered and committed to writing. His oration contained onely the discipline of deuination by the entrails of beasts, which after increased by experience, but is referred vnto this originall, wherefore (saith that author in another place) the Senate in the daies of our Ancestors, and flourishing estate of the Empire, did well decree, that fixe youths of principall parentage should be conaigned to as manie *Ihuscans*, to be instructed in that knowledge, least so great an art, by the means of the teacher, should diminish the authority of Religion in becoming mercenary. Now Tages his birth from a clod, declares him to haue benee some obscure fellow and of unknowne originall (for such were called the sonnes of the earth) who suddenly grew famous by his skill in deuination. Which kinde of Prognosticks though frivolous in themselves, haue that notable effect of raising the imagination and confidence of the souldier (the general excuse by which such curious and superstitious Arts are palliated) yet had this religious truth interwoven with their vanity, that Victory was disposed by the diuine appointment.

No lesse wonderfull then this was the transformation of Romulus his lance into a Cornell Tree: for Romulus as Plutarch relates, throwing for exercise his Cornell

Lance

Lance on Mount Palatine, stucke it so deepe in the earth, as it could not be pulled vp, though attempted by many, which after sprouted and became a tall tree: the prodigie declaring how that common wealth should flourish by armes. It prospered as long as their Empire, and in the beginning of their ciuill warres beganne also to wither. In the end, the roote being violated by the vncircumspect workemen, imployed by Iulius Cæsar in his adorning buildings; it vntogether perished.

As much to be admired were the hornes of Genutius Cippus, a Romane Pretor. The history agreeing with our Poets relation, is recorded by Valerius Maximus and others; but not in this particular believed by Plinie. Yet Delcampus makes mention of a certaine maide of a noble familie, called de Fortiue, who had a horne on her forehead as long as her finger; cut off by little and little with a thread, which was bound about it: and Fabritius, a Chirurgion of our times, of a youth in France, who had one so great, that it resembled a Rams both in shape and magnitude. Now hornes were the symbols of honour, fortitude, and Empire, not onely among the Ethnicks, but the Hebrewes themselves: inasmuch as radiancy, the crowne, and horne, are in the sacred scriptures vniuersall expressions of glory and dignitie. So Moses was said to haue hornes in regard of his faces resplendencie: and such the Pagans did attribute to Bacchus and Iliis; the one taken for the Sunne and the other for the Moone; as the *Auruspici* here, by the hornes of Victorious Cippus, foretold his succeeding Empire, if he did but enter the city. But obserue the never to be imitated vertue of this Roman; who rather elected voluntary exile then to use his power, & the fauour of the people, to deprime them of their liberty.

The Romans afflicted with pestilence, sent Ogoletus vnto Delphos to consult with the oracle. When humane helpe failes vs, we are to fly to the heauenly Physiti. an; to whom even the Ethnicks could ascribe their recovery.

From humane helpe nor power of art this springs:
Nor hath my hand, but that great King of Kings,
Cur'd, and prefer'd thy life for greater things.

Non hæc humani opibus, non arte magistra
Procevit, pug. te. Enimvero duxit, servat.
Cuius agi. Dux, aut opera ad maiora re
servat. Virg. Æn. l. 12.

Apollo directs them to his sonne *Æsculapius* at Epidaurus, who forsaking his Temple, comes aboard their ship in the forme of a serpent, and sailing to Rome, makes choice of his seat in the Island of Tiber. But the Tyrians and Lacedemonians bound their Gods in chains to prevent their departure. This *Æsculapius* (of whom we haue formerly spoken at large) was said to be begot by Apollo, in that the sunne is the author of salubrity. He was figured with a graue long beard, but Apollo bear desse, not only to shew how perfection in Physicke is not obtained but by long experience, but also how all things which are generated grow old; when the author of generation continues still youthful. Dionisius of Siracuse tooke his golden beard from the Chin of his statue saying, that it was vnfewly for him to weare a beard, when his Father was without one. He was called *Æsculapius* of resisting, and subduing the deadly inclination of diseases. But to come to the history: It is reported by Lactantius how he was borne of unknowne parents; who being exposed, was found by hunters and committed to Chiron; who instructed him in Physicke; that by birth he was a Messenian, but dwelt at Epidaurus; from whence as St Augustine writes, he came to Rome, that so expert a Physitian might practice with the greater reputation in so famous a City. Hee was numbred among the Gods, saith Celsus, for adding such excellency and lustre to that art, which before was but rude and vndigested. The Epidaurians therefore consecrated a Temple vnto him without the walls of their City, where hee had his statue in

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the

the forme of a Physitian, holding his long beard in one hand, and a staffe involved with a Serpent in the other. For the Serpent was sacred vnto him not anely, according to Macrobius, for the quicknesse of his sight. Whereof Horace.

Why of thy friends defects, dost thou such notice take?
Sharpe sighted as Ioue's bird, or Epidaurian snake.

But because so restorative and soveraigne in Physicke, and therefore deservedly the Character of health. So the Brazen Serpent, the type of our aternall health, erected by Moses, cured those who beheld it. How many auncient medals bore the figure thereof, with these inscriptions. Salus Publica, Salus Augusti, Salus Antonini, &c? And here Esculapius is said to have converted himselfe into that forme, in that men, by diseases growing suddenly old; by health, as it were, renew their youth, as a snake that hath cast her skinne. In this shape he sailed vnto Rome (whom Laetantius affirms, to have bene the great diuelli; called a Serpent in the sacred Scriptures, and said to haue serpentine feet by Pherecides) who chose his seat in the Ile of Tiber, and then vanished out of sight, where his temple was built, and his festiualls kept in the Calends of Ianuary. And now in the Horticards of St Bartholomeus at Rome there is a ship of marble to be seene, with a serpent on the battens in memoriall of his transmigration. His Temple was placed in that Ile, for the salubrity of the aire, the physick use of water, and in that his Temple at Epidaurus stood without the City.

Yet he a soveraigne power. But Roman Caesar was deified in Rome. Some few of whose achievements are here revived: As his conquest of our Brittain, wherein the conquered were the gainers, hausing got thereby civility and letters for a hardy won, nor a long detained dominion. In Egypt he overthrew the treacherous Ptolemy: as once revenging the death of Pompey, and gratifying the ominous loue of Cleopatra with the gift of that Kingdom. At the battell of Thapfus in Africa he put Scipio to flight, with his affocal Iubay he one wounding and throwing himselfe into the Sea, that Africa might not boast of the sepulcher of a vanquishd Scipio, which a Scipio had conquered; the other with Petreus, flying into Mauritania, at a sumptuous Feast invited one another to mutuall wounds; the royall & Roman blood polluting the funerall banquet: Pharnaces King of Pontus, and sonne to the great Mithridates, falling vpon Capadocia a Roman Province was set vpon by Caesar with such incredible celerity, that like lightning he crusht him, as soone as sent; and as suddenly departed: where vpon he writ to the Senate, Veni, vidi, vici, and often called to mind the good hap of Pompey, who had got his principall honour in subduing a nation so feeble, as himselfe had vanquished in the space of foure houres with a piece of an Army. His victories merited many, and for some he triumphed. The first presented the Rivers of Rhene, Rhodanus, (the one in Germany, and the other in Gaule) with the fettered Ocean. The second, Nilus, Arcinoe, and the flaming tower of Pharus. The third the Chariot of Pharnaces and the spoiles of Pontus. The fourth King Iuba with his Mauritians, and Spaine twice conquered. But trophies were shonne for those his greater victories of Pharsalia, Thapfus, and Munda; For ciuill warres were not honoured with triumphs. Neither would he triumph for the conquest of Gaule, that it might not barre his standing to be Consul. But all these glories was not like vnto that, saith our Author (O Ouid fore see thy exile!) of his adoption of Augustus, the sonne of his daughter of his sister Iulia: and therefore to be deified, that the other might proceed from no mortall parentage. But to this he must swim through his blood, of which the Gods

give certain, but unavailable offents, wherein our Author rather vseth the liberty of a Poet then the strictnesse of an Historian; not a few of these aetherrall tumults being peculiar forerunners of the generall Iudgement; which perhaps he borrowed from these verses of the Sybils.

Armies trumpets, fearefull fragors, yelling cries,
All eares shall heare about the Iuns vprife.
And in another.

Swords in the spangled heauens shall then by night
In th' east and west extend their blazing light.
Athes in showres vpon the earth shall fall:
Luster desert the Sonne in hight of all
His towring pitch. The moone shall then looke red,
And teares of blood from her darke Chariot shed.
Hard rocks shall groan. Arm'd troops of foot and horse
Incounter in the aire with horrid force.

Of the Latter we not ouly read, but haue heard of in our times. And even this last year, 1629. reported it was by some of good credit, how they saw two opposite Battalions, launching out their speares, and discharging, as it were, their muskets in the aire, victory now reeling and in the end one giuing chase to the other. Of the Sun and the Moones defects wee haue elsewhere spoken. Those fiery Meteors which are seene in the aire, are of diuerse shapes, and distinguished by diuersity of names, as Torches, Bames, Lances, Goats, and Dragons: all terren and humid exhalations, inglobed in aire, and set on fire by agitation, extinguished with the dissolution of the inclosure, or consumption of the matter. But the rayning of blood must needs be miraculous, whereof many histories, and our owne among others, make mention. The weeping of Images was ever held fatal to those whom they affected, as Apollo's Statue at Cuma, and Iuno's at Lauinium: the one portending destruction by war to the Grecians (Cuma being a Greeke Colony although seated in Italy) and the other by pestilence to the Lauinians. For such, saith Plutarch, to sweat, to weepe, and shed seeming blood, is not altogether impossible. For wood and stone, oft gather that rult from moysture which may againe dissolve, and contract the different colours of the former. Yet this deynes not but that the like proceeded not seldom from their Gods (or much rather Devils) as presages of future calamities: and not seldom from the impostury of their Priests, as in our age an Image in Italy, famous for the sweating of blood, was discovered by the taste to be iuyce of mulberries, conuied into the hollowes thereof: found out as Blackwell the Arch-priest reported by the Prelates deputed by the Pope to examine the truth of the miracle. So may Images appeare to sigh or groane; by the vnseene breathing of some inward part, or a violent diuision. But no inanimate body can utter articulate sounds; or spirit without corporeall instruments. It was held an ill signe when the liuer of the sacrificed Beast had neither head nor heart. And Caesar, saith Suetonius, hauing at that time sacrificed many, and finding the entrails in all vnfavourable (that is, displaced, ill coloured, or some part thereof wanting) would notwithstanding goe vnto the Senate in contempt of religion. Ghosts or rather Demits, assume an airy thin, and therefore fluxative body; which by heat is extenuated, and consequently dissipated, but condensed, and confirmed by cold in some such as not to be seene by the beaifull light of the day. Where vpon grew that opinion (as here) how Ghosts and other aparitions of terror, did wander onely in the night.

Sola atq; tunc formae, & solent oriente
Terrilium sonum, vagantem, cadent amari
Mortem. . . . Sib. Orat. 4.

Cum vultu in cellis stellatis in aulis
Nascenti gl'it, et casus astutis et ortus,
Pulvis et caelo terram celsenda in on-
nem
Proinus, et medio cursu lux aurea solem
Diseret, et terras, fulgenti lumine lura,
Sanguinem gutta, stillantibus, irradiabit,
Sidera saxa dabant, et in alicuius xu-
be
Coruetis pectus, equitum, comitum ar-
m. . . . Sib. Orat. lib. 3.

and vanished with the dawning. So the Ghost of Anchises before the rising of the Sun was forced to part with Aeneas.

And now farewell: the humid night descends.
I lent Days breath in his too swift repaire.
This said like smoake he vanisheth to aire.

But these forewarnings, and others more true, recorded by historians, could not prevaile, or keepe Caesar at home; all his honours and triumphs now proving no other then thoseribbands and Garlands which garnish an Oxe prepared for the sacrifice, basely and ingratiously slaine by those he trusted most, and of whom he had best merited. For unto Marcus Brutus he had giuen the government of Macedonia; to Cassius that of Syria; and had made the Simon, Decimus Brutus, one of his heires in remainder. Who through his wounds gaue a greater to the publike, which exhausted more Roman blood then all the rest of their ciuill Contentions; who endeavouring by an ignoble way to recouer, lost their liberty for ever. And withall themselves; abhorred and chased out of the City by the incensed people, some dying by their owne hands, and all of them violently within three yeares after. Thus fell the perfection of man (who even in death had a care to dy decently) excellent in arts, and glorious in armes; whose actions no penne but his owne (and yet how modestly!) could expresse. The great enlarger of the Roman Empire, nor lesse to be renowned for the sweetnesse of his inclination, his facility in forgetting of iniuries, munificency and clemency; more deserving diuine honours, then any of those so celebrated sons of Iupiter, Bacchus, Alcides, or Alexander.

Destinies.

Afflicted Venus (the supposed mother of the Iulian family, whose effigies Caesar bore for his impresse) endeauours (as here feigned) to prevent the decree of the destinies: but by Iupiter informed how vainely, since irrevocable and permanent. And therefore feigned to be the daughters of Necessity.

Fata agitur: cedito fati.
Non solliciti possunt cura
Mutare rati flamma fusi.
Quicquid patimur mortale ge-
mus,
Quicquid facimus, venit ex alto.
Omnia cetera iramite vident
Primumq; dei deus extremum.
Senec. in AEd.

Fates guide vs; vnto Fates yeeld wee
Care cannot alter their decree.
For what we suffer, what we doe,
Coelstiall orbes proceeds from you.
All goe in a perfixed way:
The first praescribeth the last day,

They are called Parcae of producing, in that they conferre as our birth either good or evil: the one supposed to draw forth the thread of humane life; the second to twist, and the third to cut it a sunder. They are three, saith Aristotle, in regard of the triple diuision of time. Atropos, hath a respect to that which is past, signifying how things past can neither be changed nor revoked; shee who hath the care of the future is called Lachesis; because the events of naturall causes are certaine: but Clotho intends the present; and therein only dischargeth her duty. Yet Plato more diuinely: how there is one God the Creator of the vniuers, the Prince and Father of the Gods and coelstiall vertues: who are only his ministers, and order all things at his obeyed direction; his lawes constant and vneua-ble, and therefore called Fate or necessity; whose effects no force, no art, nor wis- dome can impeach or alter. The Stoicks held all things to be governed by Fate, and the Epicures by Fortune.

The

The Sire of all when he the world had made
Of Chaos first, and circumscrib'd the flame,
Or fixt eternall lawes, and to the same
Himselfe subiected, with the world beside;
To Desteny vnseparably ty'd:
Or wandering chance at randome rules the state
Of mortall things, not preordain'd by Fate.

Sive parens: et cum prima informis regna,
Materiaq; rudem: materia cedentes vespere,
Finit in aeternum casus: q. o. caelestis secretis,
Se quos, lege tenet: et Secula busta ferret;
Fatum immo diuisi sumus, munda;
Sive nihil possumus esse, sed fors incerta vagan-
tur.
Fatum, reserit, viciis, et habens mortalia
causum. Luca. l. 1.

But this must first be warily understood. For God hath not tyed himselfe to the chaine and connection of second causes, as appeared by the standing still, and goeing back of the Sunne; with other miracles that are contrary to the course of Nature: neither may wee suppose his providence to be like a clock, whose plummets were wound up at the beginning, and euer after goe of themselves. From this transcen- dent power of the Destinies over-ruling Iupiter, the scoffer Lucian drew argu- ments to dethrone him. Much lesse must wee thinke that any thing happens by chance: for even in los and accidentall deaths be challengeth the disposition. But in common speech wee call that fortune which falls out beyond the expectation of the agent. Betweene either opinion the grauest among the Heathens stood in suspense. When I heare of these and the like, saith Tacitus, I can giue no cer- taine iudgment, whether the affaires of mortals be governed by Fate and im- mutable necessity, or haue their course and changes from fortune.

Iupiter comforteth Venus with revealing the future merits of Augustus, who should revenge the death of his father (which he did at the battaile of Philippi; hauing also caused three hundred Senators and Roman gentlemen of the contra- ry party, to be slaine, like sacrifices, on the Ides of March, at the tomb of Iulius) and should by armes subiect the habitable world to his Empire: that after he should governe with iustice and giue peace to mankind (rather giuen by the king of peace who then entred the world) For the gates of the temple of Ianus were at that time shut: which neuer hapned but twice before, once in the daies of Numa, and againe in the consulship of Manlius Torquatus. Of this tranquility thus Virgill (here imitated by our Poet) makes Iupiter foretell.

Insuing times shall sacred peace install:
Religion, auncient faith, and concord, shall
Iust lawes ordaine: the doores of horrid warre
Huge Links of brasse and Iron bolts shall barre.
Dire fury breathing blood within shall sit
On heapes of armes; his hands behind him knit.

A spera sum pectus mihi seculiscula bella.
Causa fides: et vestigia, Remo cum fratre Quir-
inus
Iura dabunt: diua ferro et compagibus arctis
Clauduntur belli porta furor impetus intus
Sena sed super arma, centum vincula a-
braui
Post tergum nodis, fremet horridus ore cru-
entis.
Virg. AEn. l. 1.

This temple was built by Romulus, vpon the peace concluded with Tattius, where- in stood the Image of Ianus with two faces, to expresse the union of those two na- tions. The doores locked up in the time of peace, were onely to be displayed when warres began, by the institution of Numa. Either (as we haue said before) because the suddaine eruption of the sulphurous fountaines in that place repulsed the sur- prising Sabins, and therefore to stand open in dangerous times, that from thence againe they might expect their safety; or that in warre they should thinke of peace, it being erected vpon a reconciliation, or rather, that when they went to the warres they should pray and make vowes for their owne and the publike safety.

Now Caesars soule, expiring through three and thirty wounds; is received by Blazing starres, ascending Venus; and in her odorous bosome contraiting a deity, mounns vp in a blasing

blasting starre vnto heauen. Such Meteors are said to portend warre, pestilence, and famine, this then forebiewing the diuine displeasure for his murder. Yet as themselves, so their effects proceede from naturall causes, being of the same matter with the starres, and generated by the concretion of some atheriall substance. The hazy bush is the irradiation of the sunne-beames through the body of the comets for by manifold obseruation they are alwaies found to be directly opposite. These meteors were held to be about the moone two thousand yeares since by Hipparchus; and halfe as long agoe by Albumazaro, although hardly beliened by any. Yet this latter age hath not onely discovered the same for truth by exact obseruation, but that many haue bene about the orbe of the Sun. Those with bushy traines last not long, because the matter is loosely compacted, & thereby afford the sun beames a passage. The other (which differ only from the starres in continuance) continue commonly about a yeare, and sometimes as that in Cygnus, for many. These, as aunciently held, by their hot and dry qualities drinke vp and inflame the blood, which procures an excede of colley, and consequently incites the minde, which followes the temperature of the body, to impatience wrath and hostility. So the earth hauing her pregnant iuyce exhausted by that thirstie heat, becomes barren, and famiseth her sons: the aire infected with stinking vapours, and distempered with immoderate feruor, ioyning with the ill inclination of the body, ingenders burning fevers, frensies and pestilence. This the auncient referred to the matter of the comet, concealing the bush to be a fiery and inflamed exhalation, which dissipated and dissolved, spreads a broad its feruor. But the Moderne iudging the comet to be of a pellucid and diaphanous matter, coniecture that the consequent heat proceeds from the uniting of the Sunne-beames in their passage through the same, as wee see by experience in burning glasses: which others deny, because, that onely happens in the center of union, or concourse of the recollected beames, whereas the streamings of the Comet are imparted rayes, and largely displayed. Great changes in the world haue sometimes bene signed with propheticall wonders; but that these should portend the death of peculiar Princes, is perhaps but an old error, proceeding from an ignorant obseruation of such as dye the yeare following, which among so many will continually happen. Nero endeauoured to diuert from himselfe their supposed malignity by the slaughter of his nobles, so aduised by the Astrologian Babalus. More couragious and discret was Vespasian, who, when one was iudged to pretend his death, made reply: This bushy haire doth not aime at me who am bald, but at the comet-like looke of the King of Parthia. But this appeared after the death of Iulius, arising at the eleauenth houre, and blasting for seven dayes together, the people beleecuing that it was his soule assumed into Heauen; whereupon a starre was set vpon the Crowne of his statue, who decreed him diuine honours, erecting to his service Temples and Altars; placing his name in the Zodiack, for so exactly conforming the computation of the yeare to the course of the sunne, although insensibly it hath gone awry. For the vernall Equinoctiall, which at the Niccan council Anno Dom. 328. was vpon the one and twentieth of March, falls out in our vn-corrected Iulian yeare on the tenth; because of the Sunnes finishing his annuall course, in three hundred threescore and five dayes, and neere eleuen minutes lesse then fixe houres; when putting a whole day betweene every forth yeare, and neglecting to subtrae those exceeding minutes, in proceffe of time the Sunnes place in heauen did vary from his place in the Calender. This error is reformed (at least in part) by the Gregotian Account; reckoning the Iulian yeare ouerlong by so many minutes, as in one hundred thirty and three yeares accomplish one day; making the period to consist of foure hundred yeares: in each of the first three Centuries vpon

the

the hundredth yeare they for beare the supernumerary leap day, but the last century they follow the vsuall course of intercalation; so that in four hundred yeares they haue three leap-yeares lesse then the Iulian. This deification of Cæsar was a custome, which had bene discontinued from the daies of Romulus (who fatally met with the same fortune in the Senate) but maintained long after; the succeeding Prince first setting fire to the funerall Pile, when an Eagle was let out of the highest turret to carry his soule into heauen (whereof we haue formerly spoken) reputed and adored for a God euer after. And some of account was suborned to sweare that he saw him ascend: as Proculus for Romulus and Geminus for Drusilla; the latter receiuing seauen thousand and eight hundred pounds for reward. This custome endured so long, that even some of the Christian Emperors so deified their fathers and Predecessors. Iulius ioyes to see him selfe from heauen excelled by Augustus; in whose transcendent praises, & prayers for his safety, our Poet concludes this admirable Poem, now arriuing at the end of his first intention. Nor ouervalued in his propheticall rapture, is hauing so long outlasted the Roman empire, and his fame outstretched the bounds of their Conquests.

SIC

FINIS.

To the Reader.

DIvers yeares are now past since I began the Translation of Virgils Æneis: but finding it to be a burthen (my minde being also diverted from these studies) I gave it over, even in the first entrance. Yet I haue published this assey, in tender of my obedience to Soveraigne commaund; although with all my owne inability: having faire hopes that so Great an authority attended by my free acknowledgement, will excuse my presumption, and mitigate the severity of Censure.

The first Booke of
VIRGILS
ÆNEIS.

THE ARGUMENT.

*Æneas, by wild tempests crosst,
Is throwne upon the Libyan coast:
Whom while Eliza entertaines,
Loue sheds his poison in her veines.*

LO I, who whilom softly warbling plaid
On oaten reedes, the woods then leauing, made
The neighbouring fields obey the avarice
Of husbandmen; to these a worke of price:
Now horrid warre, and of that Heroe sing;
Who fatally from *Ilium* wandering,
First reacht *Italia* and *Lavinia's* strand.
Much suffer'd he by sea, & much by land,
Through wrath of Gods, by *Iuno's* hatred wrought,
And much by warre: while he to *Latium* brought
His Gods; a City built: whence *Latines* come,
Great *Alban* Sires, and walls of lofty *Rome*.
The cause, o *Muse*, relate: what God his foe?
What made Heavens Queene a man to pious throw
Into so many dangers, so great toyle?
Doe soules celestiall with such hatred boyle!
There was an ancient City, peopled by
The *Tyrian* Colonies, to *Italy*,
And farre-remoued *Tiber* opposite;
Hight *Carthage*, proud in wealth, and fierce in fight.
In *Iuno's* loue then all on earth more deare;
More pris'd then *Samos*: here her charriot, here
Her armes she plac't: this foster'd, this had made
The Worlds great Head, had *Destinyes* obeyd.
But she had heard the *Troian* Progeny,
Hereafter should the *Tyrian* towers destroy:
Thence that farre-ruling Race, in battaile bold,
Should *Libya* wast: This fate the *Parce* told.
This teares, those armes remembers, which before
Troy's walls she for her much-lou'd *Argos* bore:
Old seeds of wrath, and bitter gricfe, infest
As yet her mind: deepe rooted in her brest
Was *Paris* Iudgement, and the iniury
Of her despised forme; His kindred high

In her distast; and *Ioue*-rapt *Ganimed*
 To honours rais'd: her flame this fuell fed.
 Who farre from *Latium* droue the *Troians*, tost
 On Seas; poore Reliques, which the *Grecian* Hoast
 And dire *Achilles* fury left vnslaine:
 Wandring through all th' vnospitable maine
 For many winters, driven by force of Fate.
 A worke so great to raise the *Roman* state!
Sicilia yet in fight, they hoist their sailes,
 And plough the foming brine with prosperous gailles:
 When *Iuno*, who in rancled bosome bare
 Eternall wounds, thus said; Must I despaire
 And yeild my selfe as vanquisht? Cannot I
 This *Troian* Prince devert from *Italye*?
 Because the *Fates* forbid. Could *Pallas* fier
 The *Grecian* Flecte, and drowne them in her ire,
 For one mans sin; *Oileus* rapefull loue?
 She horrid lightning from the clouds of *Ioue*
 Flung on their shippes, and seas with stormes vp-turnd:
 Him, vomiting hot flames, his entrailes burnd,
 Her whirle winds fixt on poynted rocks. But I,
Ioue's sister, wife, and empresse of the sky,
 Still with one nation warre: who will adore
 Our Power, or offer on our altars more?
 She this revolving in her burning brest,
 T' *Bolia* Ayes, the land of windes, posselt
 By *Aeolus*: who here in fetters binds
 The howling Tempests, and still struggling windes;
 Pent in vast caues: they muteny the more,
 And in the hollow mountaine lowdly rore.
 Great *Aeolus*, thron'd in a lofty tower,
 With scepter' calmes their rage, and curbes their power;
 Else Sea, Earth, and high heauen, that heady throng
 Would swiue away, and hurly all along.
 Almighty *Ioue*, this fearing, these inclos'd
 In pitchy caues; high hills thereon impos'd:
 And gaue a King, who knew how to restraine,
 To calme their strife, and when to giue thereine.
 Whom *Iuno* thus intreats. O *Aeolus*,
 (For vnto thee, the King of men, and vs,
 Giue power to smoothe, and lift the floods on high):
 A nation, long with me at enmity,
 Now sailes through *Tyrrhen* Seas; who *Ilium*
 Would bring to *Italy*, and Gods' ore-com:
 Their ships strike with thy stormes, or bury these
 In the vast deepe, or scatter on the seas.
 Twice seauen Nymphs serue me, elegantly faire;
 Yet none with *Deiopaa* may compare:
 Her for this merit, I to thee will ioyn
 In constant wedlock, to be only thine:

She

She shall thy bed and boord for euer grace
 And make thee father to a goodly race.
 Then *Aeolus*: O Queene, 'tis thine to will;
 My duty thy commaundment to fulfill.
 This kingdome, scepter, and my grace with *Ioue*,
 Sprung from thy bounty; that I feast about
 Among the Gods: by thee so potent made
 O're tempests and proud stormes. This hardly said,
 His lance into the hollow mountaine pulst:
 Windes as in troopes through that wide passage rusht
 Earth rend with whirlwindes: on vast seas now rauen.
 East, South, South-west windes, ioynly quit the caue
 In hideous gusts, high billowes drue to shore:
 Shrouds rattle, men cry out, and furies rore.
 Forth-with darke cloudes from *Troians* take the sight
 Of Heauen, and Day; the Sea vsurpt by Night.
 Skies thunder, and quick lightning fires the aire:
 All menace instant ruine. Cold despaire
 Dissolues *Aeneas* feeble knees: dismaid,
 He sighs, and hand to heauen erecting, said:
 Thrice happy you, who in your parents fight
 Before *Troy* fell in honourable fight!
 O *Diomed*, of *Greekes* the most renown'd;
 Why could not thy strong hand this life confound
 In *Thrigian* fields? Where great *Sarpedon*, where
 Braue *Hector* fell by fierce *Achilles* speare:
 Where *Simois* in his tainted streames o'rewhelmes
 So many worthies, heapes of sheilds and helmes.
 This vtterd, from the North the lowd wind warres;
 Flats all their sailes; swolne seas aduans'd to starres.
 Orcs crack: the winding ships their sides expose
 To crushing floods, which in hugh mountaines rose.
 These on high billowes hang; the yawning waues
 Shew those their bottom sands, and troubled graues.
 By Southwindes rapt, on hidden rocks three fall,
 (Those fatall rocks th' *Italians* Altars call)
 The seas all-wracking Ridge: three *Eurus* spight
 Droue on dire *Syrtis*, (a lamentable sight)
 Bilgd on the flats, in quick-sands wrapt. Before
 His eyes, a mighty Sea o're that which bore
 Faithfull *Orontes*, and his *Lycians*, flew;
 And from the Poop the Maister head-long threw:
 Then in swift eddies turnes; thrice hurries round
 The foundred vessell, in that whirlepit drown'd.
 Armes, plancks, and *Troian* riches, here and there
 Flote on broad seas. And now these tumults tere
Iliones strong ship; the shippes which bold
Achates held; which *Abas*, which the old
Aletes bore: the hostil water breakes
 Through all their ript-vp seams, and springing leakes.

SIT 3

Neptuna

Neptune meane while perceiu'd the sea to rore
 With blustering windes, which from the bottome tore
 The toft-vp waues, incens'd, the cause suspects;
 And o're the flood his sacred head erects.
 There fees *Aeneas* wretched fleet distrest:
 His Trojan friends by seas and skies opprest.
Inno's deceipt and hate her brother knew;
 Who *Zephyrus* and *Eurus* hailes: Are you
 (Said he) so confident in your high birth;
 That dare, without our leaue, mix heauen with earth,
 And with your tumults swelth' th' imaged Seas:
 Which I--- Yet first we will our floods appease:
 Nor shall like infolencies be forgot.
 Fly timely hence; and tell your King, the lot
 Gaue vs, not him, the empire of the Deepes,
 And this fear'd Trident. Ragged rocks hee keeps;
Eurus, your court: there let him domineare;
 And o're th' incanted windes his Scepter beare.
 Sooner then said, he calmes the boistrous maine;
 Scatters the cloudes, the Sun restores againe.
Cymothoe, *Tryton*, now their force vnite;
 Ships shoue from rocks, rais'd by his Tridents might:
 He loosens the vast *Syrtes*, the furies raignes;
 And rakes with nimble wheelles the liquid Plaines.
 As when Sedition often flames among
 A mighty People, the ignoble throng
 To our rage fall: then stones and fier-brands fly;
 Rage armes provides: when they by chance espy
 One reuerent for his worth, all silent stay
 With listning cares; whose graue perswasions sway,
 And pacify their mindes: so when the rude
 Tumultuous Seas their King and Father viewd,
 Their fury fell. VWho vnder clear'd vp skies
 With slack rein'd steeds on prosperous charriot flies.
 Altering their course, the weary *Troians* stand
 For nearest shores, and reach the *Libyan* strand.
 Deepe in a Bay an Ile with stretcht-out sides
 A Harbor makes, and breakes the iustling tides:
 The parting floods into a land-lockt found
 Their streames discharge, with rocks inuiron'd round:
 Whereof two, equall lofty, threat the skyes;
 Vnder whose lee the safe Sea silent lies:
 Their browes with darke and trembling woods arayd,
 Whose spreading branches cast a dreadfull shade.
 Within the hanging rock a caue, well knowne
 To sacred Sea-nymphs, bencht with living stone,
 In fountaines fruitfull. Here no hauser bound
 The shaken shippes, nor anchor broke the ground.
 Hether *Aeneas* brought seven ships (no more
 Were left of all) the much desired shore

The

The *Troians* now possesse: who land in haft,
 And on the beach their Sea-sick bodies cast.
 Then fier from flints *Achates* strikes: rough-wood
 The sparks receaues, enlarg'd with flaming food.
 Come, in salt water drencht, they spent and pin'd,
 In haft produce; some parch on coles, some grind:
 Meane while *Aeneas* climbs a steepe ascent;
 And throwes his eyes on all the seas extent,
 In search of *Phrygian* ships: for *Anthus*, chac't
 In stormes, for *Gaphus*, for the bright armes plac't
 On *Caicus* high poope: but none descry'd.
 Three stragling stags then on the shore espy'd,
 Who all the heard, that followed stoly, led;
 And now along the ranker vally fed.
 His bow and quiver, which *Achates* bore,
 In haft he snatcht, and those that stalkt before
 (Their branched hornes aloft advancing) slew:
 Then to the couert they the rest purslew;
 Nor left, till seauen lay bathed in their blood:
 The number of those ships which scap't the flood.
 Return'd to euery one doth one afford:
 Then wine (by good *Acestes* laid aboard
 When lately they *Trinacria* left) imparts
 In flowing bowles; thus chearing their sad hearts.
 O Mates (for we to sorrowes are inu'd),
 O you who greater mischiefs haue indur'd,
 God also will impose an end to these.
 You rabbid *Scylla*, rocks inraging Seas,
 And dire *Cyclopi*an cliffes, haue scene, and past:
 Raife vp your spirits; from your boofomes cast
 Diecting teare. The memory of the se
 Perhaps in future times as much may please.
 Through various fortunes, dangers more then great,
 We *Latium* seeke; where *Fates* a quiet seat
 For vs intend; there shall we *Ilium* raise:
 Be bold; your selues preserve for better dayes.
 This said, with chearefull looks the care opprest
 Disguiz'd his sorrow, smotherd in his breast.
 They take the quarry, for repast provide;
 And from their bodies strip the spotted hide:
 Some spit their panting liams, in peeces cut;
 Fier vnder brazen caldrons others put:
 Then strength with food restore; the ground their bed;
 With old wine heated, and fat venison fed.
 Hunger with feasts subdewd, the boords remou'd;
 They now their grieue expresse for their belou'd
 Companions losse: perplext with hope and feare,
 Whether aliuie, or dead, nor cold could heare.
 But most *Aeneas* cares compassionate
 The stout *Orontes* death, the cruell fate

Of

Of *Lycus*, *Amicus*, *Claonthe* bold,
 And valiant *Gyas*. Now the day grew old
 When *Jupiter* from heauens high arch explores
 Ship-furrow'd Seas, broad earth, refounding shores,
 And people farre dispers't: then from thesky
 Vpon the *Libyan* kingdomes fixt his eye.
 To whom, possessed with these cares, thus spake
 Sad *Venus*, while salt teares, through anguill, brake
 From her faire eyes: O thou eternall King
 Of men and Gods, whose armes the thunder sling:
 What hath *Aeneas*, what could *Troians* doe?
 That all the world should thus reiect these few
 (So many slaine) and all for *Latium*?
 It was thy promise that in time to come
 The *Roman* Chieffes, deriv'd from *Tucers* blood
 Should rule the ample Earth and *Neptunes* flood.
 O what hath chang'd thy will! Some hope of Ioy
 Declin'd my sorrowes in the fall of *Troy*,
 And her sad ruine, that a friendlier fare
 Should cure those wounds, and re-erect their state:
 Now like misfortunes no lesse spight extend:
 O King of Gods, when shall their travells end!
Antenor yet could passe the *Grecian* Hoast,
 And safely land on the *Illyrian* coast;
 March o're *Liburnia*, and *Timavus* spring,
 Which in nine channells lowly murmuring
 Sweepes to the sea, and all the fields ore-floues
 With roaring waues: therefor his *Troians* chose
 A constant seat; there, to his living fame,
 Immur'd *Patavium* built, and gaue a name
 To his ouenation: there the armes of *Troy*
 They fixt; who now vntroubled peace inioy.
 But wethy of spring, to be deif'd,
 Rob'd of our sceet! Betray'd by *Iunus* pride!
 From *Italy* repulst! Is this the meede
 Of Verue? Thus in thronest thou thy feede?
 The fier of Gods and men his daughter cheares
 With such a smile as stormes and darknesse cleares:
 Then kissing her, repli'd; o *Erecine*
 Dispaire not; fates are siue to thee and thine.
Lavinium's promist walls thou shalt behold
 And to the euer-fixed starres great-soul'd
Aeneas raise: this is our doome. Since care
 So pales thy cheekes, I will their fate declare.
 Sterne warres he shall in *Latium* wage, fierce foes
 Subdew; a city build, and lawes impofe:
 Whom winters three, three Summers following,
 (The *Rutuli* o're-throwne) shall see a King.
 But young *Ascanius*, now *Iulus* nam'd,
 Who *Ilus* was ere stately *Ilium* flam'd;

While

While stoly-sliding months fill vp the date
 Of thirty yeares, shall rule the *Latian* State.
 Remouing from *Lavinium*, he shall place
 His throne at *Albay*; where great *Hectors* Race
 Shall for three hundred yeares that Scepter sway:
 Till that faire Vestall, high-borne *Ilia*,
 Two sons to *Mars* shall at one burden beare:
 Then wolfe-nurst *Romulus* the crowne shall weare,
 And build the high *Marcortian* walls: he shall
 Of his owne name the people *Romans* call.
 No limitt nor no period wee intend
 To their extent: their raigne shall neuer end.
 Curst *Iuno*, who sea, earth, and heauen aboue,
 With her distemper tyes, shall friendly proue;
 And ioyne with vs in gracing the long-grownd
 And foueraigne *Romans*, still with conquest crown'd.
 The time shall come, ordain'd by Fate, and vs,
 Whenas the Line of great *Asiurachs*
 Shall *Phibia*, high *Mycene*, captiua;
 And tryumph o're the downe-trod *Argine* state.
Troyes Caesar, from diuine originall
 (Whom they will *Iulius* of *Iulus* call)
 Shall then succcede: his far-stretch't victories
 The Ocean waues shall bound; his fame, the skies,
 Laden with Easterne spoyle, him shalt thou then
 To heauen assume; on earth ador'd by men.
 Insiuing times shall sacred Peace install:
Faith, *Vesta*, *Romulus* with *Remus*, shall
 Iust lawes enact. The doores of horrid warre
 Huge links of brasse and iron bolts shall barre.
 Dire *Fury*, breathing blood, within shall sit
 On heapes of armes; his hands behind him knit.
 This said, he sends the sonne of *Maja* downe
 That th'vnknowne land, and new erected towne
 Might harbor giue: least *Dido* from her state
 Should chace the *Troians*; ignorant of Fate.
 With winged heiles fast stooping from the sky
 He lights on *Libya*, and his embassy
 Performes. The *Moores* aside their rudenesse lay;
 And readely the will of *Ioue* obey.
 The gentle Queene, to pity first inclin'd,
 Receaues them with a free and bountuous mind.
 Pious *Aeneas*, hauing spent the night
 In wakefull cares, arose with early light;
 To make discouery on what Country cast;
 Whether by beasts (since all lay wild and wast)
 Or men posselt: this seriously intends;
 And to impart his knowledge to his friends.
 Vnder a hanging rock the Navy lay,
 Conceal'd with trees, which made a night of day.

T t

With

With him he bold *Achates* onely tooke
 And in his hand two Steele-tipt iavelins shooke.
 His mother meets him in the silvan shade;
 Arm'd and accounted like a *Spartan* Maid:
 Or like the swift *Harpalice* of *Thrace*;
 Out-stripping steeds, and *Hebers* heady Race.
 The huntresse on her shoulder hung her bow;
 In amorous windes her dangling tresses flow;
 Her spreading garments tuckt about the knee;
 Who thus began: Harke young-men, did you see
 None of my quiver-bearing sisters, clad
 In Lynxes skinner? Nor heard them when they had
 The foming bore in chace, with shouts and cries?
 Thus *Venus* spake; thus *Venus* son replies:

Wee nor thy sisters saw, nor heard their cry.
 But o what art thou! sure a deity!
 Such beauty shines not in a mortall face;
 Nor spake they so that are of humane race;
 Or *Phæbus* sister, or a Nymph thou art:
 What ere, of favour! and reliefe impart:
 Say, vnder what strange clime? In all the round
 Of Earth, what land haue our misfortunes found?
 Here wander we, the place nor people knowne;
 By Seas and tempests on this country throwne:
 Thy Altars our fat offering shall imbrow.

She thus reply'd: Such honours are not dew.
 The *Tyrian* virgins quivers vse to beare:
 And purple buskins, bound with ribands, weare.
 The *Panick* Realmes, *Agænor's* City, man'd
 By *Tyrians*, know; though in the *Libyan* land:
 A Nation great in armes. Here *Dido* raignes;
 Who fled from *Tyrrus*, and her brothers traines.
 The iniuries and circumstance to tell
 At large, were long: in briefe it thus befall.
Sycheus was her spouse, in wealth about
 All that *Phœnitia* knew; nor lesse her loue.
 To him her fire, with sacred Augures,
 In nuptiall bands the modest Virgin tyes.
 And now her brother, dire *Pigmalion*, held
 The *Tyrian* scepter: he in ill exceld
 Even men posselt with hellish Furies: who
 With trecherous hands before the altar slew
 Secure *Sycheus*: by the blind desire
 Of gold incens'd; and slights his sisters fire.
 The murder long conceal'd, with many wiles
 And flattering hopes, the louers grieve beguiles.
 When lo, her husbands Ghost (he vninter'd)
 In dead of sleepe, with gaskly looke appear'd:
 The bloody altar, his deepe wounds displayd;
 With all the secret murderer bewrayes.

Then

Then charg'd her to forsake that place with speed:
 And hidden treasure to supply her need
 Reveales. These motives *Dido's* thoughts incite:
 Who mustering vp her friends, prepares for flight.
 Such flock about her, who or hate or feare
 The Tyrant. Now in seaz'd-on ships they beare
 Their wealth to Sea; with it ill purchas'd
Pygmalion's treasure; by a woman led:
 And there arriv'd, where now to lofty skies
 The stately walls and towers of *Carthage* rise
 The purchas'd foyle called *Brisa*: built within
 The compasse of a Bulls extended skin.
 But what are you? Whence come you? whether bound?

He sighing said, his words in passion drown'd:
 Goddesse, should I from their originall
 Our sufferings tell; should you giue care to all
 The Annals of our toyles; approaching Night
 First in *Olympus* would inclose the light.
 We ancient *Troians* (if that name be knowne)
 Long tost on sundry seas; by tempests throwne
 On *Libyan* shores: *Æneas* is my name,
 Who bring with me my rescu'd Gods; my fame
 Surmountes the starres: now *Italy*, the place
 From whence we sprung, we seeke *Ioues* sacred Race.
 Lost *Phrygia* I with twenty ships forsooke;
 And, by my mother-Goddesse counsell, tooke
 The way which fates prescrib'd: seauen, vnberest
 By seas, and cruell stormes, alone are left.
 Vnknowne, distressed, on the *Libyan* waist
 We stray, from *Asia* and from *Europ* chast.

Venus the sad expressions of his hart
 Thus gently interrupts: What ere thou art,
 Thou by the favour of the heavenly Powers
 Suruiu'st to see the *Cathaginian* towers.
 Goe on to *Dido's* Court: thy men againe
 (Vnlesse my skill in Augury be vaine)
 And scattered ships, thou shalt in safety find;
 Borne into harbor by the Northerne wind.
 Twelue ioyfull swans behold, late chased by
Ioues tawring Eagle through the empty sky;
 Which now in ordred files together light
 On vnder earth; or thither bend their flight;
 How, freed from danger, sport in a ring.
 They clap their siluer wings, and ioyntly sing:
 Even so those storme-chas'd ships in glad comfort
 Are entred, or now safely saile to Port.
 Proceede, and tread that ready path. This said
 In turning she her rosy neck displayd
 Her tresses with Ambrosia dewd expire.
 A heauenly odor; her iolarg'd attire

T t t z

Trailes

Trails on the ground: her gate a goddesse shows.
 He by these signes his flying Mother knows;
 And thus pursues her: Art thou cruell growne?
 Why dost thou, to deceaue thy son, put on
 Such varied figures? O, why may not wee
 Ioyne hands, discourle, and seeme the same we be!
 Accusing thus, his way to *Carthage* holds:
 Whom *Venus* in a dusky cloud in folds;
 That none might see them in that gloomy mask,
 Hurt, hinder, or their cause of comming ask.
 The pleased Queene to *Paphos* then retires,
 Where stood her Temple: there a hundred fiers,
 (Whose flagrant flames *Sabeans* gums deuoures)
 Blaze on as many altars, crown'd with flowers.
 Meanwhile they both the troden path pursue,
 And from a hill the neighbouring City view:
 That ample Pile (a village late) they then
 Admire; the gates, the streets, and noise of men.
 The *Tyrians* ply their tasks: some bulwarks reare,
 Strong walls extend, and stones or roule or beare;
 Some seats for houses choose, some lawes protect,
 Graue Magistrates and Senators elect.
 Here these an ample Heu'en dig; there they
 For lofty Theaters foundations lay:
 Others in quarries mighty Pillars hew,
 To grace the Spectacles that should enuew.
 Industreous Bees so in the prime of May
 By sun-shine through the flowry meadows stray,
 When they produce their young, or store their hieue
 With liquid hony, or in cabins stieue
 That pleasant Nectar: when they take the loads
 Which others bring, or chafe from their aboads
 The lazy drone, the hony redolent
 With flowers of thyme: all hot on labour bent.
 O happy you whose city thus aspires!
 (*Aeneas* said) and her high roofes admires.
 With that (o wonderfull!) wrapt in a cloud,
 Inuisible he mingles with the crowd.
 A shady groue amidst the City stood:
 Here *Tyrians* rest, when by the raging flood
 And furious tempests on those borders throwne,
 Dig'd vp a Horfes head, by *Iuno* shovne:
 Which never failing Plenty did fore-tell;
 And that they should in glorious armes excell.
 Here *Tyrian Dido Iuno's* Temple plac'd;
 In offerings rich, by her faire statue grac'd:
 The staires of brasse, the beames with brasse were bound,
 The brazen doores on grinding hinges found.
 The fights within this sumptuous Fane his feare
 Did first assuage; and first *Aeneas* here

Durst

Durst hope for safety, his sad spirits rais'd:
 For as on all those rarities he gaz'd,
 (The Queene expecting) their felicities
 And emulous arts admiring, he his eyes
 Now fixt on *Ilium's* fatall sights, through all
 The world divulg'd: the *Grecian* Generall,
 Old *Priam* sees; and sterne *Æacides*,
 Cruell to both. Struck with such sights as these,
 To *Achates* said; what place, what region
 So distant, where our labours are vnknowne!
 Lo! *Priamus*! here vertue hath her meede:
 And our misfortunes humane pity breed.
 This fame may help procure: suppress thy dread.
 This said, his thoughts vpon the picture fed;
 His heart with sighs, his eyes with riuers fraught:
 For now he sees how they at *Ilium* fought.
 Here fled the *Greekes*, the *Troian* youth pursue:
 Bright-helm'd *Achilles* there the *Phrigians* slew.
 Not farre of *Rhesus* white pavilion stood,
 By cruell *Diomed* through streames of blood
 In dead of night surpriz'd; who bare away
 His horses to the *Grecian* Camp, e're they
 Of *Xanthus* drank, or of *Troyes* pastures fed.
 Here *Troilus* disarm'd and wounded fled;
 Poore boy, to weake to match *Achilles* force:
 Cast from his charriot by his frighted horse,
 Yet holds the reines; his neck and tresses traild
 On purpled earth; his speare the dust ingrailld.
 Now with a robe the *Ilian* dames repaire
 To partiall *Pallas* Fane, with flowing haire:
 While they their bosoms beat, and sue for grace,
 The angry Goddesse turn'd away her face.
 About *Troyes* wall thrice *Heitor* vncontrol'd
Achilles drags, and fels his course for gold.
 Deepe groanes and sighs *Aeneas* heart oppresse;
 When he beheld th'insulting foe possesse
 The body, armes, and charriot of his friend;
 While *Priams* knees to proud *Achilles* bend.
 Then sees himselfe amidst those sterne alarmes:
 The Easterne squadrons, and black *Memnon's* armes.
 With *Amazonian* troops, and moone-like shields;
Penthesilea scoures the trampled fields;
 Her scared breft bound with a golden bend:
 Bold Maid that durst with men in armes contend.
 While he these wonders sees; while yet amaz'd
Dardan Aeneas on each object gaz'd,
 Fair featur'd *Dido*, with a goodly traine
 Of gallant Courtiers, entred *Iunos* Fane.
 As when *Diana*, prest to revels, crownes
Eurotas banks, or *Cynthus* lofty downes;

T t t 3

A thou.

A thousand mountaine Nymphs about her throng;
 She with her quiver on her shoulder hung,
 Marching in state, surmounteth all the rest,
 And fills with ioy *Latona's* silent brest.
 Such, chearfull *Dido*, in such port past by:
 Hastning the work, and future monarchy.
 Then in the Temple, on a throne prepar'd,
 High-mounted sits, inviron'd by her guard:
 Who iustice distributes, their tasks divides
 In equall shares, or else by lot decides.
 When lo *Aeneas*, entring in a throng,
Antheus, *Sergestus*, spies, *Gloanthus* strong,
 And other *Troians*, scatter'd by the blast
 Of furious windes, on shores farre distant cast.
 He stood amaz'd, amaz'd *Achates* stands,
 With ioy and feare; no w greedy to ioyne hands,
 But troubled with vnknowne euents forbore:
 Who clothed in that hollow cloud, explor:
 The fortune of their fellows; in what Port
 They left their Fleet, and cause of their resort.
 For some by choice from euery ship were sent
 To sue for help; who now their wronges present.
 Access and audience ginen, the ablest man,
 Vndaunted *Ilioneus*, thus began:
 O Queene, by *Ioue* enabled to erect
 A City, and with iustice to subiect
 A stubborn people: we, wrackt *Troians*, craue
 Thy succour; from dire flame our navy saue.
 Pity a pious Race; respect our state:
 We come not hither to depopulate
 The *Libyan* townes, nor prey vpon your coast:
 Such power, such pride, the vanquished haue lost.
 'T here is an ancient land, *Heperia* nam'd
 By those of *Greece*; for warre and plenty fam'd:
 Tild by the *Enotrij*; by their offspring since
 Call'd *Italy*, of *Italus* their Prince:
 Hither our Course we bent.
 When with the sodaine flood *Orion* rose,
 Wrapt all in stormes: the violent southwind throwes
 Our ships on flats, twixt rocks and breaches tost;
 Whereof a few were driuen vpon your coast.
 What race of men is this! what barbarous guize
 So much defames your country! which denies
 To wretched men the hospitable strand!
 But takes vp armes, not suffering vs to land.
 If that mankind, and mortall power you slight;
 Yet feare the Gods, who censure wrong and right.
Aeneas was our prince; none more compleat,
 More iust, more pious, nor in warres more great.
 Whom if the *Fates* preserue, if yet he breathe,

Nor

Nor cruell shades his generous soule reccaue;
 You neuer shall repent to haue begun
 In curtesy, nor of the fauour done.
Sicilia too, our armes and townes sustaines;
 Where *Troian*-borne renown'd *Acestes* raignes.
 Bee't lawfull that we hale our ships ashore;
 Rig, and repaire, what seas and tempests tore.
 Our Prince and Mates refound, for *Italy*
 We will (if *Fates* so please) our course apply.
 But if our stay be lost; if *Libyan* waues,
 O best of *Troian* Fathers, proue your graues;
 Nor of *Italus* any hope remains;
 Then back we saile to where *Acestes* raignes.
 Thus *Ilioneus*: all the *Dardans* ioyne
 In lowd content.
 Then modest *Dido* briefly thus reply'd:
 You *Troians* cease to feare, lay care aside.
 Strong foes, and our new kingdome, vs inforce
 To guard our bounds, and take so strict a course.
 Who not *Aeneas*, who not *Ilioneus* knows?
 Their vertues, valiant worthies, warres and woes?
 Wee *Moors* are not so dull: nor doth the Sun
 With frighted steeds so much our Carthage shun.
 Whether you grea *Heperia*, *Iuno's* land,
 Or *Erix* seeke, *Acestes* new command;
 Depart you safely shall with aid and gold.
 Will you with vs this rising Empire hold?
 My City's yours; hale vp your ships: to me
Troians and *Tyrians* shall one people be.
 And would the same South-winde had hither brought
 Your Prince *Aeneas*! soone he shall be sought
 Through all our confines: happily he may,
 Wrackt on the shore, in woods or cities stray.
 Cheard with these wordes, *Aeneas* and the bold
Achates, long their persons to vnfold.
 Thus first *Achates* vrg'd his princely friend:
 O Goddesse-borne, what doe thy thoughts intend?
 Thou seest all safe, thy fleet and followers found;
 One only lost, which in our fight was drown'd:
 The rest fore-told thee by the heavenly Faire.
 With that the breaking cloud resolves to airc,
Aeneas shining in the light abode.
 His lookes and shoulders equall to a God.
 His mother curl'd his haire, his visage deckt
 With rosy raies of youth, and sweet aspect.
 Such art to *Ivory* addes: such wee behold
 In *Parian* marble, garnished with gold.
 Who thus bespake the Queene, while all that were
 In presence wonder; Lo, the sought is here:
Troian Aeneas capt from *Heperians* spoiles.

O thou

O thou who only pittiest our sad toyles,
We *Gracian* reliques, who haue suffered all
The ills that can by land or seabe fall,
And thus necessitated, are by you
To harbor ta'ne: to render what is due,
Wee *Dido* are to poore, for such a grace:
Though adding all the scattered *Dardan* race.
The Gods (if they loue vertue, if inclind
To fauour iustice, and a noble mind)
Thy bounty shall reward. What parentage
Brought forth such goodnesse! o what happy age!
While shades the mountaines cast, streames to the Maine
Their tribute pay, or skyes the starres sustaine;
(What land so e're I tread) we will proclame
Thy honour, prayes, and deserved fame.

Then *Ilioneus* by his right-hand takes
Sergestus by the left, bold *Cyax* shakes,
And stout *Cloanthus*. This in *Dido* breedes
Wonder with pittie mixt; who thus proceedes:
What fortune hurries thee, o Goddesse-bore,
Through so great daunges! by what tempests torne!
Art thou *Eneas* which faire *Venus* bore
To *Troyes Anchises* by swift *Simois* shore?
For *Tucer*, baniisht *Greece*, for *Sidon* made;
To win another realme by *Belus* aid:
My father *Belus* then in *Cyprus* fought;
And that rich kingdome in subiection brought.
Since when, the destiny of *Troy* I knew,
Your honour'd name, and *Gracian* princes too.
He, though a foe, did much the *Troians* grace:
And said himselfe was of the *Troian* Race.
O young-men, therefore enter our free Court.
We, through a world of perils, in such sort,
By fortune tost, at length were hither brought.
To helpe th'afflicted by affliction taught.

This said, *Eneas* to her Pallace led,
Gives thanks vnto the Gods, their altars fed.
Mene while t'his followers on the beachy shores
Sends twenty bulles, a hundred bristled bores,
Fat lambs a hundred, and their mother ewes,
With mirth-exalting wine.
The inward Chambers exquisitely dress'd
With princely riot, they prepare to feast.
The rare-wrought coverlets with purple shroud
In gold, on silver boords, with art diuine,
Their grand-fires valiant ads were caru'd, and all
The story from their first originall.
Eneas (whose paternall loue no rest
Affords) *Achates* to his side, and all
To bring *Ascanius* to the court in haste.

For

For all his care was on *Ascanius* plac't;
With presents which from *Ilium* he brought,
Rapt from those spoiles: a Robe with tiffue wrought;
A vale with bright *Acanthus* wreath'd, th'attire
Of *Argiue Hellen*, when lusts fatal fire
She brought from *Sparta*, which should *Troy* deuoure;
Her mother *Leda's* admirable dour:
A Scepter, which *Ilione* the faire,
The eldest daughter of King *Priam*, bare;
A Carquenet of pearle, a Crowne in chaff
With pretious stones. *Achates* went in haist
But *Venus* to new arts and counsels flies:
That *Cupid*, in *Ascanius* disguise,
Should beare these presents; wounding with desire
The furious Queene, her bones imbrac'd with fire.
That wauering court, deceitfull *Moore*, the spight
Of *Inno*, feares: these cares increafe with night.
She therefore thus to winged *Loue* begun:

My strength, my power, my glory, o my son;
Tha: *Ioue's* *Typhoean* thunder slight'ft: I fly
To thee, a suppliant to thy Deity.
Thy brother, my *Eneas* wretched state,
Rapt on all seas and shores by *Iunus* hate,
To thee is knowne: our sorrow oft was yours:
Whom *Dido* holdes, and with kind words allures.
But yet I feare these hospitable rites
May strangely change, through fly *Saturnia's* flights.
Prevent wetherfore fraude with fraud, and wind
The Queene inflames, least *Iuno* change her mind;
That she with me may my *Eneas* loue:
Which how to compasse my advice approue;
The royall Boy, the chiefe of all my cares,
Call'd by his fire, for *Carthage* now prepares,
With gifts sau'd from the flood of flaming *Troy*:
Lull'd in soft sleepe, I will conceale the Boy
In high *Cythera*, or *Idalian* shade;
Least by some spy our practice be betray'd.
Doe thou but for one night this fraud pursue;
And boy, the figure of a boy indue;
That when glad *Dido* layes thee on her breasts,
Amidst full bowles of wine, and royall feasts;
When she shall cull and kisse, thou maist inspire
Sweete poyson, and inflame with secret fire.
His mother *Loue* obayes: his wings he straight
Puts off, and iers in young *Iulus* gate
But *Venus* with soft sleepe *Iulus* charmes;
And to *Idalia* beares him in her armes:
Whom sweet *Amaracus* infoldes with flowers.
And fannes with odors in those shady bowers.
Cupid with guifts to Court, without delay

Vvv

(Conducted

(Conducted by *Achates*) takes his way.
 Now entred, *Dido* on a golden bed
 Her person plac'd, with sumptuous carpets spread.
 Divine *Aeneas* and the youth of *Troy*
 Now meet, and on *Sidonian* purple ly.
 Some water for their hands; some baskets bare
 With *Ceres* gifts; some towels smoothe and faire.
 The meat within prepar'd by fifty Dames:
 Who likewise incense threw on sacred flames.
 A hundred maids, and youth as many, wait;
 The boord with dishes charge, and masly place.
 The ioyfull *Tyrians* by commaund resort
 To this great feast, whom figured beds support:
Aeneas gifts, *Tulus* they admire,
 The Gods fain'd speech, his lookes that sparkle fire;
 The Robe, and vail with wreath'd *Acanthus* bound.
 The wretched Queene, now ready for a wound,
 Cannot behold enough; behoulding fies:
 The Boy, and gifts, at once her heart surpris.
 He hauing hung about his neck, and shewne
 Much loue vnto a father not his owne;
 The Queene ascot: fixt was her soule, her looke:
 Now ignorant *Dido* to her bosome tooke
 The trecherous God. He of *Idalia*,
 His mother, mindfull, striues to steale away
 Her thoughts from dead *Sychemus*; and remoue
 Desires long buried to a liuing loue.
 The silent first feast past, and boords vnspread;
 They set on crowned Goblers in their stead.
 Lowd voices through the ample pallas rung.
 On guilded yards light-bearing cressets hung;
 Which fullen night subdew with flaring beames.
 When *Dido* tooke a bole; imboist with iems,
 Fill'd full of wine; by *Belus* vs'd, and thofe
 Of *Belus* Race: then silence doth impole.
 O *Iupiter*, be this a day of ioy,
 Said she, to vs of *Tyre*, and these of *Troy*;
 For strangers thou protectist: let after dayes
 This day record, thou *Bacchus* thou dost raise
 Free mirth; pleas'd *Iuno*, all propitious proue:
 This night, O *Tyrians*, celebrate with loue.
 Vpon the boord the honour of the wine
 She powres: then sips; and doth the health assigne.
 To *Bitias*; rous'd, the sparkling boule he quast
 At once, and steept himselfe in a full draught.
 Next other Lords. On harp, with Ivory wrought,
 Vnshorne *Tippas* playes; by *Atlas* taught.
 He *Cynthia's* wanderings, and *Sol's* labours sung,
 Whence man and beast, whence raine and lightning sprung:
 Of both the *Bears*, *Arcturnus*, *Hyades*.

Why

Why winters Sunnes so hast to set in seas;
 And what delay the tardy night with-drawes.
Troians and *Tyrians* ioyne in lowd applause.
 Poore *Dido* in discourse consumes the night;
 And fatall loue carouseth with delight.
 Of *Priam* much, of *Hector* much inquired,
 The armor which *Aurora's* sonne attir'd.
 Now of *Tidides* horses; now how great
Achilles force. My guest, said she, repeat
 The *Grecian* treacheries, *Troys* finall fall:
 Your wanderings from their sad originall,
 That now haue seauen tempestuous winters past:
 Tost on all seas, and on all countres cast.

The end of the first Booke of
Virgils Æneis.

Splendidus longævaldico nūgis.

In the Margent

[illegible]

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